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ABSTRACT

This collection of Aleut stories was originally collected by Russian ethnographer Waldemar Jochelson in 1909-10 in an attempt to preserve Aleut culture. An introductory chapter offers historical background, information about Aleut dialects and dialect groups, notes on the original fieldwork, and descriptive and technical information about the texts and their editing and translation. Following this are 75 Eastern Aleut texts (left page) and their translations (right page), 4 Atkan texts, and 8 Attuan texts. Photographs and maps provide illustrations. Eastern Aleut song texts and Atkan texts are appended. (MSE)

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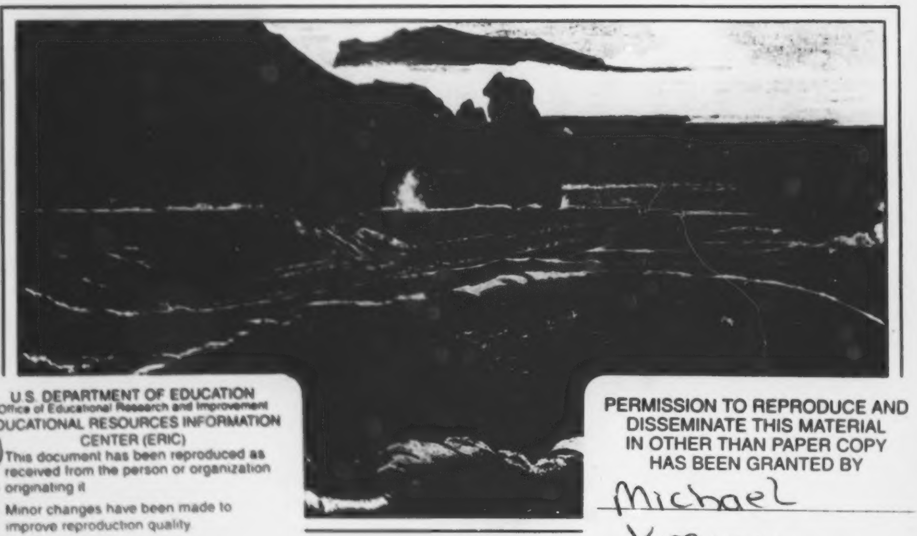
UNANGAM UNGIIKANGIN KAYUX TUNUSANGIN
• UNANGAM UNIIKANGIS AMA TUNUZANGIS •
ALEUT TALES AND NARRATIVES



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Collected 1909–1910
by Waldemar Jochelson

FL023785

Edited by Knut Bergsland and Moses L. Dirks

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Unangam Ungiikangin kayux Tunusangin • Unangam Uniikangis ama Tunuzangis • Aleut Tales and Narratives

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collected 1909–1910 by
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Appendix: Aleut Lore Published 1840 and 1846
by Ioann Veniaminov
re-edited by Knut Bergsland

Alaska Native Language Center
University of Alaska Fairbanks
1990

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Foreword

It is a special pleasure for me to see the publication of this book, so many years in the making, at this point in the history of the Aleut people. Bergsland and Dirks herein return, for the appreciation of future generations, what is the most important collection of traditional Aleut oral narrative art ever made.

Almost eighty years after St. Innocent (Ioann Veniaminov) predicted the end of this Aleut tradition, Russian ethnographer Waldemar Jochelson visited the Aleutians on an expedition financed by the Russian banker, Ryabushinskiy. This was in 1909-1910, at a time when the establishment of American culture and education in the Aleutians was already in full swing against the maintenance of Aleut language and culture, and the Aleut people were struggling to uphold their traditions in their own schools and in new publication of religious material. Veniaminov was the first to have traditional Aleut texts written down (with the help of Netsvetov and S. Pan'kov; this work is included as an appendix in this book). The next was Jochelson, also a Russian but of a very different kind, who made this major contribution to the preservation of Aleut culture. Jochelson, unlike Veniaminov, was not a Russian born in Siberia, but a Jew born in Lithuania who became an ethnographer in Siberia, having been sent into exile there because as a radical young revolutionary terrorist he was involved in attempts to assassinate the very czar for whom Veniaminov prayed. During his nineteen months in the Aleutians thirty years later, Jochelson visited Unalaska, Attu, Atka, and Nikolski. There, in addition to his archaeological, ethnographic, and linguistic work, he managed to find many of the remaining storytellers, and to engage such remarkable men of Aleut culture as Aleksey Yachmenev and Leontiy Sivtsov to transcribe their stories. He even brought along the latest technology of the times in a cylinder phonograph recorder to preserve the sound of their voices. This was a complex international enterprise that required money, planning, dedication, energy, and rare vision. For this Jochelson, by then no longer a young man, deserves our credit.

During the forty years after 1910, Aleut tradition continued to suffer hardship and loss, culminating in tragic upheaval and displacement during World War II. So too, during that period, the history of this collection is a sad one. Jochelson tried during most of the rest of his life to prepare this collection for publication, but neither in Russia from 1912 to 1922, nor as an emigre in New York, was he really in a position, having no contact with speakers of Aleut, to make any further positive contribution to it. In fact, the collection itself deteriorated as important parts of it became separated and lost.

The versions of the stories that Jochelson had prepared for the anthropologist Franz Boas in New York were left after Jochelson's death in 1937 and Boas's death in 1942 to the New York Public Library, in 1943, along with Jochelson's Aleut vocabulary file and other papers. The phonograph cylinders had been left behind in Leningrad. The original notebooks, with Yachmenev's and Sivtsov's transcriptions, which Jochelson had taken with him out of the Soviet Union in 1922, have unfortunately disappeared. They were probably in a valise that was removed from the apartment of Jochelson's niece and literary executrix, Lydia Domherr, during a move, in about 1952, by a van from the Soviet mission to the United Nations, and have not been traced since, in spite of the efforts of Miss Domherr and American and Soviet scholars.

The most important contribution after 1910 came forty years later, again from abroad, in the work of Knut Bergsland, a Norwegian scholar at the University of Oslo and a specialist in Finno-Ugric languages (especially Sami or Lappish). Bergsland began his Aleut work in Atka in the summer of 1950 at the end of a year as Visiting Professor at Indiana University, with a grant from the American Philosophical Society. Bergsland has made a vast and distinguished contribution to Aleut (and Eskimo) linguistics over the past forty years. He began his study of these manuscript texts, especially the Attuan ones, in the 1950s. During the 1970s and 1980s he spent many months editing this collection. The publication of these texts, eighty years after they were told, is thus the result of many years' patience, dedication and labor.

It is more than twenty years now since I myself obtained copies of the New York texts and began efforts to make the Jochelson collection more accessible to the Aleut people. The purpose of the Alaska Native Language Center, founded in 1972, is to provide for the future of Alaska's Native language heritage. For Aleut oral literature, the Jochelson collection, even incomplete, constitutes by far the largest part of what has been preserved from the traditional past. I was thus excited to learn in 1972 that the cylinders had survived the Revolution and World War II in Leningrad, and I was happy to succeed six years later in negotiations for tape copies of the cylinders (in exchange for copies of the New York transcriptions). Because about a third of the original texts, including all the Atkan ones, are missing in the New York collection, I hoped that the cylinders would repair some of the loss in the case of those stories for which there was no New York written version, and would add as well to our understanding of those for which there was one — *if* the cylinders could be transcribed.

Another good fortune for the future of the Aleut language has been the contribution of the Atkan scholar Moses Dirks, who has worked for nearly twenty years now with Bergsland both on Aleut linguistics and on the Atkan bilingual education program. Dirks played a particularly vital role in deciphering the cylinders. Even in modern high-quality recording, these texts would be very difficult to understand, let alone the muffled and scratchy cylinder recordings we have of these ancient voices from the past. After I received the tape copies in 1978 and sent copies of those to Dirks, it became evident that after listening carefully to them many times he was able to transcribe enough of the Atkan recordings to try with Bergsland to include these transcriptions in the publishable corpus. It was thus again our great good fortune to have the ideal combination of these two specialists working together during the summer of 1987 in Fairbanks and in the Aleutians and 1988 in Oslo, made possible by support from the Alaska Humanities Forum. Bergsland and Dirks were able to add significantly to what remains of these Aleut texts from 1909-1910. They transcribed not only the Atkan cylinders but the Eastern ones as well (though not most of the Attuan, for no one has been located who can understand those well enough to produce a publishable transcription).

In 1985 I located in Leningrad a copy of one more text (text 68) not in New York, and obtained a copy in 1989. We know of no more additions that can be made to this collection unless the untranscribed Attuan cylinders can yet be adequately understood, or the original notebooks can yet be found.

According to his letter to Boas, September 30, 1910, Jochelson had taken twelve hundred photographic negatives (including five hundred stereoscopic views and three hundred portraits) on the Aleutians. Shortly before this volume went to press, five albums of prints of most of Jochelson's Aleutian photos were located at the Institut Vostokovedeniya in Leningrad. The albums contain no place names or identification of people, but we include here some scenes and people we can otherwise identify as relevant to this volume. These albums no doubt include portraits of some of the other storytellers as well.

We continue to hope that Jochelson's entire collection of photos will soon be available to the public, so that the Aleut people might identify scenes and people most important to their history and culture. We have done our best to find pictures of as many of the Aleut storytellers in this volume as we can, from any source, of whatever quality, and have supplemented these with other relevant photos.

On the other hand, given the history of this century, I consider it hardly short of a miracle that this much has been preserved. It is miraculous that in 1909, while there were still some people to tell these stories, Ryabushinskiy enabled Jochelson to travel from Russia to the Aleutians where he located the storytellers and found men like Yachmenev and Sivtsov to transcribe the stories, that Jochelson was able to make these early phonograph recordings, that this many of the transcriptions were preserved in some form, that the cylinders survived at all, that copies could be obtained, and that the particular talents and dedication of Bergsland from Norway and Dirks from Atka could be brought together to produce this volume.

Michael Krauss, Alaska Native Language Center
April, 1990

Acknowledgments

Our thanks go first and foremost to Michael Krauss for promoting this publication in many ways. In the first place, without his efficiency and insistent optimism the cylinder texts — a most valuable addition to the extant manuscripts of the Jochelson collection — would have remained unpublished. He has also provided the background material, including most photos, for the history of the Jochelson collection. In the course of the preparation of the edition he reviewed the English style of the whole manuscript, a both necessary and most difficult task. In addition to his editorial assistance of all kinds, we want to express our deep gratitude for his devotion to the work and for his personal hospitality.

The deciphering of the cylinder texts is essentially the work of Moses Dirks. The remarkable result is due, not only to his command of Aleut as his native language, but also to his patience and long acquired skill. On this occasion I want to express my sincere gratitude for our many years of harmonious collaboration, 1972-1981 in connection with the implementation of the bilingual school program, 1982-84 doing lexical fieldwork in the Eastern Aleut villages, and during the last years preparing for publication this grand collection of Aleut lore.

To Igumen Innocent, formerly Gordon H. Marsh, we are grateful for the permission to use his unpublished work of 1948-1952 on Jochelson's manuscript texts, and through him our thanks go also to his main informant, the late Afinogen K. Ermeloff (1890-1956) of Nikolski, Umnak. Our thanks go likewise to our own informants, Dorofey J. Cherkasen of Nikolski, William Dirks Jr. of Atka, Nick Galaktionoff of Unalaska, the late Sergie Sovoroff and his wife Agnes of Nikolski, and Bill Tcheripanoff of Akutan.

Dr. R.G. Liapunova of the Institute of Ethnography of the Academy

of Sciences USSR in April 1990 kindly made available her copy of Jochelson's free Russian translation of text 78. The Leningrad Division of the Archives of the Academy of Sciences USSR has kindly made available for publication the manuscript of text 68, thus contributing to a more complete presentation of the Jochelson collection.

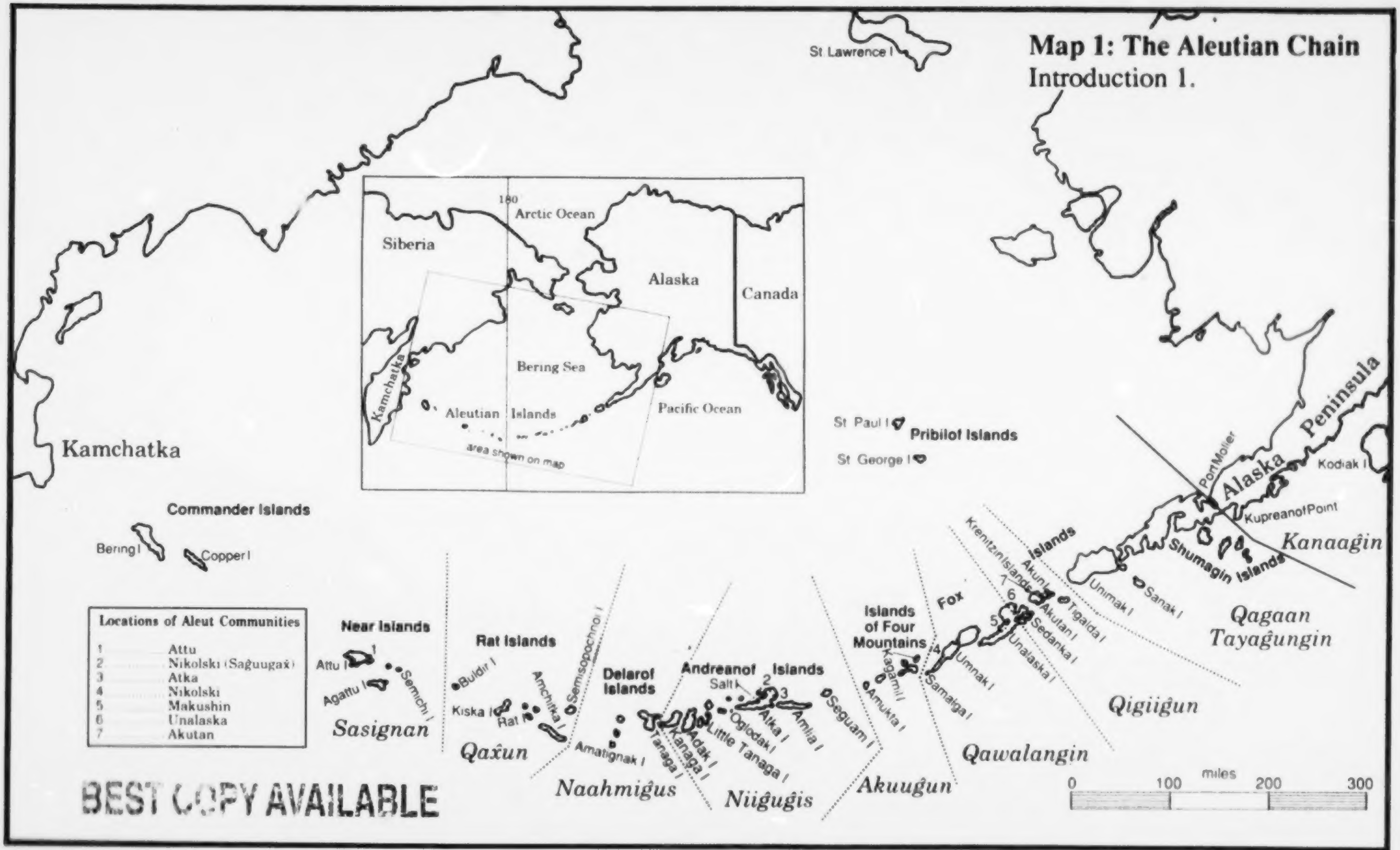
The late Agafangel "Alfred" Stepetin of Unalaska enhanced the aesthetic value of the book with his border art and drawings. These represent his last contribution to the cultural legacy of his people.

Our thanks are due to ANLC editor Tom Alton for preparing the manuscript for publication, for drawing the maps and for dealing with the other illustrations in the most efficient way.

For help with providing photographic illustrations, we are indebted to the following institutions and people: Barbara Mathé, American Museum of Natural History, New York; Kathleen Baxter, National Anthropological Archives, Smithsonian Institution, Washington, D.C.; J.P. Goforth, Aleutian Photography, Juneau; Larry Collins, Seattle; Marilyn Kwock, Alaska Historical Library, Juneau; Ray Hudson, Unalaska City Schools; Richard Veazy, Photographic Services, UAF; Marcus Feder III, Anchorage; Dr. Richard Pierce, History Department, UAF; Dr. Lydia Black, Anthropology Department, UAF; John Reeder, Alaska Division of Geological and Geophysical Surveys, Eagle River; Poppy Benson, Alaska Maritime National Wildlife Refuge, Homer; Chris Nye, Geophysical Institute, UAF; Marge Naylor of the Alaska and Polar Regions Department, UAF; the Archives of the Institut Vostokovedeniya Akademii Nauk SSSR, Leningrad; and Evgeniy Vasil'evich Golovko and Nikolay Borisovich Vakhtin for their help in locating and obtaining copies of Jochelson's Aleutian photos.

Last but not least we extend our sincere thanks to Gary Holthaus and the Alaska Humanities Forum for financial support for the preparatory work in 1987 and 1988, and to the Aleut Corporation and the Aleutian/Pribilof Islands Association for contributing to the costs of this publication. We are deeply grateful to the Alaska Native Language Center and its staff for having undertaken the publication of this volume for the benefit of the Aleut people.

Knut Bergsland
Oslo, May, 1990



Map 1: The Aleutian Chain
Introduction 1.

St Lawrence I
Siberia
180
Arctic Ocean
Alaska
Canada
Kamchatka
Bering Sea
Aleutian Islands
Pacific Ocean
area shown on map
Kamchatka
St Paul I
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Locations of Aleut Communities
1 Attu
2 Nikolski (Saĝuugax̂)
3 Atka
4 Nikolski
5 Makushin
6 Unalaska
7 Akutan
Near Islands
Attu I
Agattu I
Semichi I
Sasignan
Rat Islands
Buldir I
Kiska I
Rat I
Amchitka I
Semisopochnoi I
Qax̂un
Delarof Islands
Amatignak I
Tanaga I
Kanaga I
Adak I
Naahmiĝus
Andreanof Islands
Salt I
Oglodak I
Little Tanaga I
Atka I
Amlia I
Seguam I
Niiĝuĝis
Islands of Four Mountains
Kagamil I
Amukta I
Akuuĝun
Fox
Samalga I
Umnak I
Unalaska I
Sedanka I
Akutan I
Akun I
Krenitzin Islands
Tigalda I
Qawalangin
Qigiiĝun
Unimak I
Sanak I
Shumagin Islands
Qagaan Tayaĝungin
Port Moller
Alaska Peninsula
Kupreanof Point
Kodiak I
Kanaaĝin
miles
0
100
200
300

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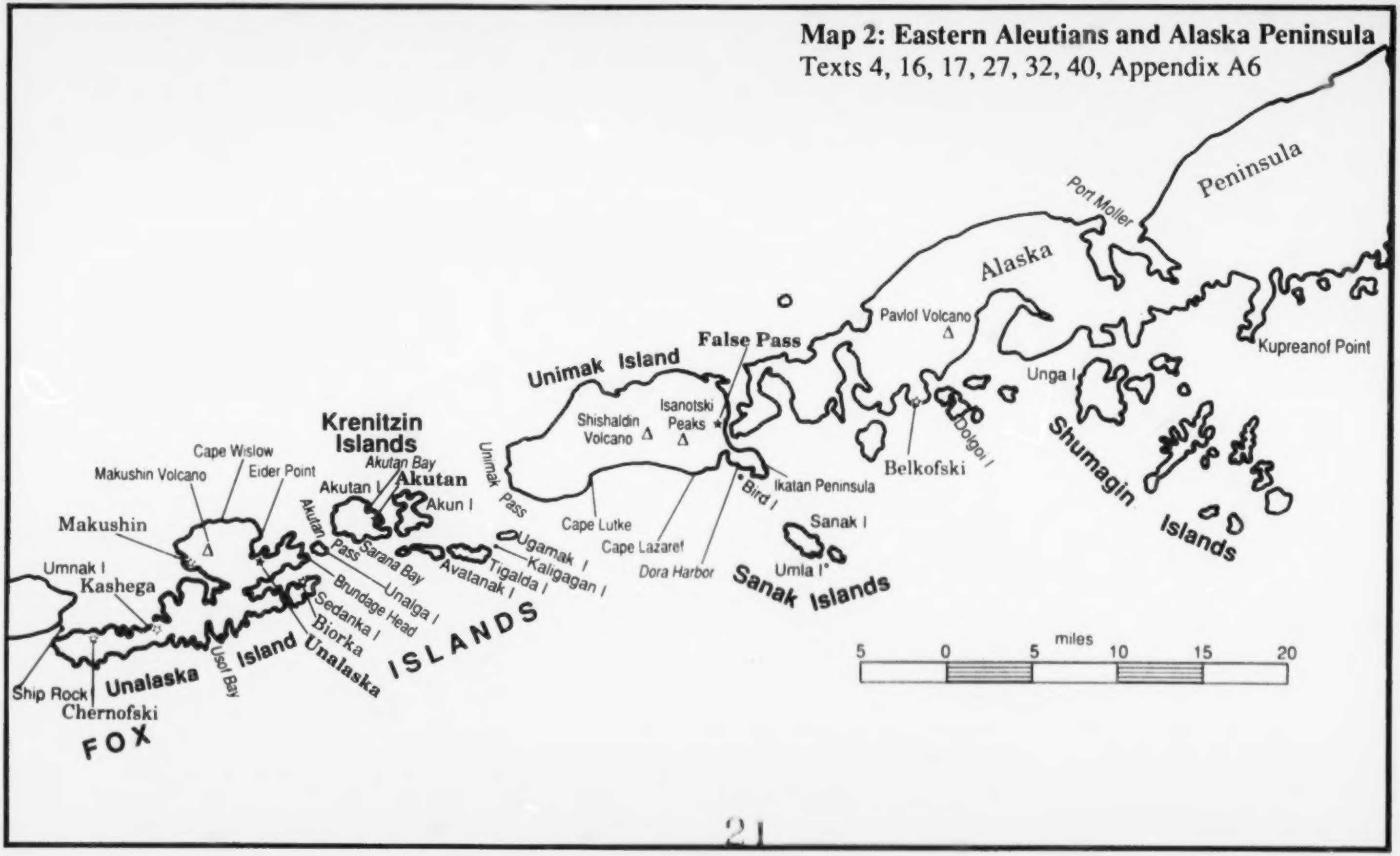
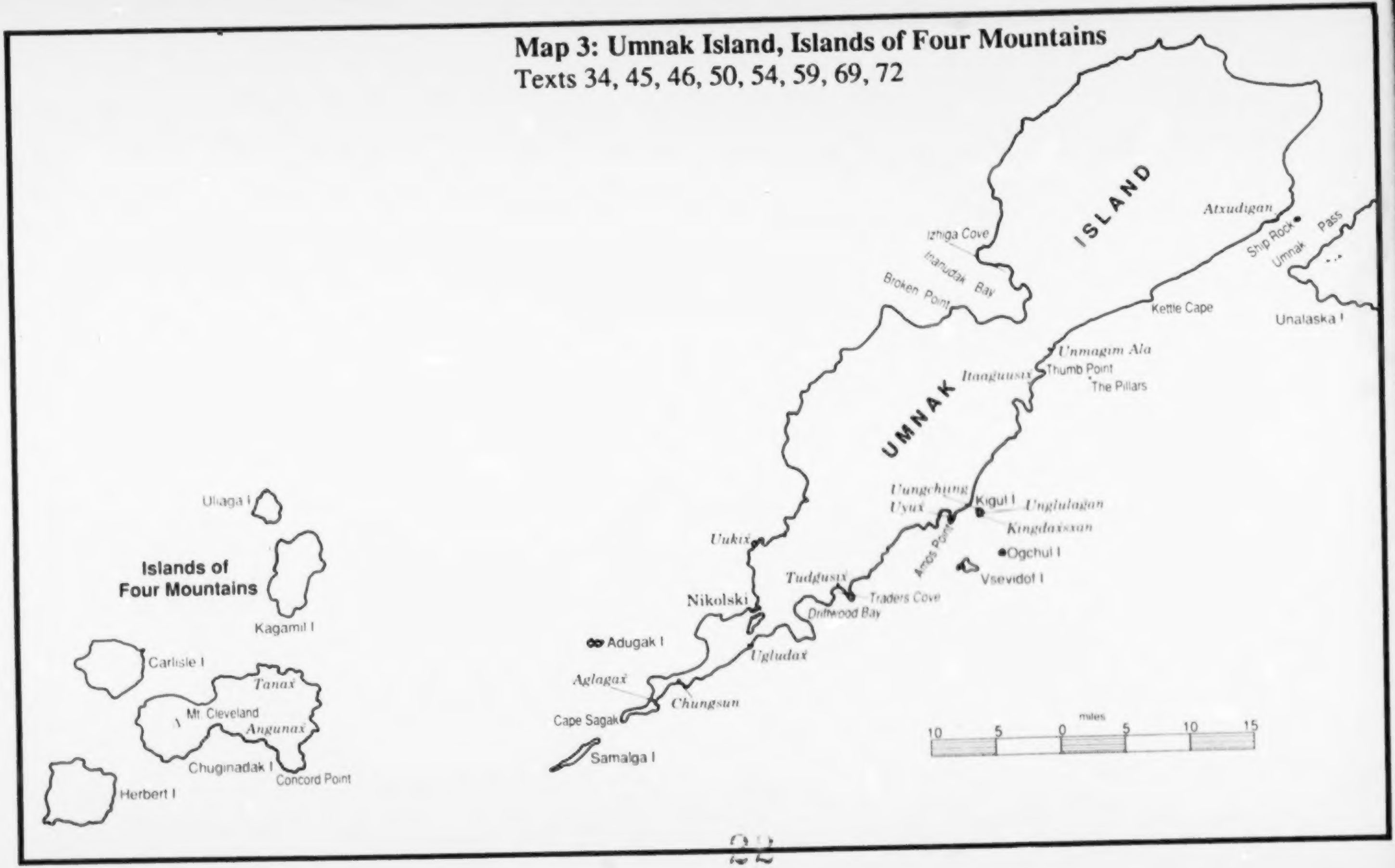
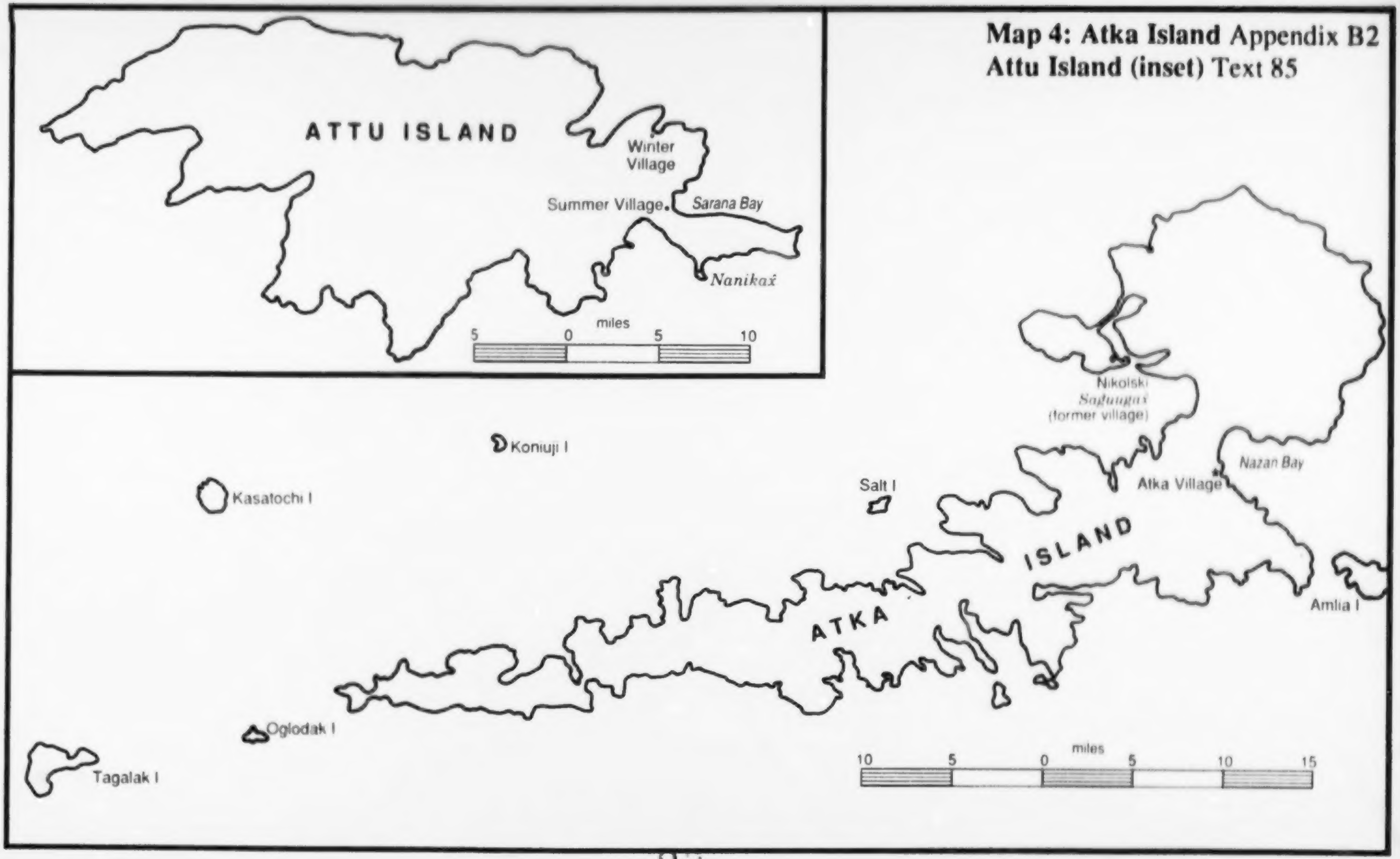


Map 2: Eastern Aleutians and Alaska Peninsula
Texts 4, 16, 17, 27, 32, 40, Appendix A6

Alaska
Peninsula
Port Moller
Pavlof Volcano
Kupreanof Point
Unga I
Dolgoi I
Belkofski
Shumagin Islands
False Pass
Unimak Island
Shishaldin Volcano
Isanotski Peaks
Ikatan Peninsula
Bird I
Sanak I
Umla I
Sanak Islands
Cape Lutke
Cape Lazaref
Dora Harbor
Unimak Pass
Ugamak I
Kaligagan I
Tigalda I
Avatanak I
Krenitzin Islands
Akutan Bay
Akutan
Akutan I
Akun I
Akutan Pass
Sarana Bay
Unalga I
Brundage Head
Sedanka I
Biorka
Unalaska
ISLANDS
Cape Wislow
Eider Point
Makushin Volcano
Makushin
Umnak I
Kashega
Ship Rock
Chernofski
Unalaska Island
Usof Bay
FOX
miles
5
0
5
10
15
20

Map 3: Umnak Island, Islands of Four Mountains
Texts 34, 45, 46, 50, 54, 59, 69, 72


UMNAK
ISLAND
Izhiga Cove
Inanudak Bay
Broken Point
Atxudigan
Ship Rock
Umnak Pass
Unalaska I
Kettle Cape
Unmagim Ala
Itaaguusix
Thumb Point
The Pillars
Uungchung
Uyux̂
Kigul I
Unglulagan
Kingdaxsxan
Amos Point
Ogchul I
Vsevidof I
Uukix
Tudgusix̂
Traders Cove
Driftwood Bay
Nikolski
Adugak I
Ugludax̂
Aglagax̂
Chungsun
Cape Sagak
Samalga I
miles
10
5
0
5
10
15
Uliaga I
Islands of Four Mountains
Kagamil I
Carlisle I
Tanax̂
Mt. Cleveland
Angunax̂
Chuginadak I
Concord Point
Herbert I



Map 4: Atka Island Appendix B2
Attu Island (inset) Text 85

ATTU ISLAND
Winter Village
Summer Village
Sarana Bay
Nanikax̂
miles
5
0
5
10
Koniuji I
Kasatochi I
Salt I
Nikolski
Saĝuugax̂
(former village)
Nazan Bay
Atka Village
ATKA ISLAND
Amlia I
Oglodak I
Tagalak I
miles
10
5
0
5
10
15

Waldemar Jochelson recording Aleut storytellers, Attu, 1909. Photo from Jochelson's collection in the Archives of the Institut Vostokovedeniya, Leningrad.

Introduction

1. Historical background

The Aleuts who speak to us through this book called themselves *Unangan*, or in the dialect of Atka, *Unangas*, as their descendants still do. The name, in the singular *Unangax̂*, is probably derived from the demonstrative *una*, which refers to the seaside. (The orthography is explained briefly in 8. below.)

The name Aleut, of disputed origin, was introduced by Russian fur traders and hunters who from 1745 on conquered the Aleutian Islands and the mainland to the east. Thus the name was extended to the Pacific Eskimos, whom the Unangan call *Kanaaĝin*, Koniags (see Lantis 1984:183; Clark 1984:195). Between the two nations there was a traditional enmity, reflected in several tales of this book, and their languages are mutually unintelligible, though related (see Bergsland 1986, 1989; Woodbury 1984). The traditional boundary between them was Port Moller on the north side and the Kupreanof Peninsula on the south side of Alaska Peninsula (Veniaminov 1840b, 1:231), which the Unangan call *Alaxsxa* or *Alaxsxix̂* 'The Mainland', adopted by the Russians as Alyaska, which is the source of the name "Alaska".[a]

In the 1740s, when Russian fur traders and hunters started their conquest of the Aleutian Islands, the Aleuts — the Unangan/Unangas — may have numbered between twelve thousand and fifteen thousand (see Lantis 1970:174, 1984:163). They had a large number of "villages" (Aleut sg. *tanadgusix̂*, see 9. below) all along the chain and were divided into several social groups or "tribes", the names of which were recorded by the Russians from the 1760s on (cf. Bergsland 1959:11–14). Going — with the Russians — from the West toward the East, the groups were the following (see Map 1):

Sasignan (*Sasxinas* in the dialect of Atka, *Sasxinan* in Eastern Aleut), the people of Attu, Agattu, and the Semichi Islands. These islands were called Blizhnie Ostrova by the Russians, and in English are known as the Near Islands, being nearest to Kamchatka, where the Russian merchants started their expeditions. From an Alaskan point of view these islands are, of course, the most distant ones, and the Aleut name of the people seems to be derived from the stem *sad-* 'outside, seaward'.

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[a] Popular belief has it, incorrectly, that the name means 'The Great Land', with almost sacred connotations.

Qax̂un or **Qax̂us**, the people (long extinct) of the Rat Islands (Krys'i Ostrova in Russian): Buldir, Kiska, Amchitka, Semisopochnoi Island, and several smaller islands, among them Rat Island, where the Russians in the 1770s found no land animals but rats.

Naahmiĝus 'People of the Western Region' (name attested only since about 1840), the people (long extinct) of the Delarof Islands, named after a manager of the Shelikov company in the 1780s: Amatignak and several other islands to the west of Tanaga Island. According to William Dirks Sr. of Atka (information 1952), Tanaga, too, belonged to the Naahmiĝus, whose language was different from that of the Niiĝuĝis.

Niiĝuĝis, the people of Kanaga, Adak, Atka, Amlia, Seguam, and several smaller islands, which the Russians called Andreyanovskie Ostrova after the merchant Andreyan Tolstykh's vessel *St. Andreyan and Natalia*, which visited the islands in 1761–1764. In English they are called the Andreanof Islands. The Aleut name is perhaps derived from *na-* 'west', indicating a major division between the ancient "tribes".

Akuuĝun, 'Those Over There (to the side)', so called by their neighbors to the east, the people of the Islands of Four Mountains, in Russian Chetyresopochnie Ostrova (Amukta Island through Kagamil Island), in Aleut *Uniiĝun* (derived from the above-mentioned demonstrative *una*). According to Veniaminov (1840b, 1:136-137), they perished at the hands of Russian shipmaster Stepan Glotov in 1764. Nothing is known about their language.

Qawalangin, the people of the western part of the Fox Islands (Lis'evskie Ostrova in Russian): Umnak with Samalga, and the western part of Unalaska Island. The stem *qawa-* probably is an obsolete demonstrative indicating a location toward the east, found also in several other place names.[b]

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[b] The name could not mean "Sea Lion Sons", the singular being Qawalang or Qawalangix̂ rather than "Qawalaa" (*qawa(m) hlaa*).

Qigiiĝun, the people of the eastern part of the Fox Islands: the eastern part of Unalaska, including Wislow (in Aleut Tachiqala) on the north side and Sedanka Island to the southeast, and the Krenitzin Islands (named after a Russian explorer of the 1760s): Akutan, Akun, Tigalda, and several smaller islands. The name is derived from the demonstrative *qiga*, which indicates a location toward the east or northeast, not far away.

Qagaan Tayaĝungin, 'The People of the Farther East', included several subgroups: to the west *Unimgin*, the people of Unimak Island (Unimax or Unimgix̂ in Aleut), and south of them the people of *Qutxin*: Sanak Island (Sanax̂ax in Aleut) and the islets north of it. To the northeast were the *Alaxsxiin*, the people of Alaska Peninsula (in Aleut Alaxsxa or Alaxsxix̂), and to the southeast of them were the people of *Qagiiĝun* (derived from *qaga* 'out there, in the east'), the Shumagin Islands, named by the Russians after a sailor of Vitus Bering's expedition who died of scurvy and was buried in these islands in 1741 (Veniaminov 1840b, 1:255). Farther east was the territory of the *Kanaaĝin*, the Koniags. As mentioned above, they were traditional enemies but also trading partners of the Unangan.

In the 1820s, some eighty years after the Russian conquest started, only two thousand to three thousand Aleuts were left (see Lantis 1970:179), including so-called Creoles, people who had a Russian father and an Aleut mother. At that time, however, the Russian rule was made more orderly with a new imperial charter of the Russian American Company and by the activity of the Russian Orthodox Church (cf. below), to which practically all Aleuts belong today. The people, then completely dominated by the Russians, were concentrated in a comparatively small number of villages, and their territory was divided into an eastern and a western division.

The eastern division, called the Unalaskan District, had its main church in Unalaska Village (in Aleut Iluulux̂ or Iluulax̂, in Russian Iliuliuk), and included not only the Qawalangin, Qigiiĝun, and the Qagaan Tayaĝungin, but also the people of the Pribilof Islands to the north, discovered by Russian navigator Gerasim Pribylov in 1786 and settled with Aleuts from the eastern groups by the Russians in the 1820s. To the people farther west, all these Aleuts were known as

Qagakuĝiis 'People of the Eastern Ones'. They spoke dialects known as Eastern Aleut.

The western division, called the Atka District, had its main church in the main village of Atka, Old Harbor (in Aleut Saĝuugax̂, in Russian Nikol'skoe), on the north side of the island (later moved to its present location on the east side). It included not only the Niiĝuĝis, Naahmiĝus, Qax̂un, and Sasignan, but also the people of the Commander Islands (Komandorskie Ostrova in Russian), discovered by Vitus Bering in 1741 and settled with Aleuts from the western groups by the Russians in the 1820s, the people of Bering Island settled mostly from Atka, and the people of Copper Island (Mednyy in Russian) settled mostly from Attu, including "Creoles" (see Krupnik 1987). The people to the east referred to the people of the Atka District as Niiĝuĝin or Naâ[h]miĝun, meaning the people of the Andreanof Islands (Veniaminov 1840b, 2:3). They spoke a dialect different from Eastern Aleut. Farther west there was at least one more dialect, later known as Attuan. Of the dialect spoken by the Qax̂un (Rat Islanders) practically nothing is known.

The first priest of Unalaska, the illustrious Ioann Veniaminov (canonized in 1977 as Saint Innocent, in Russian Svyatoy Innokentiy), in the 1820s designed an alphabet, a modified form of the Cyrillic alphabet, for Aleut (see 8.2 below). In subsequent years he translated, with the help of his Aleut informants, several religious books into Eastern Aleut, with Atkan notes by Iakov Netsvetov, a Creole priest of Atka. His successors were native speakers of Aleut, and so were the teachers in the schools run by the church, where the Aleut children became literate in their own language. The schoolteaching of the Russian Orthodox Church continued for almost fifty years after the purchase of Alaska by the United States in 1867, and the Aleut Cyrillics are still known by some elderly people of our time. In the American school system, English was the sole medium of instruction, with no place for Aleut language and culture until the introduction of a bilingual and bicultural program in 1972 (see Krauss 1980).

The most recent disaster in the history of the Aleut nation was the Japanese attack on the Aleutian Islands in June 1942. The people of Attu were taken prisoner to Japan, while the people of Atka and

Ioann Veniaminov — canonized by the Orthodox Church in 1977 as St. Innocent.

the Eastern Aleut groups were evacuated to different places in Southeast Alaska, where many of the older people died. After the war, the twenty-five Attuans who survived (see Oliver 1988, Appendix 3) were

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resettled on Atka, together with some seventy Atkans, because the islands to the west of Atka had become a restricted military zone. The Eastern Aleuts were put back in their villages, but some of the villages were soon abandoned or were dominated more and more by commercial fishermen and companies from outside. Today the Attuan dialect is extinct, absorbed by Atkan,[c] and Eastern Aleut is spoken mostly by elderly people, some 450 from about forty years up. The younger generations usually speak English.

The first specimens of original Aleut traditions, in Aleut, were collected in the 1830s and published by Veniaminov in the 1840s. They comprised twelve Eastern Aleut song texts, "collected, written down and translated by the Unalaska interpreter, the Aleut Semyon Pan'kov," and an Atkan song text and two short Atkan tales collected by his "Creole" colleague of Atka, Iakov Netsvetov (see Appendix).

Eighty years elapsed before the next major study of the Aleut language and Aleut traditions was undertaken. In 1909–1910 Russian ethnologist Waldemar Jochelson (Vladimir Il'ich Iokhel'son 1855–1937), traveling under conditions far more difficult than those we know today, spent altogether nineteen months in four of the most important Aleut villages (Unalaska, Nikolski of Umnak, Atka, and Attu). Engaging talented assistants, he managed to find the few surviving storytellers of the time, and so rescued from oblivion a large body of Aleut traditions. Jochelson himself published only a very small part of his material, in 1923, and the corpus published in the present edition is no longer complete, but still it is a copious and irreplaceable source of Aleut lore.

Today, eighty years later, very little is left of the original Aleut storytelling tradition (apart from fairy tales and other stories borrowed from the Russians). The Jochelson collection constitutes nearly all that remains of this heritage and thus is of great importance, not only to specialists and to the general educated public interested in such matters, but also, not the least, to the Aleuts themselves as part of their cultural identity.

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[c] On Bering Island the Atkan dialect is still spoken by a handful of people about seventy years old, while the Attuan of Copper Island is creolized, with Russian verbal inflection; see Golovko, Vakhtin, Asinovskiy 1987.

2. Jochelson's biography

In 1930, on the occasion of Jochelson's seventy-fifth birthday, the editors of *American Anthropologist* (32:375–377) published this biography:

> Waldemar Jochelson was born in Vilna, formerly Russia, now Poland [since 1944 the Lithuanian Soviet Socialist Republic], January 14, 1855. In 1875 as a college student he had to flee from Russia to avoid arrest as a member of the revolutionary secret society, Narodnaya Volya (The People's Will). He went to Berlin and for two years worked in different plants, ...
>
> In 1879 Jochelson left Germany for Switzerland, going first to Zurich, where he became a student of the agricultural division of the Polytechnikum. ...
>
> In 1884 he decided to return to Russia under an assumed name in order to continue his revolutionary activity at home. On the frontier he was recognized, arrested, and brought to St. Petersburg. After three years of solitary confinement in the Petropavlovsky Fortress he was sent by order of the Czar for ten years to remotest places of northeastern Siberia. This period was utilized for the study of the languages and ethnology of the numerous native tribes and linguistics. Already in exile he used his ethnological knowledge for writing articles in the Publications of the Geographical Society and the Academy of Sciences of Petrograd and of the scientific societies of Moscow. As a result of these writings he was invited to lead the northern division of the Yakut Expedition of the Russian Geographical Society (1895–1897).
>
> In 1899 on the recommendation of the Russian Academy of Sciences he was invited by the American Museum of Natural History to lead the Siberian Division of the Jesup North Pacific Expedition (1900–1902) headed by Professor Boas [and financed by the American banker Morris Jesup]. In 1901–1911 he was leader of the Aleut-Kamchatka Expedition of the Russian Geographical Society at the expense of the Moscow banker, F. P. Riaboushinsky [Ryabushinskiy]. In 1912–1922 he was division-curator of the Museum for Anthropology and Ethnography of the Russian Adademy of Sciences in Petrograd and collaborator of the Asiatic Museum of the Academy.

Meeting of Russian Geographical Society circa 1912. Jochelson is on far right, next to him is Dina Brodsky-Jochelson. The woman seated is Lady Ryabushinskiy, and the man next to her is Pëtr Petrovich Semënov-Tyan-Shanskiy (1827–1914), the geographer and humanist "who got Ryabushinskiy to finance Jochelson in spite of Jochelson's revolutionary history." (Quotation from Lydia Domherr, 1983.) Neg. 337950, Department Library Services American Museum of Natural History, New York.

Aleksey Mironovich Yachmenev (1866–1937). Photo courtesy of the Aleutian/Pribilof Islands Photo Reproduction Project with permission from J.P. Goforth.

In 1922 Jochelson emigrated to the United States and, except for four years in Nice (1929–1933), spent the rest of his life in New York, where he died in 1937 at the age of 82 (*American Anthropologist* 40:345, 1938).

3. Jochelson's Aleut fieldwork

In his book *Archaeological Investigations in the Aleutian Islands,* published in 1925 by the Carnegie Institution of Washington (ready in Russian in 1916), Jochelson gave an account of the Aleutian part of the Ryabushinskiy expedition (pp. 11–18). The aim of the expedition was to investigate the language, culture, archaeology, and physical anthropology of the Aleuts, and later (1910–1911) of the Kamchadal in Kamchatka. The Aleutian-Kamchatkan arc between the two continents had been bypassed by the larger Jesup expedition (1897–1903) financed by the American banker Morris Jesup. The physical anthropology was entrusted to Jochelson's wife, Dina Brodsky-Jochelson, a doctor of medicine. The folkloric and linguistic results of the expedition were described in detail by Jochelson in a paper published by the Russian Academy of Sciences in 1918 (see 4. below).

3.1 Unalaska, January 3–June 9, 1909

Via New York, San Francisco, Seattle, Valdez, and Seward, Jochelson and his wife arrived at Unalaska on January 3, 1909. He had planned to proceed to Attu in March, but the ship, a schooner of the Alaska Commercial Company, was delayed and he had to wait

Leontiy Ivanovich Sivtsov (1872–1919). Photo courtesy of Larry Collins, Seattle.

until June. He "employed this period of waiting in a study of the Aleut language and in recording myths and tales" (1925:15). At that time Unalaska Village had a population of 281, including 242 Aleuts and thirty-nine "strangers" (Jochelson's word), chiefly Americans.

For the linguistic work Jochelson engaged two men who proved to be key persons for the undertaking: Aleksey Mironovich Yachmenev (1866–1937), who was the Aleut chief (*starosta*) of Unalaska Village, and Leontiy Ivanovich Sivtsov (1872–1919), the Russian-Aleut reader (*psalomshchik*) of the Orthodox Church in Unalaska.[d]

According to Jochelson (1918:1981–1982), both men were literate in Aleut in the Cyrillic orthography that was introduced by Veniaminov and taught in the schools for Aleut youth since the 1830s (see 1. above). Yachmenev, being self-educated in Russian, could translate single Aleut words into Russian but did not speak Russian fluently, nor did he write it. He could understand English, but he did not speak it. Sivtsov, who as a boy had studied Russian in the school maintained by the Orthodox Church, could speak Russian quite fluently and could also write it. He spoke English as fluently as he spoke Russian, although "more irregularly," but "the difficulty of the English spelling prevented him from writing it."

Jochelson probably started the study of the Aleut language by

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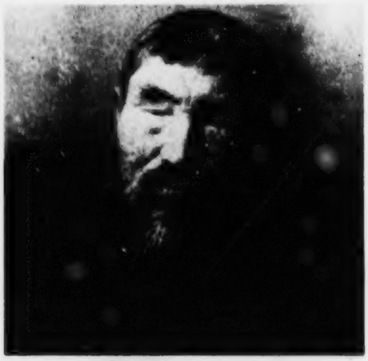
[d] The names of Jochelson's assistants and storytellers are given in their Russian forms, transliterated from the Cyrillics. Sivtsov is the form used by himself in 1904, in the mimeographed *Pravoslavnaya Alyaska* (see 8.2). Jochelson wrote Sivtzev.



Isidor Solovyov (1849–1912). Photo by Jochelson from the Archives of the Institut Vostokovedeniya, Leningrad.

examining, together with his assistants or perhaps with Sivtsov alone, Veniaminov's Eastern Aleut grammar of 1846, which he had studied in the British Museum in 1908 (Jochelson 1919:135), and the Eastern Aleut translation of the Gospel according to St. Matthew and some of the above-mentioned Eastern Aleut songs published by Veniaminov. For his future research Jochelson designed his own Aleut orthography, essentially a transliteration of Veniaminov's Cyrillics into a modified Roman alphabet (see 8.2), which his assistants learned "very quickly" (1918:1982).

The first and foremost storyteller in Unalaska Village was blind Isidor Solovyov (1849–1912), known as "doctor Isidor" (see text 5 and 39:25 with note). He was originally from Akutan[e] and so represented an eastern subdialect of Eastern Aleut, that of the Qigiiĝun (see 1.). From him Jochelson obtained altogether forty-one prose texts and five songs, some of them unfortunately lost (details below).

Solovyov dictated the first text to Jochelson (ms. lost). Then Jochelson had him speak and sing into his phonograph, which recorded on wax cylinders. Jochelson transcribed the first three of these recordings with the help of Sivtsov (ms. lost). Later on he left to Sivtsov the job of transcribing from the cylinders and of writing at Solovyov's dictation. During this first period (see also 3.5 and 3.6 below) Solovyov furnished Jochelson with fifteen prose texts, of which it was possible to include nine in the present edition (texts 1–9), and the five songs (ms. lost).

In Unalaska Village Jochelson also wrote down a text from Sivtsov's dictation, wrote another one, with the help of Sivtsov, from the dictation of Illarion Menshov (born in 1851, who later dictated text 35), and had Kliment Burenin (born in 1843) tell a long story, transcribed by Sivtsov, into the phonograph. Sivtsov's work is lost but most of the cylinders are extant (text 34).

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[e] Afinogen Ermeloff's communication to Gordon Marsh, Nikolski 1950; cf. text 5.

3.2 Attu, June 15–August 9, 1909

Having finally reached Attu, Jochelson spent eight weeks excavating three sites, recording texts on cylinders, and doing other linguistic work. Sivtsov accompanied him, and he engaged a third assistant, Stepan Prokopyev (born in 1880). Prokopyev was monolingual in Attuan Aleut, so Jochelson was able to work with him only with the help of Sivtsov or — at Nikolski on Umnak (see 3.4 below) — Yachmenev.

On Attu Jochelson recorded nine texts and nine songs on the phonograph. Four of the texts (three told by Dmitriy Prokopyev and one by Artamonov) and two of the songs were transcribed by Sivtsov (ms. lost). The other five Attuan texts (one told by Stepan Prokopyev, one by Filaret Prokopyev, 1870-1910, one by Stepan Golodov, born in 1859, and two by Saveliy Prokopyev) were transcribed and worked on later at Nikolski (texts 80–84 of the present edition).

3.3 Atka, August 10–September 14, 1909

On Atka Jochelson spent five weeks excavating two sites and two burial caves and recording four texts and one song on the phonograph. The texts — one told by Petr Khoroshev (Peter Horoshoff,

Jochelson and his wife, on right in this photo, rest in a field in the Aleutians. The exact location and other members of this group are not identified. Neg. No. 129124. Courtesy Department Library Services, American Museum of Natural History, New York.

1890–1927) and three by Mikhail Mershenin (born about 1870, died during the evacuation at Killisnoo, Southeastern Alaska, about 1943) — were partly transcribed by Sivtsov. The manuscripts are lost but most of the cylinders are extant (texts 76–79).

3.4 Nikolski, Umnak, September 14, 1909–May 3, 1910

Jochelson used part of his thirty-eight weeks on Umnak for archaeological research, excavating four sites, but here the linguistic work was carried on most intensively. Sivtsov left for Unalaska (see 3.5 below) but was replaced by Yachmenev, who had been waiting for Jochelson in Nikolski, and Jochelson still had Stepan Prokopyev with him.

The three storytellers at Nikolski spoke in the dialects of the Qawalangin (see 1.), western subdialects of Eastern Aleut. Timofey Dorofeyev, who was born about 1865 at Makushin, a now abandoned village on the west side of Unalaska Island (Sergie Sovoroff, personal communication, Nikolski 1982), told fifteen stories (texts 41–55 of the present edition), which were written down by Yachmenev, who wrote the first of them in Veniaminov's orthography (text 41) and the rest in Jochelson's notation. Two were written with Jochelson (texts 30, 32). Two (texts 50–51) were first recorded on cylinders, but the difference from the manuscripts is so considerable that the manuscript versions seem to have been retold by the storyteller, dictated like the rest of the texts, or retold by Yachmenev. These texts were translated by Jochelson with the help of Yachmenev or, in the case of texts 46, 52–55, by Jochelson alone.

The two other storytellers, natives of Nikolski, were Arseniy Kryukov (born 1880, died 1930s), who recited eleven stories (texts 56–66), and Ivan Suvorov (John Sovoroff, born about 1867, died about 1934), the chief (*starosta*) of Umnak, who told eight stories (texts 67–74), all dictated to Yachmenev and translated by Jochelson with the help of Yachmenev or, in the case of texts 70–74, by Jochelson alone. Yachmenev also recorded a song (text 75) and wrote an interesting account of a trip he had made by baidarka about 1888 (text 40), both translated by Jochelson with Yachmenev's help.

At Nikolski Jochelson also had five Attuan texts transcribed (texts 80–84, not transcribed by Sivtsov while still on Attu), translated word by word into Eastern Aleut and then translated into Russian with the help of Stepan Prokopyev and Yachmenev. The manuscripts do not follow the cylinders accurately. One tale (text 84), too difficult to be transcribed from the cylinder, was retold by Prokopyev, dictated to Yachmenev. One story (text 85), dictated by Stepan Prokopyev to Yachmenev, is known only in Yachmenev's word-by-word translation into Eastern Aleut. In addition, Prokopyev translated ten Eastern Aleut texts into Attuan, two of which are extant (texts 86–87).

With Yachmenev, probably at Nikolski, Jochelson also examined the twelve Eastern Aleut song texts published by Veniaminov in 1846. Of the three extant manuscripts, one has an incomplete text, indicating that the songs were not fully understood by Yachmenev (see Appendix).

At Nikolski, in January 1910, Jochelson finally started writing his systematic Aleut grammar, a description of Eastern Aleut with comparative notes on Atkan and Attuan (1918:2003). In this connection, no doubt together with Yachmenev, he also prepared his critical review of Veniaminov's grammar of 1846 (Jochelson 1919).

3.5 Sivtsov in Unalaska Village, September 1909–May 1910

Leaving Jochelson on Umnak on September 14, 1909, Sivtsov went back home to attend to his church duties and to record more Aleut texts. From Isidor Solovyov he got twenty-one stories, some of them long or very long, others rather short (texts 10–18, and three lost). Sivtsov sent the first one (text 10) to Nikolski, where Jochelson translated it with Yachmenev's help. The rest Sivtsov translated word by word into Russian. In addition he wrote down and translated into Russian one long tale dictated by Illarion Menshov (text 35) and an account dictated by midwife Marfa Golodova (text 36). He also wrote letters in Aleut to Jochelson, who had Yachmenev translate them (texts 37–39).

3.6 Unalaska, May 5–July 26, 1910

During his last twelve weeks in the Aleutians Jochelson excavated four sites at Unalaska and visited the Pribilof Islands, while Yachmenev wrote down five tales at Solovyov's dictation (texts 29–33), which Jochelson translated with Yachmenev's help.

3.7 Petropavlovsk, Kamchatka, September 1910

Leaving Unalaska for Kamchatka, Jochelson had planned "to stop on some of the Aleutian Islands, on which I expected to find mummies, as well as to land on the Komandorsky Islands," but stormy weather prevented that, and the ship proceeded to Kamchatka without stopping.[f] In Petropavlovsk, however, Jochelson met Sergey Ivanov, an Aleut who dictated two stories to him in the Atkan dialect of Bering Island (ms. lost).

4. The corpus

In his paper of 1918, "Opis' fol'klornykh i lingvisticheskikh materialov V. I. Iokhel'sona, khranyashchikhsya v Aziatskom Muzee Rossiyskoy Akademii Nauk" (Inventory of V. I. Jochelson's folkloric and linguistic material kept in the Asiatic Museum of the Russian Academy of Sciences), Jochelson listed in detail the results of his folkloric research: 127 Aleut texts — 104 in Eastern Aleut (including the thirteen originating from Veniaminov), seventeen in Attuan, and six in Atkan (including the two Bering Island stories). In addition there were six Eastern Aleut translations of Attuan texts and thirteen Attuan translations of Eastern Aleut texts. Thirty-three of the texts were first recorded on phonograph cylinders, said to number ninety-nine, but actually only eighty-one cylinders are listed in the catalogue (see below).

In terms of stages of preparation, Jochelson classified the texts as follows (1918:1982, in Russian):

A. Ready for printing:
   Text rewritten for typesetting in the finally established transcription, Russian translation corrected and rewritten by Jochelson, and the text provided with the necessary explanatory notes.

B. Text polished ("*Tekst obrabotan*"):
   The original transcription and the Russian translation corrected in the notebook, but not rewritten for typesetting and notes not formulated.

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[f] Letter of September 30, 1910, to Boas, in Boas Correspondence, American Philosophical Society, Philadelphia.

C. Text partly polished:
The transcription of the text and the original translation not fully corrected.

D. Text not polished:
Transcription and translation not corrected.

E. Text not translated.

F. Text not transcribed from the phonograph.

According to the detailed catalogue, the corpus included twenty-two texts of category A (470 notebook pages) — texts 28, 41–45, 50–55, 58, 64, 67–72, 74, 82 of the present edition.

In April 1915 Jochelson sent six of these (texts 43, 45, 58, 64, 67, 82) for publication (which never appeared) to the Smithsonian Institution, Bureau of American Ethnology, Washington, D.C. The Russian translations, without the Aleut texts, were published in the periodical *Zhivaya Starina* that year.

In February 1916 Jochelson sent five more (texts 28, 50–51, 55, 74) for publication to the Historico-Philological Section of the Academy of Sciences in Petrograd. They were published there, finally, in 1923, after Jochelson had left Russia, as the first part of the first volume of Jochelson's planned *Materialy po izucheniyu Aleutskogo yazyka i fol'klora* (Materials for the study of the Aleut Language and Folklore).

In October 1916 Jochelson sent ten more of these texts to Petrograd for publication, but they were never published. The last one of category A (text 72 of the present edition) does not seem to have been sent to Petrograd.

In the catalogue of 1918 there are no texts of category B, nor, of course, of category F. The other categories were represented as follows:

Category	texts	notebook pages
C	63	1127
D	7	174
E	23	500+

In addition there were the thirteen texts taken from Veniaminov (sixty-seven notebook pages), the Attuan text extant only in Eastern Aleut translation (text 85), listed as C (seventy-four notebook pages), and the thirteen translations into Attuan (ninety-eight notebook pages).

The linguistic material listed in 1918 also included more than five thousand lexical file slips (more than three thousand Aleut-

Russian, about eighteen hundred Russian-Aleut), 623 notebook pages with corrections of Veniaminov's vocabulary (1846, second part), and 660 notebook pages of grammatical material, the basis of a sketch of Eastern Aleut published in 1912 and of Jochelson's critical review of Veniaminov's grammar published in 1919.

When Jochelson left the USSR for New York in 1922, the cylinders remained behind, in the Asiatic Museum of the Russian Academy of Sciences in Petrograd. They are now in the Fonogramarkhiv of the Institute of Russian Literature (Pushkinskiy Dom) of the Soviet Academy

In New York apartment, 1920s, Jochelson with Mrs. Jochelson's niece Lydia Domherr. Seated are Mrs. Dina Brodsky-Jochelson and her nephew Leonid Domherr. Photo No. PCA 243-4-172, Vinokouroff Collection, Alaska State Library, Juneau.

of Sciences, where they were transferred to magnetic tape (with electronic filtering of some of the noise and equalization of speed) in 1974 and indexed by N.B. Vakhtin and S.V. Frolov in 1977. In 1978 the Alaska Native Language Center, University of Alaska Fairbanks, obtained copies of the tapes in exchange for copies of Jochelson's manuscript texts now in the New York Public Library (see below).

The extant cylinders are numbered up to 100, but one is Koryak, and fourteen numbers are missing, eight of them the same as those missing in the catalogue of 1918 (numbers 67–70, 82–83, 86, 89), so the number is actually eighty-five. Nine of the extant cylinders are not listed in Jochelson's catalogue of 1918 but perhaps represent his category F. These contain one short Eastern Aleut text (text 5 of the present edition), one Eastern Aleut and five Attuan songs, and two recordings of drumming. On the other hand, six of the cylinders listed by Jochelson are now missing, probably lost (cylinder 12, text 1; cylinder 18, text 34; cylinder 36, Attuan text; cylinder 58, text 76; cylinders 94–95, text 50). Originally, the number of cylinders with Aleut recordings may thus have been ninety-one, unless the eight numbers missing both in Jochelson's catalogue and in the extant collection contained recordings, possibly of Jochelson's category F, in which case the original number may have been as high as ninety-nine, as stated by Jochelson (1918:1980). In the case of cylinder numbers 86, 89, and 91, however, this is less probable, because nothing seems to be missing in the text they would belong to (text 79 of the present edition, text 27 in Jochelson's catalogue 1918:1987). Cylinder 99, said by Jochelson to contain the song published here as text 75, seems to have a different text.

Jochelson, having taken with him most of his manuscripts, worked until 1931 in New York and Nice, preparing his Aleut grammar and texts for publication "under the editorship of Professor Franz Boas of Columbia University" (Jochelson 1933; Preface dated Nice, France, June 30, 1931). Boas provided financial support. By the end of 1931 Jochelson had sent Boas the last of these texts and his Aleut grammar. Boas, however, was dissatisfied with the linguistic quality, and any remaining intent to publish the work was abandoned.[g]

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[g] This and the following paragraph are practically verbatim quotations (with some omissions) from Krauss 1985, with references to the Boas Correspondence, American Philosophical Society, Philadelphia.

After Jochelson's death in 1937, Boas kept the processed texts and grammar at the Columbia University Anthropology Department. In 1941, upon his arrival in the United States, one of the first bits of employment that the refugee Roman Jakobson was able to find in New York was cataloguing these texts. In 1943, after Boas's death (December 1942), the texts and grammar were received by the New York Public Library from Boas's estate (transferred in November from the Slavonic Division to the Manuscript Division, where they remain; see Yarmolinsky 1944). In September 1944, after the death of Jochelson's widow (June 1943), her niece Lydia Domherr, who had lived with the Jochelsons since 1922, deposited at the New York Public Library the original Aleut lexical files (with Russian translations) and certain other materials left by Jochelson, but not the original Aleut notebooks, which seem to have disappeared.

The extant texts in the New York Public Library are numbered 1–81, including three near duplicates and three items originating from Veniaminov. The actual number of Jochelson's texts in this collection thus is seventy-five, including three letters from Sivtsov (texts 37–39 of the present edition).

Of the seventy-two texts, nineteen belong to Jochelson's category A of 1918: the six texts sent to the Bureau of American Ethnology in 1915; copies — with English translations — of twelve of the fifteen sent to the Academy of Sciences in Petrograd in February and October 1916; and the text published here as number 72. Two of the missing ones (texts 50–51 of the present edition) are found in Jochelson's publication of 1923, together with three of those found also in the New York Public Library collection. The third (text 68 of the present edition) is among those still in the archive of the Soviet Academy of Sciences, Leningrad, and in January 1989 was made available in a photocopy for the present edition.

As mentioned above, there are no texts of Jochelson's category B of 1918. Of his category C, forty-eight texts are in the New York Public Library, fully "polished" by Jochelson after 1922. The fifteen missing ones (270 original notebook pages) are the following: eight Eastern Aleut texts transcribed by Jochelson and/or Sivtsov during the initial period in Unalaska, 1909; four short Eastern Aleut texts transcribed later by Jochelson and by Sivtsov (respectively eleven and thirty-five notebook pages); two Attuan songs transcribed by Sivtsov (thirty-five notebook pages); and one of the Bering Island texts (forty-three notebook pages). Two of the Eastern Aleut texts are retrievable from the cylinders (texts 1–2 of the present edition, the equivalent of thirty-nine original notebook pages).

Category D, originally seven texts, is represented by two short Eastern Aleut texts (19–20 of the present edition). Missing are one Attuan song and four Attuan stories transcribed by Sivtsov (159 notebook pages).

Category E is represented by four Eastern Aleut texts transcribed by Sivtsov (texts 6–9 of the present edition, the equivalent of 142 notebook pages). Of the nineteen missing ones, fourteen are Eastern Aleut: one long story (seventy-four notebook pages) retrievable from the cylinders (text 34 of the present edition), five shorter ones, five songs, and three letters, transcribed by Jochelson and by Sivtsov (respectively nineteen and 113 notebook pages). The rest are the four Atkan tales partly transcribed by Sivtsov (238 notebook pages), retrievable from the cylinders (texts 76–79 of the present edition), and the other Bering Island text (number of pages not indicated).

The New York Public Library collection includes all the Eastern Aleut translations of Attuan texts (80–85 of the present edition) but only two of the thirteen Attuan translations of Eastern Aleut texts (86–87 of the present edition).

As seen from this survey, Jochelson, while in New York and Nice, prepared for publication mostly those manuscript texts that by 1918 were closest to his category A, including all the texts transcribed by Yachmenev. The texts he left aside are those he transcribed himself or with Sivtsov during the initial period of his fieldwork (see 3.1 above), as well as the Attuan and Atkan texts transcribed by Sivtsov at Attu and Atka (see 3.2 and 3.3 above).

5. Preparation of the present edition

The collection of Aleut texts in the New York Public Library has been studied and used in various ways by a number of people, among them Ray Hudson, who in 1979 retold some of the tales in his book *Stories Out of Slumber*.

The work of the greatest relevance for the present edition is the fieldwork done by Gordon H. Marsh (now Igumen Innocent) at Nikolski 1948–1950 and 1952 with the late Afinogen K. Ermeloff, "the wise

Gordon Marsh, right, with Afinogen Ermeloff in Nikolski, Umnak Island, 1950. Mae Ermeloff is standing in the doorway. Photo by W. S. Laughlin.

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old man of Nikolski, son of a former chief" (1890–1956).[h] Having copied the whole corpus, Marsh in 1950 went through sixty-two of the texts with Ermeloff, correcting the Aleut text and the translations. Marsh's free translations of the whole corpus are a great improvement over Jochelson's and have been used, with his permission (1985), in the preparation of the present edition (see 9. below).

The Attuan manuscript texts were edited for the first time (in an orthography different from the present one) and published by Bergsland in 1959 (pp.104–124) after some general fieldwork at Atka in 1952 with Mike Lokanin, a native speaker of Attuan. In 1974 — in connection with an Eastern Aleut Language Workshop organized at St. Paul by the Alaska Native Language Center, the Alaska State-Operated School System, and the Aleut League — Bergsland went through some of the Eastern Aleut texts with Sergie Sovoroff of Nikolski (1902–1989) and ventured an edition (Bergsland 1976; now revised, texts 67–74) of the tales told by Sergie's father, John Sovoroff, the former chief of Umnak.

In the summers of 1982–1984, doing fieldwork for a planned comprehensive Aleut dictionary, the present editors checked a great number of words and grammatical constructions in the Eastern Aleut texts with several informants: at Nikolski with Sergie Sovoroff and his wife Agnes (originally from Unalaska), and Dorofey J. Cherkasen (born 1913); at Unalaska with Nick (Nikolai) Galaktionoff (born 1925); and at Akutan with Bill (Vasiliy) Tcheripanoff (born 1903).

In 1978 Dirks started working on the cylinders with the most promising Atkan text (76 of the present edition). In the summers of 1985 and 1986 he made tentative transcriptions of the other Atkan texts and of the Attuan texts left aside by Jochelson, reviewing all his transcriptions with Michael Krauss in Fairbanks.

The preparation of the complete edition of the manuscript texts started in 1985 in Oslo. From the beginning of June 1985 to the end of February 1986 Bergsland wrote a first draft of the manuscript, incorporating various corrections of Jochelson's Aleut text and translations (see 8. below).

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[h] Copies of Marsh's manuscripts, including his dissertation of 1956, are in the archives of the Alaska Native Language Center.

Knut Bergsland and Moses Dirks working on recordings of the cylinder texts at the Krauss home in Fairbanks, 1987.

In the summer of 1987, with a grant from the Alaska Humanities Forum, the editors did joint fieldwork on the cylinder texts. At Atka, for two weeks, the editors checked the transcriptions of the Atkan texts with William Dirks (born 1912). They attempted to make progress on the Attuan texts, but the most likely speaker of Attuan living at Atka proved to have forgotten his native dialect almost completely. At Unalaska, for two more weeks, Dirks transcribed five Eastern Aleut cylinder texts (1–2, 5–6, and 34 of the present edition); the first four then were checked with Nick Galaktionoff who, because of a sudden illness, could not check text 34. Galaktionoff also helped check about three hundred questioned forms in the written texts.

In the summer of 1988, with a new grant from the Alaska Humanities Forum, the editors worked together for four weeks in Oslo, using a reel-to-reel tape recorder with a stop mechanism that made possible the isolation of single syllables. In this way decisive progress was made on both the Eastern Aleut and the Atkan cylinder recordings. The Attuan recordings left aside by Jochelson could not be made publishable, but considerable progress was made on the Attuan recordings that go with manuscript texts 80–83.

6. Order of the texts

The order of the texts in Jochelson's catalogue of 1918 is basically chronological, according to the time of recording.[i] The texts in the New York Public Library collection have been rearranged and renumbered, for no apparent reason (even duplicates of the same text have been separated).

The order in the present edition is primarily geographic, going from the eastern subdialects of Eastern Aleut (Isidor Solovyov, originally from Akutan, through Leontiy I. Sivtsov) through the western subdialects of Eastern Aleut (Aleksey M. Yachmenev and the Nikolski storytellers) to Atkan and Attuan. For each storyteller the order is chronological, according to Jochelson's catalogue, which also gives some indication of the relative reliability of Jochelson's notations (cf. 8. below).

In the following concordance of the three sets of numbers, a number from Jochelson 1918 in parentheses means that the text is known from cylinders only.

PRESENT	JOCHELSON		NYPL
EDITION	1918	1923	MS.
1	(3)		
2	(7)		
3	8		60
4	11		62
5	(not listed)		
6	14		63
7	18		69
8	20		64
9	23		66
10	71		38
11	89		34
12	90		35
13	94		37
14	95		55

NYPL MS.	PRESENT EDITION
1	22
2	23
3	24
4	21
5	28
6	32
7	73
8	29
9	31
10	74
11	30
12	53
13	54
14	52

[i] The departures from this order seem to be due to Jochelson's running out of notebooks outside Unalaska (see Sivtsov's letter of 1909, text 37:31). He apparently had to use the unused pages of notebooks containing earlier transcriptions.

PRESENT	JOCHELSON		NYPL
EDITION	1918	1923	MS.
15	96		21
16	97		56
17	98		70
18	99		71
19	100		73
20	101		68
21	103		4
22	104		1
23	104		2
24	105		3
25	106		22
26	107		19
27	108		67
28	109	4	5
29	110		8
30	111		11
31	112		9
32	113		6
33	114		72
34	(15)		
35	102		65
36	91		36
37	56		79
38	116		80
39	117–118		81
40	35		57
41	29		27
42	30		25
43	31		30
44	32		26
45	33		28
46	34		24
47	38		40
48	39		42

NYPL MS.	PRESENT EDITION
15	69
16	55
17	70
18	71
19	26
20	72
21	15
22	25
23=20	72
24	46
25	42
26	44
27	41
28	45
29	67
30	43
31	82
32	64
33	58
34	11
35	12
36	36
37	13
38	10
39	85
40	47
41	49
42	48
43	56
44	75
45	57
46=33	58
47	59
48	60

PRESENT	JOCHELSON		NYPL
EDITION	1918	1923	MS.
49	46		41
50	55	5	
51	60	3	
52	63		14
53	64		12
54	64a		13
55	65	2	16
56	43		43
57	44		45
58	45		33, 46
59	47		47
60	48		48
61	49		49
62	50		50
63	51		51
64	52		32, 52
65	53		53
66	54		54
67	58		29
68	61		
69	62		15
70	66		17
71	67		18
72	68		20, 23
73	69		7
74	70	1	10
75	42		44
76	(115)		
77	(121)		
78	(122)		
79	(27)		
80	24		61
81	36		58
82	37		31,59

NYPL MS.	PRESENT EDITION
49	61
50	62
51	63
52=32	64
53	65
54	66
55	14
56	16
57	40
58	81
59=31	82
60	3
61	80
62	4
63	6
64	8
65	35
66	9
67	27
68	20
69	7
70	17
71	18
72	33
73	19
74	Appendix A 10
75	83
76	84
77	Appendix A 8
78	AppendixA 02
79	37
80	38
81	39

PRESENT EDITION	JOCHELSON 1918	NYPL MS.	JOCHELSON 1923	PRESENT EDITION
83	78	75	1	74
84	79	76	2	55
85	57	39	3	51
86	45a	33	4	28
87	52a	32	5	50

7. Types of texts

According to Jochelson (1918:1980; 1933:75), the texts include the following types of Aleut lore:

1. *Kadañádax̂* “heroic epos or legend (Russian *skazanie*) of the deeds of heroes, leaders, or warriors, with an element of the wonderful” [*kadaangaadax̂,* derived from *kadaang* ‘ancestor’].
2. *Uñíkax̂* “tale, story (*skazka*),” 1933 “tale of mythological content, on animal-protectors, guardians and other super-natural beings” [eastern Eastern Aleut *ungiikax̂*; on Unalaska *uhngiikax̂;* on Umnak *uhniikax̂, uniikax̂;* on Atka *uniikax̂;* on Attu *ugyikax̂* or *ugyiikax̂*, by Jochelson written *“ugjíkax̂”*].
3. *Añásix̂* “song” [*angaasix̂*].
4. *Tunusádax̂* “narrative (*razskaz*)[j] of everyday life” [*tuunusaadax̂,* diminutive of *tunusax̂* (see below)].
5. *Kadáñintunúsax̂* “narrative (*razskaz*) of ancient customs” [*kadaangin tunusax̂*].
6. *Iglúñin* or *Iqlúñin* (1918: 1996) “proverbs.”
7. *Imcádan* “riddles” [*iimchaadan*].[k]

In the catalogue and in the manuscripts, however, the texts are not classified in Aleut terms. The term *ungiikax̂* (etc.), translated by Veniaminov as “story (pobasenka), anecdote,” may indicate any traditional story, including fairy tales borrowed from Russian. *Tunusax̂*, Atkan *tunuzax̂*, according to Veniaminov “news; story; rumor, common talk (molva)” — derived from *tunu-lix* ‘to utter sounds, to talk, etc.’ — may be any informal narrative or account.

Text 3, a “heroic epos,” and text 7 open with the formulaic

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[j] Jochelson used the old Russian orthography.

[k] The manuscripts of categories 6 and 7, listed in Jochelson 1918:1996 as 93 and 93a, are lost.

Tanang awaa "Work of my country," explained by Jochelson in a footnote as follows: "Thus the Aleut tale-tellers begin their narrations. They regard them as the product of a national, and not an individual, inspiration." In 1983 (and earlier) Bill Tcheripanoff of Akutan opened all his *ungiikan* in this way, including a tale borrowed from Russian. In the rest of Jochelson's written texts the phrase is left out, presumably because they were dictated rather than told to a normal audience.

Text 1, a "tale" (*skazka*) recorded on cylinder, has a different formulaic opening, apparently indicating that it was supposed to be told in the evening: "The little old man, waiting for his sun, is going to open his mouth with the story about Raven." It ends with Raven's call and is told very briefly (cf. text 82), probably because it was supposed to be well known to an Aleut audience.

Most of the traditional tales end with the formulaic *iĝanaĝii* or *hiĝanaĝii,* with a variant *iĝanayii,* in this edition translated as 'it is said', the stem being the passive *(h)i-ĝa-* 'to be said'. The final *-ii* seems to be the interrogative particle: "it is (or was) said, isn't it?" In the Atkan texts (76–79) and in one of the Attuan texts (82), practically every paragraph ends with *(h)iĝanaĝii,* probably calling for the audience's agreement, a "hmm" uttered from time to time (modern Eastern Aleut recordings). Before *iĝanaĝii,* or instead of it (as in Kryukov's tales and most of Suvorov's), there is mostly a form like *ax̂takux̂* 'it seems (that he did such and such)', which marks a fact not witnessed by the speaker. It is translated here as 'so the story goes', sometimes as 'it seems', or is left out, being implicit in the very nature of a traditional story. Some texts have instead a form meaning 'it is (or was) said', e.g., Attuan *hiistaqax̂* (texts 81, 83).

Ten of Solovyov's stories (2, 10, 14–18, 20, 28, 30), Menshov's story (35), the four Atkan stories (76–79) and one of the Attuan stories (text 82) have a peculiar formulaic device that appears in Eastern Aleut at the end only, in Atkan at the end of every paragraph except the final one, in Attuan also at the end. The storyteller lets the person or persons of his story tell his, her or their own story, including even a person's death, as at the end of Solovyov's story 14: "...she died from cold and indifference — she said, it is said." The dying "from cold and indifference" is apparently formulaic as well, and there are also other formulaic ends of stories, as indicated in footnotes (see text 3:102, etc.).

In Stepan Prokopyev's personal narrative in Attuan (text 80) every sentence — really a paragraph — ends with "I did last winter," contrasting with the traditional tales.

In his catalogue of 1918 Jochelson characterized the stories in the following terms: *geroicheskiy epos* (heroic epos); *predanie, legenda* (legend); *razskaz iz drevnago aleutskago byta, drevnyy/starinnyy razskaz* (narrative of ancient life); *skazka* (tale). These categories are not clear-cut, however, and one important text, the cosmic myth of the moon's sister (text 15), was left without characterization.

Of the extant texts, seven were characterized as "heroic epos." Two of them (texts 9, 18) deal interestingly with the precolonial relations with the Pribilof Islands. Text 9 — unfortunately incomplete — has remarkable shamanistic features and tells of the transformation of the warriors into killer whales. Four others relate the wonderful deeds of warriors going for revenge to another Aleut village (texts 3, 48) or to the land of the Koniags (17, 76), while the seventh leads into the fabulous world of giants (text 41).

The eleven "legends" tell of the origin of the sea otter, with an incest motif reminiscent of the famous Eskimo myth of the sun and the moon (texts 42, 58); the transformation of six men and their parents into sea lions (text 29); a woman who drifted on ice to St. Paul (Pribilof Islands) and lived with male fur seals in a cave there (text 27); an unsuccessful sea otter hunter's pact with an octopus (text 47); the woman of Mt. Cleveland volcano who went to Akutan to marry the chief's son (text 69); the feasting and dancing of buried men (texts 2, 71); and a village possessed by demons (text 52). One of the "legends" (text 51) is a story of revenge identical to a "narrative of ancient life" (text 8). Another (text 43) is a revenge story more like a "tale" (compare text 35).

Of the twenty-one "narratives of ancient life," eleven tell about people of specific, named villages. They deal with warfare (text 85); raids to capture slaves (text 57); rivalry between villages (text 73); attack by enemy baidarkas (text 45); capture by Koniags (text 72) and by outlaws (text 46); conflicts between brothers-in-law leading to killing (texts 32, 54, 59); jealousy leading to killing (text 50); and sharing a wife's warmth with a baidarka to ensure safety in stormy weather (text 28).

The other ten deal likewise variously with conflicts between brothers-in-law (texts 44, 70); jealousy (texts 53, 84); rivalry between men represented by their sororal nephews (text 79); two cousins' deeds (text 68); revenge (text 8, like "legend" 51; 74); ridicule turned to praise through strokes of luck (text 33); and a woman who wanted no other husband than a man hunting song sparrows with bow and arrows (text 62).

The "tales" include twenty-six stories of various nature. Some are like the "legends" or "narratives," dealing with revenge in a supernatural fashion (text 35, compare "legend" 43); revenge on Koniags from a named village (text 34); and a weakling despised by his three maternal uncles (text 66). Others deal with an unfaithful husband, either a tyrant (texts 49, 67) or a man living secretly with a one-eyed mistress (texts 14, 65); the woman who abandoned the one-eyed husband she had found and became a fox (texts 56, 64); and a man who snared a fox who became a woman, his wife, and a fox again (text 10). One is about a volcano demon who, in the shape of dust in her drinking water, entered the womb of a married woman, was born, married, and had a son who became a provider (text 16). Another tells of the man who stole the first charms (amulets) from cannibals and lost his big toe (text 6), like the abducted daughter of a man who retrieved her (text 60). Yet another tells of two old women who doctored the weather so that the people died of heat (text 63).

Several of the tales deal with various kinds of monsters or fabulous beings, such as an exposed child who became a monster (text 13); a woman who abducted boys and was a man at night (text 26); a seductive, man-killing woman who was killed by a weakling (text 30); a one-eyed woman without vulva who was fixed by her father to become the wife of a man she sought (text 20); a daughter who was made of a log (text 21); a farting monster who was killed by a man who sealed his anus with sealskin (text 7); a monster who caused dreams (text 31); and a monster with a vagina dentata (text 83).

Two remarkable Atkan tales are comic. One is about a man who built a baidar of codfish bones and peritoneum and went wooing (text 77). The other is about an old woman who, in order to marry her granddaughter, had herself buried, got out of her grave, fixed herself to impersonate a young man, making a penis of a dried parsnip stem, went wooing, and later fell to pieces (text 78).

An Attuan tale about Raven is shamanistic, the Raven couple being killed by a man finally in the guise of an auklet (text 81). Another (text 82), with the short Eastern Aleut variant mentioned above (text 1), is about Raven's sending his parents to woo girls he had found while beachcombing, told in a formulaic, structured way. A third animal story (text 61), characterized by Jochelson as a "comic narrative" (*komicheskiy razskaz*), is more like a fable: a gluttonous song sparrow caught within the nostril of a dead whale he had started to eat becomes too fat to get out.

The collection includes only one song text, a blanket-tossing song (text 75).

The category of beliefs or superstitions (*pover'ya*) or "narratives of ancient customs" includes how to deal with miraculous appearances on the sea (text 22); things never given a growing boy to eat (text 23); symptomatic presentiments (text 24); preparation for hunting (text 19); and facial ornaments of the distant past (text 25).

"Narratives of everyday life" tell of menstrual customs (text 11); pregnancy and childbirth (texts 12, 35); hunting and fishing (text 56); and personal experiences, including a dramatic trip by baidarka (text 40), hunting sea otter (text 4), fox hunting (text 80), and healing an accidental wound (text 5).

Sivtsov's letters to Jochelson (texts 37–39) deal with his recording of texts from Solovyov and other work for Jochelson as well as with everyday news from Unalaska Village.

8. Textual problems

In terms of recording, the texts fall into three main categories: texts recorded on cylinders, texts written down by Sivtsov or Yachmenev at the storytellers' dictation, and texts — including letters — composed by Sivtsov and Yachmenev (37–40).

Eight of the texts in this edition (1-2, 5, 34, 76-79) are known only from cylinders and are edited accordingly (see 8.1).

Eight other texts — three Eastern Aleut (texts 6, 50, 51) and five Attuan (texts 80–84) — are found also in extant manuscripts. The comparison with the cylinders shows that the manuscripts do not render the storyteller's wording exactly but are rephrased more or less freely by Sivtsov or Yachmenev (see 8.2) or, in the case of the Attuan texts, by Stepan Prokopyev, as stated explicitly in the case of text 84 (see 8.9).

As mentioned in 4. above, all the original notebooks seem to be lost. The part of the extant material that comes closest to them is Jochelson's above-mentioned original vocabulary (with Russian translations), deposited in the New York Public Library in 1944 , in which words and phrases taken from the texts are quoted with references to the pages of the numbered notebooks.

All the extant manuscripts were rewritten and "polished" by Jochelson (see 4.) in Petrograd (before 1922), where he had no Aleut informants, and/or in New York or Nice, where he had no access to his cylinders either. (Whether he used them in Petrograd is an open question.) The New York Public Library collection contains variants (near-duplicates) as well as the originals or translations of three of the six texts sent in 1915 to the Smithsonian Institution (texts 58, 64, 82), of three of the five texts sent in February 1916 to the Academy of Sciences in Petrograd (texts 28, 55, 74), and of one of the other texts (text 72) marked as "ready for publication" in 1918. The comparison of the variants and the above-mentioned quotations in the original vocabulary show that Jochelson made several kinds of changes in the original texts — changes in the punctuation (see 8.3), changes of diacritics (see 8.4), changes in the treatment of certain consonant stems (see 8.5) and enclitics (see 8.6), changes of grammatical forms (see 8.7) and even of whole words (see 8.9) — all without notice. Upon closer inspection it turns out that the later variants may at least to some extent come closer to the original notebooks than the versions "ready for publication" in 1915 and 1916 — that is, they may have been copied from versions less "polished" than those "ready for publication," and have in fact, at least sometimes, a better Aleut text.

Jochelson's orthography will be explained below (see 8.2). The present edition follows the practical Aleut orthography designed in 1972 for the bilingual programs of the Aleut schools. As in English, the palatal affricate is written with the digraph *ch*, the velar nasal with *ng*, while the cluster *n* + *g* is written *n'g*. The voiced and voiceless velar fricatives are written, respectively, *g* and *x*; the corresponding uvular (postvelar) ones *ĝ* and *x̂* (as in the Aleut Cyrillics); the aspirated continuants *hl*, etc.; and the Eastern Aleut unvoiced dental fricative *hd*, phonemically distinct from the voiced fricative *d* (in certain cases devoiced). Long vowels are written double: *aa, ii, uu*. In the cylinder texts the interrogative particle ending in a glottal stop is written *hi'*.

8.1 Notation of the cylinder texts

Edition of the texts from phonographic cylinders naturally presents problems quite different from those presented by the written texts. Accordingly, special conventions will be used in their notation.

A numbered line represents a stretch without an intonational break. There may be an internal pause, possibly due to hesitation or change of mind. A longer pause is marked by a superscript P (^{P}).

The ends of lines are marked as follows: no mark for slightly falling intonation; a comma for moderately falling intonation; a period for a falling contour; and an exclamation mark for a rising contour, often combined with an expressive lengthening of a short vowel, marked by a raised point (·). Expressive stress, often combined with expressive vowel length, is marked by an acute accent over the vowel. A question mark, indicating rising intonation, may occur at the end of a stretch as well as within a stretch, in the latter case followed by a falling intonation marked as just indicated.

Parentheses, ( ), indicate the syncope or apocope of a short vowel, or the elision of a final vowel before an initial vowel or of a final consonant before an initial consonant. In Eastern Aleut there is a regular word-internal deletion of a short vowel flanked by single consonants, between a syllable with a long vowel or an initial sequence of two short syllables and a syllable with a long vowel or a final sequence of two short syllables; and a regular deletion of the short vowel of a final syllable, flanked by single consonants, before a word-initial vowel or *h*-. A deleted *i* may replace the *a* of a preceding syllable, as in *tunulgaaqaltal(a)kiĝmaan* from *-lakaĝimaan* (1:2). A deleted *u* may labialize the preceding consonant or replace the *a* of the preceding or following syllable, as in *amukn* from *amakun* before *agix̂taasal(i)x* (6:34), and *anqaax̂tukux̂* from *anqaaĝutakux̂* (1:48). The deletion of a short vowel may also combine with the deletion of a final -*m* before an initial consonant, as in *Kanaaĝ(im) tukuu* (34:160), where the *ĝ* is actually devoiced (like *x̂*). A word-final *x* or *x̂* before a word-initial vowel is actually voiced (like *g*, *ĝ*).

Braces, { }, indicate false starts or phrases corrected by what follows. An abrupt stop, mostly from a false start, is indicated by a slash, /.

Brackets, [ ], are used for segments, words, or phrases added for regularity by the editors. In text 6, however, the brackets are used for parts left out in Sivtsov's transcription.

Very uncertain transcriptions are given in italics. Dots indicate syllables or passages so obscured by noise as to be altogether impossible to transcribe.

8.2 Sivtsov's and Yachmenev's transcriptions

The Roman orthography that Jochelson had his assistants use was essentially a transliteration of the Aleut Cyrillics, with *c* for the Cyrillic *ch* (in the modern Roman orthography for Aleut *ch*); *n̂* for the Aleut ligature of *n* and *g* (now *ng*); and *g* and *x'* for the Cyrillic *ĝ* and *x̂* with a diacritic curve above (now likewise *ĝ*, *x̂*). The stroked Cyrillic *k* for the uvular stop (*q*) in Jochelson's original vocabulary is a stroked *k* or *k'*, later changed to *q*. For the Russian *ĭ* and the initial part of the Russian letters *ya* and *yu*, Jochelson originally used *j* (as in German), and later *y*. Veniaminov's Cyrillic *ŭ* for *w* (and *hw*), in the books printed 1902–1903 a Cyrillic *û* with a diacritic curve above (which before a consonant is to be read *hu*), in Jochelson's original vocabulary is written *ū*. In the grammatical sketch of 1912 and in the manuscripts ready for publication in 1915 and 1916, as well as in the publication of 1923, it was changed to *gw*, in 1912 claimed to be a *w* preceded by a velar *g*. From 1919 on it became *hw* (in the earlier manuscripts sometimes changed by hand from *gw*), in the latest manuscript grammar said to be "like English *wh* in where" — the unaspirated one — for Jochelson's *ū=gw=hw* represents the voiced, unaspirated *w*; the extremely rare aspirated *hw* (as in Atkan *hwax̂* 'smoke') is not distinguished from *w* in Jochelson's notation. An aspirated dental nasal he wrote as *n* with a circle above. For Attuan, he used *l'* for an aspirated (final) lateral, *ľ* for the postalveolar affricate (in the present edition *t'*).

Jochelson kept the traditional acute accent, which is put automatically on the penult, whether short or long, unless the vowel of another syllable — especially the last one — is long and accented (in careful Cyrillics a grave accent), but he added a macron for vowel length, often combined with the accent. In direct quotations of the manuscripts, as in footnotes to the texts, Jochelson's vowel with a macron is written double, as in the modern Aleut orthography.

As mentioned above (3.1), Sivtsov and Yachmenev were literate in the Aleut Cyrillics and had most probably read also the above-mentioned books published in 1902–1903 (the Gospel according to St. Luke and St. John, the Acts, and another booklet). Sivtsov's own hand, in Cyrillics, is known from the Aleut part of an issue of the mimeographed periodical (partly trilingual and partly bilingual) of January 1904 entitled *Aláskam mangiyúgan achigusà — Pravoslavnaya Alyaska — Orthodox Alaska* (here transliterated with *ch* for the Russian letter and *ng* for the Aleut ligature). Here Sivtsov used the recent Cyrillic *û* rather than Veniaminov's *ŭ*, omitted the spiritus for the initial *h* (see below), and was somewhat inconsistent in distinguishing velar and uvular consonants — a major weakness of the whole Jochelson collection.

Rather than attempt any phonetic transcription of the cylinders or the storytellers' dictations, Sivtsov and Yachmenev, in their use of Jochelson's Roman alphabet, naturally followed, more or less, the conventions of the literary Aleut taught in the Orthodox school.

The literary nature of their transcriptions is evident most clearly from the third person singular optative forms. In the manuscript texts, as well as in Jochelson's grammatical sketch, they end in the vowel *-a* as in the religious books. The storytellers, like the modern speakers of Eastern Aleut, had an additional final *-x̂* in these forms, as can be heard from the cylinders, Solovyov in 1:19, Burenin in 34:86, and Dorofeyev in 50:2. In the present edition this *-x̂* is added in brackets in all instances.

Occasionally there are mistakes due to lapses in transliteration from Cyrillic to Roman. In a few cases the alphabets seem to be mixed up: *mága* for *taĝa* in 8:15, 8:37, the Cyrillic cursive *t* resembling the Roman *m; usxágan* for *isxagan* in 41:22, the Cyrillic *i* resembling the Roman *u*. These could also be misreadings at some stage, as in copying mistakes, however, like *analgádan* for *malgadan* in 15:4 and *cídagan* for *udagan* in 63:14. Simple mistakes like these are mostly corrected without notice in the present edition.

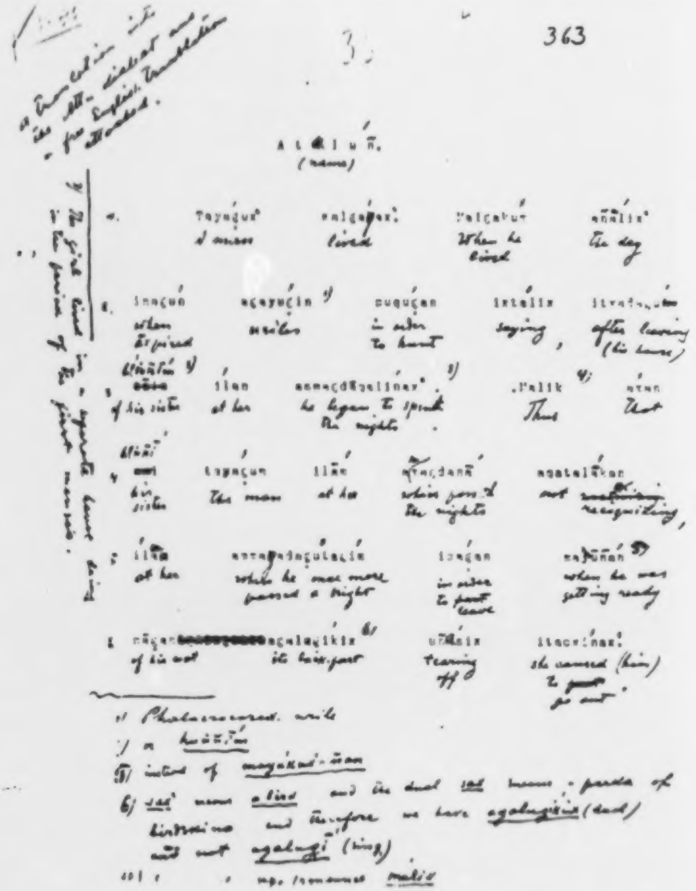
The sample of Sivtsov's writing printed in Jochelson 1918:1981 (sentence 9:6 of the present edition) must have been somewhat "polished" by Jochelson, having *q* for the original stroked *k* or *k'*, and is slightly altered in Jochelson's extant manuscript (see 8.4). It has the above-mentioned inconsistency in distinguishing velar and uvular consonants and inconsistency in distinguishing long and short vowels, e.g., *ñan* for *ñān* (*ngaan*) beside the correct *dām* (*daam*), well-known difficulties also for later writers of Aleut. In the present edition these inaccuracies are corrected without notice.

The initial *h*-, readily heard from the cylinder recordings of Solovyov and (less regularly) from those of Burenin and Dorofeyev, is generally omitted in the manuscripts, as in the currently written Cyrillics. The interrogative particle, however, is written *hi?*, and there are two instances of an *h* added by hand (35:23). This edition follows the manuscripts, the initial *h*- being lost in modern Eastern Aleut, except in the interrogative particle.

Most manuscript forms, like those in the religious books, lack the syncope, apocope, and elision regular in the cylinder texts (see 8.1 above). Sometimes, however, Sivtsov and Yachmenev used syncopated forms (probably independently of Jochelson), e.g., *aqatqaning* from *haqataqaning* 'I come upon them, knew them' (4:15); *qanguqdaagiim* (43:6) beside *qanguqadaagiim* 'after he entered' (43:23); and *txin aniktikux̂* from *txin hanikatikux̂* 'he stopped paddling' (45:6). The syncopated forms are most common in cases where the full forms are less easily restored through grammatical alternations, e.g., *agumtalikum* from *hagumatalikum* 'having done so still' (41:15), and *aguqaliix̂tukux̂* from *aguqaliiĝutakux̂* 'started making again' (3:35), beside *chiiluusaqaliiĝutaqangin* 'he turned over them again' (3:38). The present edition follows the manuscripts.

8.3 Punctuation of the written texts

The punctuation of the manuscripts apparently was supplied or changed by Jochelson in connection with his "polishing" of the texts. In several cases the punctuation of the texts made ready for publication in 1915 and 1916 is different from that of the respective later variants which may represent less "polished" versions (see above). For example, only the edition of 1923 has a period in 28:6 after



The more "polished" variant of text 58, lines 1–5, rewritten by Jochelson.

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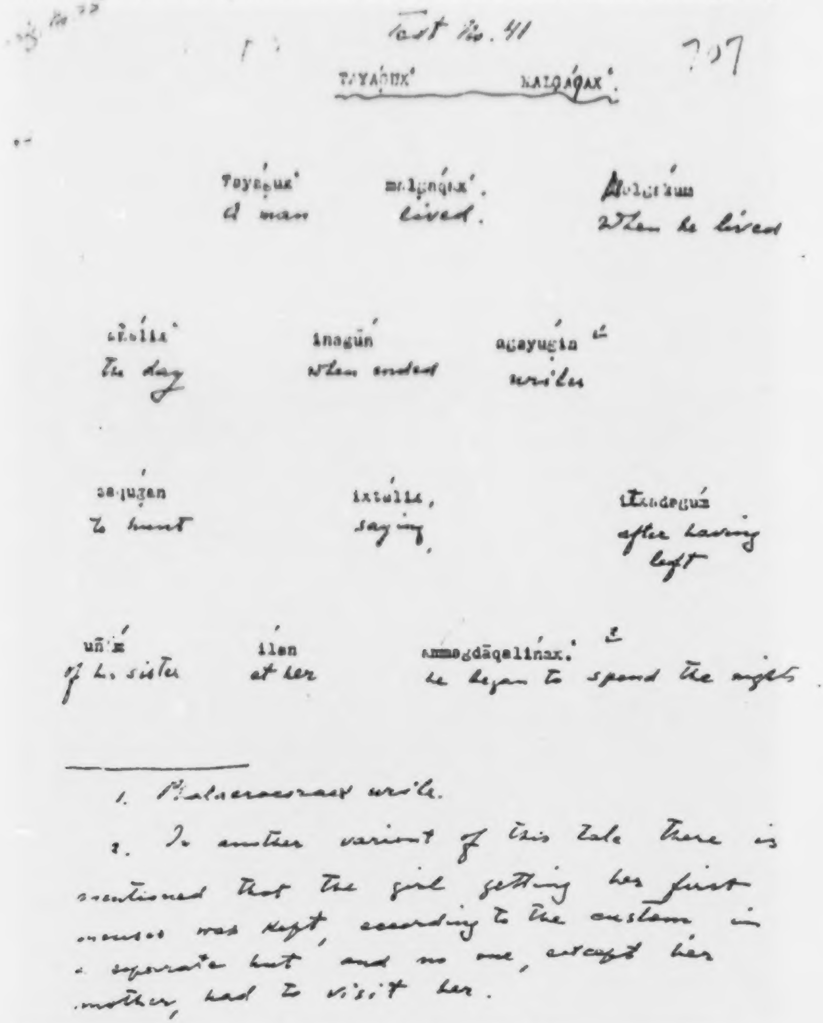
uuxtukux (written *uxtúkux*) and in 74:33 (see the footnote). In 64:10 and 64:28 only the variant has a period before, respectively, *malix* (written *Málik* as in the religious books) and *maasakan*, whereas only the older manuscript has it in 82:22 before *mal/malix*, changed by



Text No. 41

707

TAYAĜUX' MALGAĜAX'.

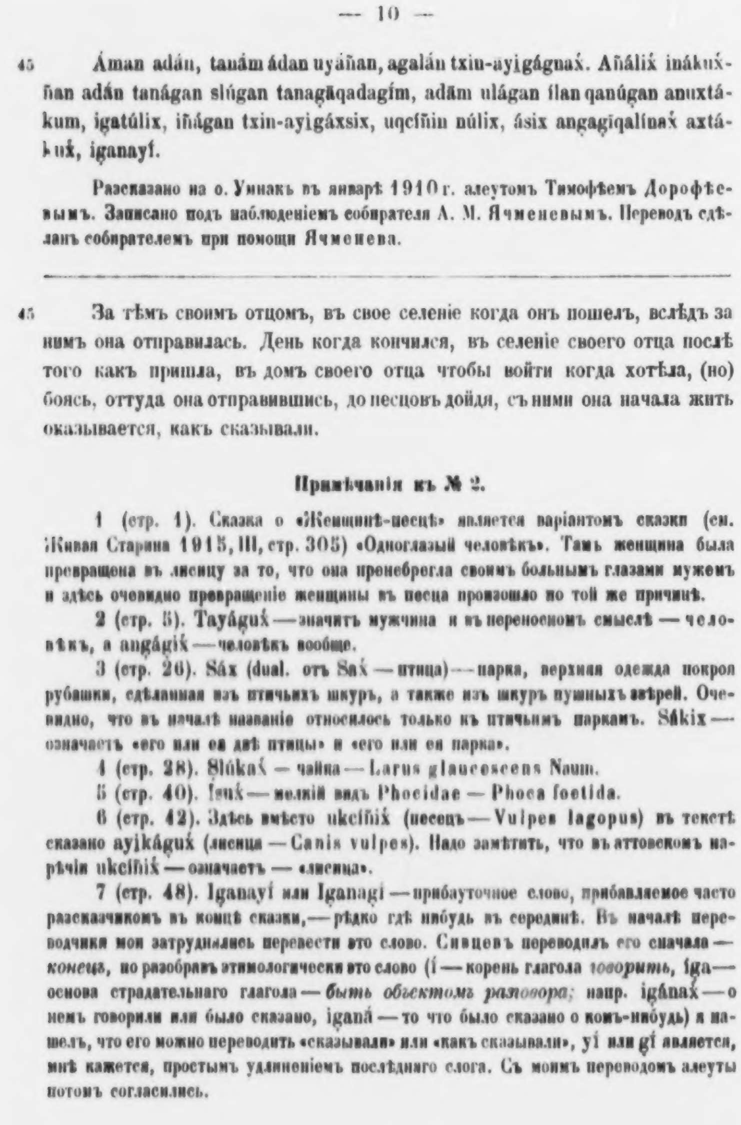
Tayaĝux'	maĺgaqix'.	Malgaĝum
A man	lived.	When he lived
Aĝalix'	inagun	agayugin[1]
The day	when ended	winter
saĝugan	ixtalix,	itxadegum
to hunt	saying,	after having left
uñ'm	ilan	ammagdāqalinax.[2]
of h. sister	at her	he began to spend the nights.

---

1. [illegible] winter.

2. In another variant of this tale there is mentioned that the girl getting her first menses was kept, according to the custom in a separate hut and no one, except her mother, had to visit her.

The less "polished" variant of text 58, lines 1–2, rewritten by Jochelson.



— 10 —

45 Áman adán, tanám ádan uyáñan, agalán txin-ayigágnax̂. Añálix̂ inákux̂ñan adán tanágan slúgan tanagāqadagím, adām ulágan ílan qanúgan anuxtákum, igatúlix, iñágan txin-ayigáxsix, uqcíñin núlix, ásix angagīqalínax̂ axtákux̂, iganayí.

Разсказано на о. Уннакъ въ январѣ 1910 г. алеутомъ Тимофѣемъ Дорофѣевымъ. Записано подъ наблюденіемъ собирателя А. М. Ячменевымъ. Переводъ сдѣланъ собирателемъ при помощи Ячменева.

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45 За тѣмъ своимъ отцомъ, въ свое селеніе когда онъ пошелъ, вслѣдъ за нимъ она отправилась. День когда кончился, въ селеніе своего отца послѣ того какъ пришла, въ домъ своего отца чтобы войти когда хотѣла, (но) боясь, оттуда она отправившись, до песцовъ дойдя, съ ними она начала жить оказывается, какъ сказывали.

Примѣчанія къ № 2.

1 (стр. 1). Сказка о «Женщинѣ-песцѣ» является варіантомъ сказки (см. Живая Старина 1915, III, стр. 305) «Одноглазый человѣкъ». Тамъ женщина была превращена въ лисицу за то, что она пренебрегла своимъ больнымъ глазами мужемъ и здѣсь очевидно превращеніе женщины въ песца произошло по той же причинѣ.

2 (стр. 5). Tayágux̂ — значитъ мужчина и въ переносномъ смыслѣ — человѣкъ, а angágix̂ — человѣкъ вообще.

3 (стр. 26). Sáx (dual. отъ Sax̂ — птица) — парка, верхняя одежда покроя рубашки, сдѣланная изъ птичьихъ шкуръ, а также изъ шкуръ пушныхъ звѣрей. Очевидно, что въ началѣ названіе относилось только къ птичьимъ паркамъ. Sákix — означаетъ «его или ея двѣ птицы» и «его или ея парка».

4 (стр. 28). Slúkax̂ — чайка — Larus glaucescens Naum.

5 (стр. 40). Isux̂ — мелкій видъ Phocidae — Phoca foetida.

6 (стр. 42). Здѣсь вмѣсто ukciñix̂ (песецъ — Vulpes lagopus) въ текстѣ сказано ayikágux̂ (лисица — Canis vulpes). Надо замѣтить, что въ аттовскомъ нарѣчіи ukciñix̂ — означаетъ — «лисица».

7 (стр. 48). Iganayí или Iganagí — прибауточное слово, прибавляемое часто разсказчикомъ въ концѣ сказки, — рѣдко гдѣ нибудь въ серединѣ. Въ началѣ переводчики мои затруднялись перевести это слово. Сивцевъ переводилъ его сначала — *конецъ*, но разобравъ этимологически это слово (í — корень глагола *говорить*, íga — основа страдательнаго глагола — *быть объектомъ разговора*; напр. igánax̂ — о немъ говорили или было сказано, iganá — то что было сказано о комъ-нибудь) я нашелъ, что его можно переводить «сказывали» или «какъ сказывали», yí или gí является, мнѣ кажется, простымъ удлиненіемъ послѣдняго слога. Съ моимъ переводомъ алеуты потомъ согласились.

The variant of text 55, last paragraph, in Jochelson's *Materialy po izucheniyu aleutskago yazyka i fol'klora*, published in Petrograd, 1923.

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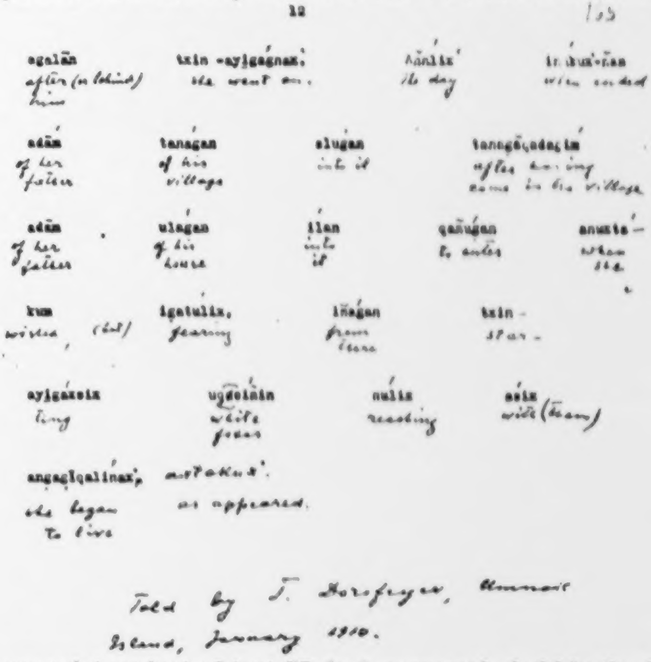
hand to *Mal'/Málix*. In other cases the punctuation of the manuscripts is definitely ungrammatical by itself, e.g., the period in 41:7 after *chimx̂aasakuun*, in 41:9 after *ilan*, in 41:12 after *alalikum*, and in 41:15 after *agux̂takux*.

In the present edition the punctuation has been supplied by the editors for better grammatical understanding. The sentences, marked by a period, and some clauses within very long sentences (especially the Attuan ones), have been numbered for reference, along with the corresponding sentence or clause in the English translation. Unlike the punctuation of the cylinder texts, the punctuation of the manuscript texts thus has no independent documentary value.

8.4 Jochelson's diacritics

The extant manuscripts and the manuscripts of the texts published in 1923 were written with an ordinary typewriter, and Jochelson supplied the diacritics by hand: the tilde over the *n* for the velar



The manuscript variant of text 55, last paragraph, held in the New York Public Library.

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nasal, the dot under the *g* and the apostrophe after the *x* for the uvular fricatives, the macron for vowel length, and the accent for "stress."

The variants of six Eastern Aleut texts (28, 55, 58, 64, 72, 74) have, altogether, more than one hundred discrepant diacritics. In some cases there is also a discrepancy between *q* and *k;* e.g., in 58:10 and 58:12, where the earlier manuscript has *q*-, the later one has *k*-, the latter obviously reflecting the *k'* of a version older than the one "ready for publication" in 1915.

The diacritics of the manuscripts are clearly the result of Jochelson's later "polishing." For example, in his original vocabulary the word *makiniin* was written *makinín,* but in the text it is, erroneously, *makiñín* (45:21). The word that in Jochelson 1918:1981 (the sample of Sivtsov's transcription) is written *qakag̣amixtacxíkan* (text 9:6 *qakaaĝamixtachx̂ikan*) has, in the extant manuscript, an incorrect macron over the third *a*. As indicated above, the confusion of velar and uvular consonants could be due in part to Sivtsov and Yachmenev, but the comparison with the original vocabulary shows that Jochelson later added to the confusion. The manuscripts and the edition of 1923 have one or more inaccuracies of this sort on practically every line.

In the present edition these inaccuracies, especially the confusion of velar and uvular consonants and of short and long vowels, are corrected without notice, except in some cases where different grammatical forms are involved, e.g., locative *ílan* 'in it, there' vs. ablative *iláan,* sometimes written *ilán* 'from it, from there'. The corrections are based upon information from our informants (see 5.) and other sources, including Jochelson's original vocabulary.

8.5 Treatment of consonant stems

Verbal stems ending in a velar or uvular fricative, such as *ayug*- 'to go out in a boat' or *aĝ*- 'to give, to put' (also an auxiliary), regularly lose their stem consonant before most suffixes beginning with a velar or uvular stop, e.g. Burenin in cylinder text 34:132 *ayukaan* , with -*k*- from -*g*- + -*q*-; Sivtsov in the Cyrillic journal of 1904 *aqángin*, with -*q*- from -*ĝ*- + -*q*-. Such forms are found in the religious books (e.g., Matthew 26:15, Acts 11:17), as well as in modern Eastern Aleut, and there are examples also in Jochelson's texts, e.g., in forms such as *tikadaagiim* ‘after he had landed’, stem *tig-* (e.g., 8:34, 41:11, 48:18, and, with a false macron over the *i*, 48:24). Sometimes, however, instead of the normal *-k-*, Jochelson wrote *-xk-*, *-gk-*, or even *-gq-* (e.g., 30:2, 56:4, 56:15, 72:17, and, with the *x* added by hand, 46:20, 52:3; respectively 52:9 and 40:44). Forms such as *aqaa* ‘he gave or put it’ (also auxiliary) are likewise, sometimes, written with *-xq-* (for *-x̂q-*) or *-xk-* (e.g., 28:19, 52:3, 53:27, 54:6; respectively 49:31). Sivtsov’s letters too are so written (38:3, 39:10, 39:27).

The spellings with the extra *x* (*x̂*) or *g* are most probably due to Jochelson’s speculation, stated in his critique of Veniaminov’s grammar (Jochelson 1919:305), where he claimed that a form like *áqañ* (*aqang*) — the form found in his “field” notes (Jochelson’s quotes) — should be written “*áx’qañ.*” His reason was the false claim that *áqañ* was syncopated from “*agáqan,*” with a stem “*ága*” erroneously extracted from the second person singular imperative *aĝada* (*aĝ-ada*), his quotation form for the verbs.

It is possible that Sivtsov may have adopted Jochelson’s theory, but Jochelson may have “polished” Sivtsov’s material in this respect too. The present edition gives the normal forms, except in Sivtsov’s letters.

8.6 Treatment of enclitics

In the cylinder texts, as in the spoken Eastern Aleut of today, the word *ngaan* ‘to/for him/her/it’ and the plural *ngiin* in enclitic position after a consonant lose the initial nasal, e.g., *ungax̂tamaan* ‘for/on the wound’ (5:11), *ungax̂tag(a)naan* ‘for his wound’ (5:29); *tayaĝ(u)-maan* ‘to the man’ (34:15), *ayagaamaan* ‘to his own wife’ (34:48). Such forms are also listed in Veniaminov’s grammar: *’Adamán* ‘to the father’ (§ 33.3), *’Adanín* ‘to the fathers’ (§35.2), groundlessly criticized by Jochelson (1919:142).

Such forms occur occasionally in the biblical translations (e.g., Matthew 14:19, Acts 4:24, 5:4), but here the phrases are usually written separately, e.g., *tayáĝun ngîn* ‘to men’ (Matthew 9:8), *Agúĝum Ngán* (*Aguuĝum ngaan*) ‘to God’ (22:21). In Jochelson’s manuscripts and in the edition of 1923 the phrases are mostly written with a hyphen, sometimes written separately. This is also the case where the cylinder text has the spoken form; e.g., *chimagnuĝaan* 'the big toe to her' (6:19) is written *cimágnux̂ ñan* in the manuscript, and *asxinuk(i)cham(i)naan* 'to your little daughter' (51:8 note) is written *asxinúmin-ñán* in the edition of 1923. It is possible that Sivtsov and Yachmenev, who were familiar with the biblical usage, may have written the phrases separately or with a hyphen, but Jochelson, who even denied the existence of the normal type *anaminá[a]n* 'to your mother' (1919:149), could also have normalized the phrases. In the present edition Jochelson's hyphen is kept but the nasal deleted, except in Sivtsov's letters and Yachmenev's own story (text 40).

With verbal forms like the following, the enclitic usage is regular in the biblical translations as well as in the cylinder texts and in the spoken language of today, e.g., in the cylinder texts *hix̂tak(u)ĝaan* 'when (he) said' (2:7); *haqakuĝaan* 'when (daylight) came' (34:93), *aqalik(u)niin* 'when (they) began to be' (34:173). In Jochelson's manuscripts there are many instances of the enclitic usage (e.g., 10:42, 10:49, 10:96, 10:117; 46:12, 46:20, 46:24, 46:28), but here the phrases are more often written with a hyphen and without deletion of the nasal, e.g., *aqákux̂-ñán* 'when (daylight) came' (40:82 and passim). Examples also appear in the transcriptions of cylinder texts, e.g., *ax̂sxak(u)ĝaan* 'when (he) was put' (6:15), written *asxákux ñan* in the manuscript. It is possible that Sivtsov and Yachmenev sometimes adopted this usage, but Jochelson apparently wanted to generalize it; compare the variants of 82:13 *ákux-ñán* (1915) and *akugā́n* (*akuĝaan*) 'when — was'. In the case of Sivtsov's and Yachmenev's own compositions, the present edition follows the manuscripts. For the rest, the nasal is deleted but the hyphen is kept, to indicate the difference from the enclitic usage of the manuscripts, e.g., *akuĝ-aan* vs. *akuĝaan*. This difference has, of course, no linguistic significance.

8.7 Treatment of grammatical forms

The variants show that Jochelson "polished" his texts also grammatically. In the manuscripts made ready for publication in 1915, one finds, for instance, in 58:3 *ílan* "at her" (Jochelson's translation), a non-reflexive form that in this context is ungrammatical, whereas the other manuscript has the correct form *ilā́m* (*ilaam*) "with her" (second occurrence in the sentence), probably copied from the original notebook. In the edition of 1923 one finds, for instance, in 55:40 *adắn* (*adaan*) 'her father' instead of the correct *adaam* 'her father's' found in the other manuscript. This could be a misprint, but in 74:33 the edition has a more violent change, *axsāsakŭ́* with a period, instead of the much better form *ax̂saasakan* 'recognizing him' (recognized him, and), which is written *axsasákan* in the other manuscript, with the usual inaccurate spelling. (Another example is in text 72:41.)

There are also serious grammatical discrepancies between the manuscripts and the cylinders. In 6:16, for instance, the cylinder has the relative form *tayağum* 'the man', while the manuscript has the absolutive form *tayágux̂*. In 50:14 the cylinder has *txin aygaxtikux̂* 'she started', while the edition of 1923 has the ungrammatical form *txin-ayigaxtikŭ́*. In 51:8 the cylinder has *ngaan iistakan akuu* 'when he said to him', while the edition of 1923 has *isákux* (instead of *iisakuu*), a grammatical error the other way around.

In the written texts there are some ninety instances of a more or less clearly ungrammatical use of forms like those just mentioned in 50:14 and 51:8 (irregular anaphoric reference) and many instances of various other kinds of grammatical irregularity. With the exception of text 68, not available until January 1989, all these instances have been checked with one or more of the Eastern Aleut informants mentioned above (see 5.), some of them also with Atkan informants in 1973, and are corrected as shown in the footnotes. Simple copying mistakes have been corrected without notice.

8.8 Dialectal differences within Eastern Aleut

Within Eastern Aleut, Jochelson's "Unalaskan dialect," there are certain subdialectal differences, probably reflecting ancient "tribal" divisions, notably between the Qigiigun and the Qawalangin (see 1.), including the differences between Sivtsov and Yachmenev, as can be seen from the cylinder texts and their respective transcriptions of the same storyteller (Solovyov), although their original manuscripts are lost.

A case in point is the word for baidarka (kayak): eastern variant *iqa·x̂*, western *iqya·x̂* (also Atkan). The eastern variant *iqa-x̂* was listed by Veniaminov, whose main informant was Ivan Panʹkov, the chief of Tigalda (east of Akutan), and was used by Solovyov, a native of Akutan (cylinder text 6:3, 6:5, etc.), by modern speakers of Akutan, and by Burenin of Unalaska (cylinder text 34:93, etc.). Thus this is clearly a variant characteristic of the Qigiiĝun. The western variant *iqya-x̂* was used by Dorofeyev, a native of Makushin, western Unalaska (cylinder text 50:1, etc.), as well as by the modern speakers of Nikolski, Umnak, and thus is the variant characteristic of the Qawalangin. (Nick Galaktionoff of Unalaska, who was born in Makushin and lived for some years in Biorka, eastern Unalaska, uses both variants.)

Of the texts dictated by Solovyov, those transcribed by Sivtsov have only the eastern variant, *iqa-x̂*, while those transcribed by Yachmenev have mostly the western variant, *iqya-x̂* (with the eastern *iqa-x̂* in 30:2, 32:1, 32:21; 33:7, 33:12). The western variant appears in text 10, which was first transcribed by Sivtsov and later was processed by Yachmenev and Jochelson at Nikolski (see 3.5 above). Text 35, dictated to Sivtsov by I. Menshov of Unalaska, has the eastern variant, possibly due to Sivtsov. Yachmenev's own story (text 40) and the Nikolski texts transcribed by him have, of course, the western variant, but there are a few instances of the eastern variant in between, in Dorofeyev's stories (44:14, 44:15, 44:18, 44:20, 44:21, 48:69, 50:31), and in one of Kryukov's stories (56:8–9). Rather than reflecting any "literary" style, the exceptions are probably due to Jochelson's hand (in the 1923 edition of 50:31, *iqā́* is immediately followed by *iqyā́* = *iqyaa*, the form of the cylinder).

Another difference, with an apparently more easterly border, is in the very common word for 'to reach' ('come to, arrive at'): eastern variant *hu-lix* (later *u-lix*), western *nu-lix* (Atkan and Attuan *hnu-*). The eastern variant *hu-lix* was used by Veniaminov and in the religious books, by Solovyov (cylinder text 1:55, 2:16 *ulix;* 5:2, 6:31 *hulix*), and by modern speakers of the east (Akutan; Belkofski, now at King Cove; and St. Paul). The western variant was used by Burenin (cylinder text 34:165–169) and is used by modern speakers of Unalaska and Nikolski. Sivtsov used *ulix* in his Cyrillic writings of 1904 and in his letters to Jochelson, so it naturally appears in his transcriptions of Solovyov's stories (with one exception, in 17:37, probably altered by Jochelson) and Menshov's story (35:14, 35:23, 35:63). Yachmenev used *nulix* in his transcriptions of Solovyov's stories (texts 29–33) as well as in his own story (text 40) and in the western texts. These notations thus tell more about the transcribers' usage than about the storytellers' forms and are corrected without notice in the present edition in accordance with the actual dialects.

The dialectal distribution of voiced and voiceless fricatives is mostly masked by the orthographic habits of the transcribers (unless "polished" by Jochelson). Solovyov, like the modern speakers of Akutan and areas farther east, had the voiced fricatives *g* and *ĝ* in words like *higichx̂ilix* 'to jump (several times)' and *ayĝa-* 'to travel by sea' (cylinder text 6:24, 6:30), but Sivtsov transcribed them with *-x-* (6:24, 27:2, etc.). Dorofeyev, like the modern Qawalangin of Unalaska and Nikolski, had the voiceless fricative in *amx̂i-* 'to fight' (51:31, cylinder), and, no doubt, in *sanx̂u-* 'stomach' and *(h)ixisix* 'to jump', etc. Yachmenev, however, used *-ĝ-* and *-g-* in all the western texts. Burenin had *hax̂naax̂six* 'trying to get up' (34:144), stem *hax̂t-*, and modern speakers of Nikolski have forms like *txin aygaxnax̂* 'walked off', stem *aygax-t-*, as in 50:23, 55:3, etc., where Nick Galaktionoff of Unalaska has *-gn-*. The manuscripts generally have *-ĝn-* or *-gn-* (the 1923 edition has *-xd-* in 51:32). In the present edition the notations are brought closer to the actual dialectal distribution, mostly without notice.

The dialectal distribution of voiced and aspirated laterals and nasals is similar. Solovyov, like the modern speakers of the eastern areas, had mostly voiced continuants, e.g. cylinder text 1:44–45 *aliguun* (but 6:34 *ahlikum*), 5:31 *txin sananax̂*, stem *sana-t-*. Burenin had 34:120 *ahlikum* , 52-53 *hihnaax̂six* , stem *hit-*, but 117, 122 *txin iqaĝinax̂*, stem *iqaĝi-t-*, like modern speakers of Unalaska, cf. Nikolski *txin iqyaĝihnax̂*. In Jochelson's manuscripts the aspiration is marked only in the dental nasal, as in *-n̊n-*, twice in one of Suvorov's (Sovoroff's) stories transcribed by Yachmenev at Nikolski (text 74:37, 74:51), and once in the story dictated by Solovyov to Sivtsov and processed at Nikolski by Yachmenev and Jochelson (text 10:81). In the present edition the *h* for the western aspiration, including *-hd-* (text 64:1), has been added without notice to give a more accurate picture of the dialects of the Qawalangin.

8.9 The Attuan texts

The extant manuscripts of the Attuan texts are removed from the storytellers by at least one more step than the Eastern Aleut ones. As mentioned above, they were first recorded on cylinders on Attu (see 3.2) and later, at Nikolski, were transcribed and translated word by word into Eastern Aleut by Ýachmenev and Jochelson with the help of Stepan Prokopyev of Attu (see 3.4).

It proved impossible to transcribe the Attuan cylinders completely, but it is clear that they differ from the manuscripts in many places, as indicated in the footnotes. Stepan Prokopyev not only dictated text 84 in his own words, as noted by Jochelson, but also changed the wording of the other texts (e.g., 82:9–11, 82:21–22, 82:30), including his own story (text 80), and in text 82 he changed a number of Atkan or Eastern Aleut forms from the cylinders into Attuan ones.

The variants of text 82 have nearly fifty discrepant forms, so Jochelson must have "polished" the texts considerably after the end of his fieldwork. As indicated above (8.), the cylinders show that the copy sent to Boas in 1915 is in several respects farther removed from the original than the other manuscripts, which must have been copied from the original notebooks at a later date in New York or in Nice. In the more "polished" copy the postalveolar affricate *tʳ* has a diacritic, e.g., 82:20 *máťax* vs. *matáx̂* (in the present edition *maatʳax̂*), but forms have also become ungrammatical by the change of diacritics, e.g., 82:25 *uxsukū́* vs. *uxsúku* for the cylinder's *ux̂sukux̂* (compare 8.7 above). A period has been put in the middle of sentences or within phrases, e.g., between *angalikux̂* and *mal* in 82:11; between *tutal* and *angalix̂* in 82:17; and even between *ma* and *Qaglaax̂* in 82:19 (compare 8.3 above). Moreover, whole words have been substituted, e.g., *Mal* for *Tuung* in 82:12, and *ayagam* for *ayanam* in 82:13, 82:21. In 82:35 the cylinder has the Atkan or Eastern Aleut form *ataqang* 'I thought…', the other manuscript has *itáqañ*, probably by confusion of the alphabets for Attuan *utaqang* (compare 8.2 above), but the manuscript "ready for publication" sent to Boas in 1915 has *uxcíqañ* — that is, *ux̂chiqang* — a different derivative of the same verb *a-*, Attuan *u-* 'to be'.

9. The English translations

The Eastern Aleut texts transcribed for or by Jochelson were first translated word by word into Russian by Sivtsov or by Jochelson with the help of Yachmenev. The Attuan texts were translated into Russian via Yachmenev's word-by-word translation into Eastern Aleut (see 3.4 above). Later, during or after his fieldwork, Jochelson composed free Russian translations. Six of them were published in 1915 in the periodical *Zhivaya Starina,* and fifteen more, still extant, were sent to the Academy of Sciences in Petrograd in 1916, five of which were published, with the Aleut texts, in 1923 (see 4. above).

The six texts sent to Boas in 1915 have interlinear and free translations into English. The rest of the texts in the New York Public Library collection were translated into English later; see Jochelson's note to text 17: "The translation was done by me in September 1931" (in Nice).

As mentioned above (5.), Gordon H. Marsh (now Igumen Innocent) in 1950 retranslated the texts, improving Jochelson's translations, both from a point of view of English style and correct interpretation of the Aleut.

The English translations of the present edition have, of course, profited from both Jochelson's and Marsh's translations (the more important departures are indicated in footnotes) but their style is different (reviewed by Michael Krauss). The written texts have been translated more or less freely sentence by sentence or clause by clause, according to the numbers (see 8.3 above). The cylinder texts have been translated, as far as possible, line by line. This procedure sometimes resulted in very peculiar or artificial English, especially in the case of very long sentences (mostly Atkan and Attuan), but the result gives some idea of the Aleut style.

To ease the awkwardness of the translation, certain common grammatical words or suffixes have been given a less than literal translation or have been left without direct translation. The sentence-initial form *Aqadaagiim,* for example, which means literally 'After he (the subject of the next clause) had been (doing so as stated in the preceding sentence)', has been translated mostly as 'After that' or simply 'Then', with similar translations appearing in cases where the stem of the sentence-initial form is the same as that of the final predicate of the preceding sentence. Within sentences, forms of this sort have been translated as ‘whereupon’ or ‘and then’, or by the more monotonous ‘and’.

Aleut has no grammatical gender but has a grammatical distinction between reflexive and non-reflexive third person forms, which keeps track of different persons in interaction, easily confused in the English translation. The ambiguity of the English *he/she* or *they* has been resolved, for example, by the relevant person's name in parentheses, as in text 17:87–90. Other explanatory words, perhaps implicit in the Aleut text, have been enclosed in square brackets.

In the translations of the cylinder texts, dashes indicate unknown words or uninterpretable passages, while the dots correspond with the dots of the Aleut text, indicating words or passages impossible to transcribe.

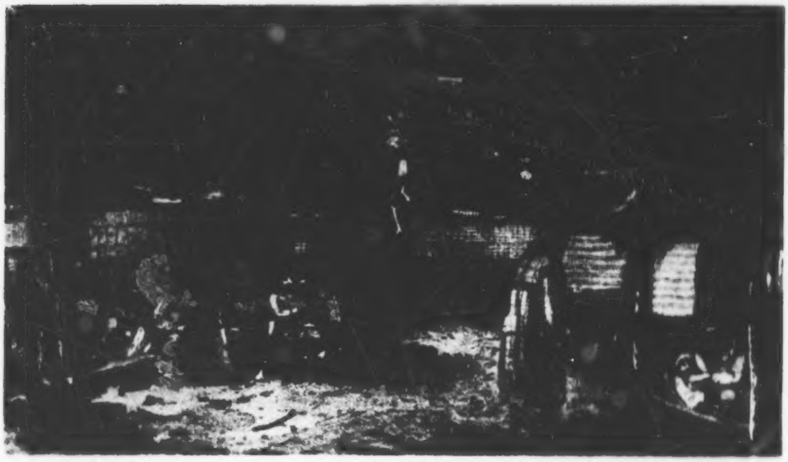
Certain Aleut suffixes need special mention here. They express emotions, real or pretended, such as pity, disdain, or anger, and some of them have the same connotation as English curse words, Aleut having no other curse words. In the texts they are translated as follows: *-yuug-*, *-x̂siida-* ‘poor’ (possibly self-pitying: “poor me”); *-iiklu-* ‘clumsy, clumsy thing (person)’; *-namqu-*, *-iilkida-*, Attuan *-nungi-* ‘darned; dash it!’; *-lguuda-*, *-nax̂chx̂i-* ‘damned’—a very strong expression, as “improper” as the English one. Cf. notes to texts 76:72 and 79:7.

The conventions adopted for translating the formulaic ends of stories or paragraphs are explained in 7. above.

Some recurrent terms that have to do with ancient Aleut culture are more conveniently mentioned here, rather than in footnotes to the translations.

Tanadgusix̂, now the current word for a village or even a “city,” may in the texts refer to a single house, possibly a communal house inhabited by several families (also called *ulaagamax* ‘main house’, derived from *ula-x̂* ‘house’). The structure implied in many contexts was entered through a hatch in the roof, by a ladder: *analux̂*, translated as ‘doorway’ or ‘ladder’ according to the context.

Saaquti-x̂, translated as ‘breechclout’ (after Marsh), was the piece of clothing left when men stripped for wrestling. Jochelson



***Tanadgusix̂*, Aleut communal house with ladder leading to entrance.** Atlas — Plates to Cook's Voyages, 1784, from Webber's sketches on Cook's Third Expedition, 1778, (acc. #C0017) in the Archives, Alaska and Polar Regions Department University of Alaska Fairbanks.

called it a "belt which covers his private parts" (text 17:33, etc.), or, rather misleadingly, a "chastity belt" (vocabulary and text 30:17).

Quga-x̂, translated as 'demon' or 'spirit', was once a shaman's assistant spirit, a shaman being called *quga-ĝi-x̂* 'having spirits'. To modern people *qugax̂* is a goblin or a devil, or The Devil (Atkan *Chugdukaayax̂*).

Ugdux̂ (consonant stem), translated as 'magic guise' for the lack of an appropriate term, was explained in Jochelson's vocabulary (in Russian) as "a personal protector or an individual totem consisting of an animal's skin to be put on in order for the wearer to be transformed into the corresponding animal. Some people had as guardians insects or inanimate objects like grass, hair, stone, etc." — an interpretation that Jochelson apparently gathered from the stories rather than from actual beliefs; see, for example, text 48:29–65.

Qugaanguusi-x̂, derived from the above-mentioned *quga-x̂* and translated as 'magic protector', means practically the same as *ugdux̂*. The Atkan word *qugadaanguusi-x̂* in text 76:250, 76:263, translated as 'magic guise', actually has the meaning of the Russian loanword

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nividiinka-x̂ (Russian *nevidímka*), a dress that makes the wearer invisible (Atka 1977).

To avoid confusion with the everyday use of the word, the ethnographic term 'dart', as in 'bird dart', is replaced by the more general term 'spear'.

10. The footnotes

Jochelson's manuscripts and the edition of 1923 have a large number of footnotes or endnotes, some to the Aleut text, some to the English or Russian translation. Some of them contain factual information and are quoted literally, in quotation marks. Jochelson's explanations of ordinary Aleut words and his misconceived criticisms of the storyteller's or the transcriber's grammatical forms are left out.

The footnotes of the present edition contain, in addition, some quotations of Jochelson's free translations. The footnotes also present information furnished by Gordon Marsh or by Eastern Aleut and Atkan informants consulted later, and present points of textual criticism, discussed in 8. above. Ms. refers to Jochelson's manuscript , ed. to his edition of 1923, and cyl. to the cylinders as transcribed by the editors.

11. Quoted Publications

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Eastern Aleut Texts

Isidor Solovyov (1849–1912). Photo by Jochelson from the Archives of the Institut Vostokovedeniya, Leningrad.

Isidor Solovyov, left. The man at right is not identified. Photo courtesy of Ray Hudson, Unalaska City Schools.

Leontiy Sivtsov, left, with Waldemar Jochelson in Sivtsov's house, Unalaska, 1909–1910. Photo from Jochelson's collection in the Archives of the Institut Vostokovedeniya, Leningrad.

Told by Isidor Solovyov, Unalaska, 1909. Cylinders 10–11 (four minutes and fifteen seconds). Uncertain transcriptions are given in italics; dots indicate passages obscured by noise. This is a short version of the tale; compare text 82 and Introduction Section 7.

1

Qalngaaĝimguusix̂[a]

Aliĝaad(a)x̂ aĝadĝiin achiĝinam,
Qalngaaĝ(i)m hadaan hawan ungiik(a)x̂ agix̂taasaaĝ(a)n aĝikux̂,

Qalngaax̂ ulaam ilaan hisix,
igagnaan[b] hix̂takux̂.
Mal(i)x igalix,
igax̂tal(i)x angaliiqaltakum,
tanaaĝalix,
anaadaam ilik(i)n ukaan/^{P}[c]
“Ayag(a)m haqsaĝuu[d] kasukuqing,
wa nung^{P} hayaadix,”
{a/} anaadak(i)x anqakux nawa.
Anqalix,
aaqaltak(u)x ulam il(a)n ikang(u)n ukaaĝalix,
“Lax̂,
laqasitux̂,
madakutxin maaĝan,
anqaax̂tukux̂,
ayag(a)m haqsaĝuu kasunaan hix̂talix,
wan igiim uyalgaax̂tax̂,
hix̂tagnaan hix̂tal(i)x iĝan(a)ĝii!”
Amamtaaqaltak(u)x̂ il(an) tunulgaaqaltal(a)kiĝmaan[e]

---

a. Title in Jochelson 1918:1983.

b. -gna- folktale variant of -na-; likewise in lines 20, 23.

c. False start, possibly for ukaaĝalix ‘coming in’.

d. = haqasaaĝuu; likewise in lines 18, 51, 69.

e. Syncopated from -lakaĝim-aan.

1

Real Raven

The little old man, waiting for his sun,
is going to open his mouth with the story about Raven.[a]

Raven, going out of his house,
took off flying — he (Raven) said.[b]
So he took off and
having flown all day
returned to his place and
[went] in to his parents [and said,]
"I found a young woman,
now woo her for me,"
[and] his parents set out.
They set out and
after some time entered the house over there, [saying,]
"The boy,
the popular boy,[c]
as is his wont,
set out again, and
he said that he had found a young woman, and
20he told 19us to fetch her for him —
he said, it is said!"
For some time nothing was said in reference to that but then

---

[a] Apparently a formulaic introduction to a story told in the evening; cf. Introduction 7.

[b] See Introduction 7.

[c] Lit. the one with many fellow boys.

qakuun ulam tukuyuug(a)n ilaan
kaalakdax̂[p] hax̂s(ix) tunugnaan hix̂tal(i)x iĝan(a)ĝii!
"Haman laan laqas(i)tuun hix̂tak(a)n hamamaas(a)naan
Qalngaaĝimguus(i)x̂ hamaya.
Qaa![a]
Haman [a/] sitxin kixtalix,
ichx̂uusaqan kixtalix,
qus(aa) agnaa ginad(a)laka·n!
Mal(i)x amak(u)x uyaqaĝix̂t(a)l(ix) aqanax
ka·tu·xchx̂iilalix hitxisxaax̂tax."
Hamaya hitxisxalaaĝ(a)nax ax̂takux,
ta·na(m) qinganag(a)n hadaan daqak(i)x haqalix,
hamĝad(ix) kamagdalix,
txid(i)x aygaxtikux nawa.[b]
Qalngaaĝimguus(i)x̂ hawa ulaam kang(a)n aqalikux̂,
ulaam kang(a)n haqan(i)salix,
agumtak(u)ĝaan am(a)n anaadaa hitikux̂,
Qaa![c]
anaa hitikux̂,
"Anĝaĝin(a)x̂ hitiku·x̂!
Qal- Qalngaaĝ(i)maan haqaax̂t[ax̂]!
Qaa!
Kang-ahyuu![d]
Aliguun hawang*(u)n ak*
Aliguun hawang(u)n ak
Qaa! qaa! qaa!"
Al(i)x haway ingamtaaqaltak(u)ĝaan hi·ngan qilax̂,
chamchugiiĝ(a)n anqaax̂tukux̂ hawa.
Anqalix,
iing(u)n amamtaax̂tukux̂,
ayag(a)m haqsaĝuu kasunaan hix̂talix,
tanaaĝalix,

---

a. Raven's call.
b. End of cylinder 10.
c. Raven's call.
d. = kangayuu.

from the poor chief of that house in there
a small grass mat[a] got up and said — he said, it is said,
"That son of yours, the popular son of yours, you were talking about, that's Real Raven.
Caw!
28Passing above 26with feces in his bill,
with wipings in his bill,
he is not attractive!
So those two who have come to fetch [the woman]
must be shaken and thrown out."
Some time after they had been thrown out
they recovered consciousness from the cold ground,
shook their sleeves, and
set out walking.
Real Raven, who was on top of his house,
waited on top of his house for them to come, and
then, when his mother appeared,
Caw!
when his mother appeared, [Raven shouted,]
"A woman appears!
May she come to Real Raven!
Caw!
The upper part of her body [is seen]!
If there is one more there!
If there is one more there!
Caw! Caw! Caw!"
He [waited in vain] like that for some time but the next morning
he set out again to fish (with a line from land).
He set out and
having been [fishing] there
he found a young woman, he said, and
returning to his place [told his parents to fetch her, and]

---

a. Presumably with a man wrapped in it.

anaadak(i)x anqaax̂tukux[a] nawa,
anqalix,
u·l(a)x̂ uux̂tukux.[b]
Qakuun ula(m) tukuyuga(n)[c] qa·lan,
kaalakdax̂ imgu·ĝik(u)x̂[d] ukux̂taaqaltanaan
hawaagan quyĝitxin maadaasal(i)x ha·x̂six,
“Haman laan laqasituun Qalngaax̂,
hix̂tak(a)n hix̂tanaan hamaya,
ukamatax̂ qinganax̂ hulaal(a)guun,
sx̂iix kixtalix,
aguĝnax̂ kixtalix,
qusax̂ agnaa sinudalix,
mal(i)x am(a)n uyaaĝlikda*aĝ(an h*a)qanakix,
atxax̂sxal(ix) takaĝ(i)sxaq(a)dugun[e] ik(i)n ax̂sxaax̂tax!”
*lumamĝiilakak sitxiimakda*q(a)likux̂ nawa.[f]
Mal(i)x amamtaaqaltak(u)x̂ am(a)n ayag(a)x̂ atxax̂sxalix,
am(a)n ayag(a)m haqsaĝuu kadimdix ax̂s(ix) hiil(a)nadix hix̂tal(i)x iĝan(a)ĝii.
Alix hisix,
am(an) qalngaax̂ ulaam kang(a)n al(i)x haqan(i)saaqaltaax̂tuk(u)ĝaan,
am(an) qalngaax̂ hitagnax̂ ukukux̂ nawa.[g]

---

a. Possibly -kux̂.
b. Sentence 49–55 is a very short version; cf. 6–20.
c. = tukuyuugan.
d. Presumably syncopated from imguĝaĝikux̂.
e. = -qadaguun.
f. Division of words and interpretation unknown.
g. The last word ends in a raven’s call, followed by laughter from the audience.

his parents set out again.
They set out and
came to a house again [where they told about their errand].
In the interior of the house by the poor chief
a small grass mat that she (Raven's mother) had seen rolled up,
got up feigning coughing[a] [and said,]
"That son of yours, your popular son Raven
whom you are talking about,
when the morning is cold in here,
with a pogie in his bill,
with a sea urchin in his bill,
would pass above beachcombing,
so the one the two have come to fetch
must be made ready and have a braid and be given to them!" —
— — — — — — — — — — — — —[b]
So after some time the woman was made ready, and
they put the young woman before them—they said, it is said.
They went out, and
the Raven who was on top of his house waiting for them to come
saw [the young woman] appearing — Caw!

---

[a] Or salivation.

[b] The line is not interpretable.

Told by Isidor Solovyov, Unalaska, 1909. Cylinder 14 (two minutes and three seconds). Uncertain transcriptions are given in italics; dots indicate passages obscured by noise. This is a short version of the tale; compare text 71.

2

Ulixsux̂

Ulixsux̂,
.... aĝaam igima .... agix̂taalaaĝ(a)n aĝikux̂,
mal(i)x asx̂aangan,
al(i)x amaad(a)n uyaal(a)l(i)x hamang(u)n ulaak(a)x̂ agulgalix
il(a)n ax̂sxak(u)x̂ awa.
Aqag(a)n agalaan aal(a)x i·q(a)x hamaanulix hamang(u)n al
sa·dang(un) anikalix
ngaa(n) tunux̂taq(a)lik(u)x hawa.
"Ulixsux̂ asx̂aam(i)n ax̂tagilkux̂txinaan[a]
a·m(a)n im(i)n ilgaax̂t[an] hix̂tadaan
qa·ĝanaasax̂,
qa·ĝax̂siidax̂,
(*song*:)
hagumal(i)gaan imin ilgaax̂tan hix̂ta·daan
qa·ĝanaasax̂ qa qaĝax̂siid(ax̂) halayuu hu" (*end of song*)
Hakaan ulaam kangaan slaaĝalix
chaayik[b] tugul(i)x[c] aadal(i)x amamaaqaltak(ux̂)
qaguĝnaa tanaanulix tanadgusiin ulix,
amaan Ulixsum maaqaltanang(i)n hix̂tak(u)ĝaan,
haman qilax̂ amaa(n) tanadgusig(an) tayaĝung(i)n usung(in)
niĝalam(a)ng il(an) ayuxs(ix) hamaaĝalix
hamangun sa·dan anikalix,
Ulixsumaa(n) tunuk(u)x̂ hawa.

---

[a] Syncopated from ax̂tagalikux̂txinaan.

[b] Syncopated from chaayakin.

[c] = tugalix.

2

Ulixsux̂

Ulixsux̂,
having ..... when he was about to be ....[a]
so when he died
he was brought over there, a burial hut was made there, and he was put in it.
After that two men in baidarkas went there and staying there,
lying still (in their baidarkas) outside (the burial hut),
said to him,
"Ulixsux̂, even after you were dead
what you told us to get for you,
feast,
enjoyment,
(*song*:)
so what you told us to get for you,
feast, enjoyment, [have it now]!"
Coming out from the top of his house up there,
he beat his drum for some time,
— — — [the men] went back to their village, and
when they[b] told about what Ulixsux̂ had done,
the next morning all the men of the village went out there in their baidar and
lying still outside there
said to Ulixsux̂,

---

[a] The line could be transcribed only partly and is not completely interpretable; cf. 71:1–4.

[b] In Aleut sg.

(*song*:)
“Alixtuĝaa ..... ada·liku·x̂ hiila,
ha·nimal ilgaax̂taga higix̂taan aa,
qaĝanaasax̂ qaĝax̂siidax̂ way hawaya hu” (*end of song*)
Qa·chx̂ituudalix
chaayik chaayik tu·gul(ix) aadalix
hakang(u)n akamaaqaltakum,
qagaadaan ax̂tax̂ qimnuluk[a]
amaĝunaax̂ akuĝaa(n) qagaadaan ax̂t(a)x̂ aqalix,
ka·ch(i)x aqalix,
a·ma(n) tanadgusig(an) tayaĝung(i)n usuu,
asx̂agnaan[b] ix̂talix iĝan(a)ĝii!

---

[a] Presumably syncopated from qimnulakux̂.

[b] Folktale variant of asx̂anaan.

(*song*:)
“— — — — ..... — — —
— — what you told [us] to get [for you],
feast, enjoyment, here it is!”
[Coming out] with his face painted[a]
he beat his drum and
after he had acted like that up there for some time
he turned away with closed eyes from the northeast wind, and
when [the people] tried to race [away],[b] the northeast wind came,
a storm came, and
all the men of the village
died — they[c] said, it is said!

---

a. Uncertain interpretation of lit. ‘as if having much skin’, cf. 71:9.

b. As in a boat race. Uncertain translation.

c. In Aleut sg., in agreement with usuu in line 30.

Dictated by Isidor Solovyov, Unalaska, 1909. First written down by Jochelson, translated by Jochelson and Sivtsov. New York Public Library Manuscript 60.

3

Tanang Awaa Alix̂ Anĝaĝitaĝin[a]

[1]Ilidam-Unimga ux̂taaĝan anaam-ikin iistaqalikux̂. [2]Anagan ngaan tunulakaĝa awa. [3]Ingan qilax̂ tataam anaam-ikin tunux̂taqaliix̂tukux̂ awa. [4]“Ilidam-Unimga ux̂taakaĝulting hi?”

[5]“Maasaakaqaan iiladax̂ amaya, maasaakaqaan iiladax̂ amaya. [6]Kamakun latux̂txin kugan uĝasaĝiiĝan ix̂taqadaguum-aan,[b] waaĝadaqanginulux awaya. [7]Maamin anuxtagumin, tanĝaaqlux̂ imin ugdux̂sx̂iisaax̂txin, [8]asx̂aanam chadugan[c] ugux̂ ichaxsaa imin qugaanguusx̂iisaax̂txin, [9]ulingitax̂ imin qugaanguusx̂iisaax̂txin, [10]adĝamakyux̂[d] [imin] qugaanguusx̂iisaax̂txin.”

[11]Anqaaĝaan txin ax̂saqalikux̂ awa. [12]Malix ax̂saan inatikux̂ awa. [13]Anaadagan anqachx̂ii[x̂]kin-aan ulamdix kugan akaaĝakukix awa. [14]Aman Alix̂ Anĝaĝitaĝin tanĝaaĝiin tanam-aan tugaasalix ilan aĝakux̂ awa. [15]“Akayay[e] aygagikux̂ angalim naanunagan sitxaan.”

[16]Amaadan aĝakux̂ awa. [17]Amiim tanadguchan adangaan sakaaĝaqalikux̂ awa. [18]Tanĝaax̂ tanaaĝaaĝan ax̂six iiltaqalikux̂ awa. [19]Aman amiin saygikin sux̂talix igiim aqaqalikux̂ ukux̂taqalikux̂ awa. [20]Aqa[qa]liingan, aalgim kuliligan ngaan alakuu[f] awa. [21]“Algaĝulux, saĝulux.”

---

a. So ms. (24), (103), here Anĝixtágin, (14) Anĝaxtágan; 1918:1984 Alix anĝaxtáĝin.

b. Ms. -gúm-ñan, perhaps for -gum(a)ng-aan.

c. Ms. cadúu; cf. (75).

d. Ms. adaĝamákyux̂; cf. 10:119, 30:7 (note).

e. Ms. Akáyai; Jochelson's note: "This is a mythical form instead of *akaya*. This is a song of the parents when their son was already in the mountain."

f. Ms. alákux̂.

3

Work of My Country[a]

Alix̂ Angâgîtagîn[b]

1He said to his parents that he was going to visit Ilidam-Unimga. 2His parents did not answer him. 3The next morning he again said to his parents, 4"Can't I visit Ilidam Unimga?"

5"It is said that you could do it, it is said that you could do it. 6Each of your grandfathers who said he was going to have a sweetheart there, never came back. 7If you intend to do it, get yourself an old bear as a magic guise, 8get yourself dead-man's fat dripping with juice as a protector, 9get yourself a mosquito[c] as a protector, 10get yourself some down[d] as protector."

11He began to equip himself to set out. 12So he finished his equipment. 13His parents got up on their house to send him out. 14Alix̂ Angâgîtagîn struck the ground with his bear [skin] and got into it. 15 [His parents sung:] "Up there he is walking along the daylight that is going west."

16He got across to the other side. 17He began to get down behind his maternal uncle's village. 18People said that a bear was about to come to the village. 19He saw his uncle coming against him with his bow. 20Then he turned his head twice toward him [and said,] 21"It is not an animal, not a bird."

---

a. See Introduction 7.

b. Jochelson's note: "The translation of this name is: the old man who gives life" (dubious). Marsh suggested "He-Who-Revives-Old-Men." angâgita-lix 'to keep alive'.

c. Jochelson's vocabulary: "(having mosquito) name of mosquito in tales"

d. Ms. no translation; cf. 10:119, 30:7 (note).

22Saygikin anuusalix tunukux̂ awa. 23"Algaĝulux, saĝulux. 24Alix̂ Anĝaĝitaĝin alaasingin taangaasingin, uknaya saĝaalux̂, ikaya saĝaalux̂, sakaya saĝaalux̂."

25Amaan sakaan ugduĝaalux̂[a] iiltanam kugaan ugduĝiin iqitikux̂ awa. 26Amiim ulagan ilan qangukux̂ awa. 27Atuung igachiqdax̂ agukux̂ awa. 28Aqadaagiim igitxalikux̂ awa. 29Amakun igachiqdatxin qankudim igisix akaaĝakux̂[b] awa. 30Igachiqdatxin awaagan sayumixtaqalikux̂ awa. 31Aqadaagiim amiim adan uyakux̂ awa. 32[Amiim] ayuu tmulix ngaan tunukux̂ awa: 33"Tanax̂ Aĝasakax̂ iiladax̂, tanax̂ Unimax-Aĝasakax̂ iiladax̂, waan tayaĝugan tayaĝuugmagan asxinuu sanĝaĝataatukum,[c] uĝasax̂taatukum,[d] alaxuu[n]." 34Ilan tunulgalakan aygaxtachx̂isxakux̂ awa.

35Ingan qilax̂ atuung igachiqdax̂ aguqaliix̂tukux̂ awa. 36Aqadaagiim igisxin akaaĝakungin[e] awa. 37Tataam chiiluusaqalikungin awa. 38Tataam chiiluusaqaliiĝutaqangin awa. 39Aqadaagiim amukun[f] igachiqdatxin sayumixtalix iqiidguqadaagiim, amiim ayuu tmuqadaagiim, ngaan tunukux̂ awa. 40"Tanax̂ Aĝasakax̂ iiladax̂, tanax̂ Unimax-Ilidaa Aĝasakax̂ iiladax̂, waan tayaĝugan tayaĝuugmagan asxinuu sanĝaĝataatukum, uĝasax̂taatukum alaxuun."

41"Maasaakaqaan amaya, kugan uĝasaĝiikaqaan amaya. 42Kamakun latux̂txin, saagutxin, qitx̂utxin, qitx̂uchungitxin kugan uĝasaĝiiĝan ix̂taqadaguum-iin waaĝaqanginulux. 42Maamin anuxtagumin, tanĝaaqlux̂[g] imin qugaanguusx̂iisaax̂txin, 44aliix̂xix̂ imin qugaanguusx̂iisaax̂txin, 45ulingitax̂ imin qugaanguusx̂iisaax̂txin, 46adĝamakyux̂ imin qugaanguusx̂iisaax̂txin, 47chiidqachiyaagux̂[h] imin qugaanguusx̂iisaax̂txin." 48Iisaqadaagim sadaaĝaasakuu,[i] aman tanĝaaĝiin[j] tanam-aan tugaasalix ilan aĝakux̂ awa. 49Txin aygaxtikux̂ awa.

a. Ms. ugduĝaĝálux̂.

b. Ms. ixísgin akaĝakúñin; cf. (36).

c. Ms. -kan; cf. (40).

d. Ms. -kan; cf. (40).

e. Ms. igísix akaĝákux̂; cf. (29).

f. Probably amukn, syncopated from amakun. Jochelson's note: "instead of *amakun* of the Unalaska dialect."

g. Ms. tanĝáxlux̂.

h. Ms. Citxaciyágux; cf. 35:13

i. Ms. sadagasâqadagím (ungrammatical).

j. Ms. tanĝagíim.

22Throwing away his bow, [his uncle] said [to his people,] 23"It is not an animal, not a bird. 24Where Alix̂ Anĝaĝitaĝin turns his head, where he drinks water, that's a parka-place[a] down there, a parka-place up there, a parka-place way down there."

25[Going] from the guise-place[b] told to him down there, he took off his guise. 26He entered his uncle's house. 27He made six sinew ropes. 28Then he started jumping. 29He jumped over the sinew ropes three times. 30He pulled his sinew-ropes down one after another. 31Then he went toward his uncle. 32Leaning on the edge of his uncle's bed[c] he said to him, 33"The settlement called Aĝasakax̂, the settlement called Unimax-Aĝasakax̂, the daughter of the man, of the chief man of that, he wants to marry, to have as a sweetheart, but..."[d] 34Nothing was answered to this and he was made to walk away.

35The next morning he again made six sinew ropes. 36Then he jumped over them. 37He jumped back over them again. 38Again he jumped back over them. 39Then, having pulled down and removed his sinew ropes, he leaned on the edge of his uncle's bed and said to him, 40"The settlement called Aĝasakax̂, the settlement called Unimax-Ilidaa Aĝasakax̂, the daughter of the man, of the chief man of that, he wants to marry, to have as a sweetheart, but..."[e]

41"That's what you could do, that's where you could have a sweetheart. 42Your grandfathers, your great-grandfathers, your great-great grandfathers, your great-great-great grandfathers, each of them who said that he was going to get a sweetheart there, never came back. 43If you intend to do it, get yourself an old bear as a magic protector, 44get yourself a wolf as a magic protector, 45get yourself a mosquito as a magic protector, 46get yourself some down as a magic protector, 47get yourself a beetle[f] as a magic protector." 48Having said that and taken him outside, he struck the ground with his bear [skin] and got into it. 49He walked away.

a. Ms. "where the bird-coat is taken off or put on."

b. Ms. "where protector-skin is taken off."

c. The partition of a sleeping place in a sod house, reaching a sitting man to the nose.

d. Ms. no translation. Marsh's guess: 'if he wants her' (alaguun).

e. See note to (33).

f. Ms. no translation; 35:13 "small black beetle," same as chiiĝaadax̂.

50Aman kugan uĝasaĝiiĝan ix̂taqaam[a] slugan tanaaĝakux̂ awa.
51Ugduĝiin iqitikux̂ awa. 52Amangun qangukux̂ awa. 53Amaan ayagam
ilan asx̂algaqagan ilan ukaaĝakux̂ awa. 54Amaan ayagam ilan txin
chigliqalikux̂ awa. 55Iqinaa achikugan ngaan ax̂chx̂iqalilakaĝa amaan
ayagam. 56Amaan ayagam chidaĝan txin ungutikux̂ awa.

57Ingamatalix̂takuĝ-aan, analuĝim agalaan tayaĝux̂ aqakux̂
ukux̂taqalikux̂ awa. 58Qakuunulix saatimgiim ayuu tmukux̂ ukukuu
awa. 59"Ikan dux̂taasax̂ qaĝaalaax̂ta[x̂], qaĝaĝiilaax̂ta[x̂], ax̂aalaax̂ta[x̂],
sakuulaax̂ta[x̂], sakudaĝalaax̂ta[x̂]!"

60"Maasaduukanaan[b] iisax̂tagumin, maasaaqaan."

61Txin kaangunilix txin aygagnaa ukukuu awa.

62"Awakun kuming ix̂tanagan isxanan kum sakuusakan, saku-
daĝasakan, asx̂aasakan, asx̂ang ngaan kum suusakung, awan ting
iistakux̂," an'giisakuu awa. 63Kuum an'gitanatxin aqatanax̂ liidalix
igiim alalax̂talix, analuĝim agalan aĝakux̂ ukux̂takuu awa.

64Amamataaqaltakum, atuung igachiqdax̂ kuuĝaasakux̂ ukukuu
awa. 65Udungan[c] sadaam inglitikungin ukux̂taqalikuu awa. 66Qayakum,
kamgiim angadan aĝatikungin ukux̂taqalikuu awa. 67Itaangix̂ igachiqdax̂
igitikux̂ awa. 68Igitxalikux̂ awa. 69Qachx̂iim[d] angadan anax̂, saaqutiin
agachiidaa chux̂talix. 70Aqadaagiim analuĝim agalan tataam aĝakux̂
awa.

71Amamataaqaltakum algam ukuĝadax̂ liidaayulux kuuĝaasalix
igachiqdan angtangin aĝikux̂ ukukuu awa. 72Ingamatikux̂ amaan saa-
timgigan ngaan tunukuu awa. 73"Asxinukusaking, maax̂txin malga-
kun."

74Iilaagiim sakin akan axchx̂ikux̂ awa. 75Asx̂aanam chadugan
uĝuun[e] ichagasaa chaam ilakin sulix, igachiqdan angtangin ngaan

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a. Ms. ixtaqáan.
b. Ms. Masadukákan.
c. = Udangun.
d. Ms. Qacxíin.
e. Ms. uĝúum.

50He arrived in the place where he said he would get a sweetheart. 51He took off his guise. 52He entered there. 53He got inside the house of the woman where people had previously died. 54He began to undress in the woman's house. 55The woman did not let him put on the floor what he took off. 56He sat down beside the woman.

57After a while he saw a man coming from behind the ladder. 58He saw him go into the innermost part of the house and lean on the edge of his father-in-law's bed. 59"The guest over there,[a] may he be thanked, may he be given a feast, may he be danced for, may he be contested with, may he be contested with for a long time!"

60"If you say you are going to do it, do it!"

61He saw him walk off joyfully.

62"For what he says about me, I would contest with him, contest for a long time with him, die with him, take him even if it takes my death that's what he says of me," he thought. 63He saw him turn his head toward him as if knowing what he was thinking of him, and go behind the ladder.

64After a short while he saw him come forth with six sinew ropes. 65He saw him hang them up outside of him.[b] 66He saw that he was tall and put them on a level with his head. 67He jumped the first sinew rope. 68He began to jump. 69He was stripped to the skin, wearing only his breechclout.[c] 69After that he went behind the ladder again.

71After a short while he saw him come out with an animal the like of which was never seen[d] and put it at the end of the ropes. 72When he did this, his father-in-law said to him: 73"My two dear daughters,[e] it's time for you (sg.) to do it."[f]

74Being told so, he pulled his parka off over his head. 75Taking in his hands the dead-man's fat dripping with juice, he stood up against

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a. Ms. "That from above"

b. Outside the place where he was sitting or lying.

c. Belt covering the private parts.

d. Jochelson's note: "i.e. horrible, frightful."

e. Jochelson's note: "Before only one daughter was mentioned." Marsh: "My dear daughter and spouse."

f. Ms. "what thou hast to do they will do." The connection with the preceding word is obscure.

anqakuu awa. [76]Amakun kugan malgakun ukux̂taaqaltanatxin [malix], itaangix̂ igachiqdax̂ sukux̂ awa. [77]Igitxalikux̂ awa. [78]Amakun igachiqdan akaaĝakux̂ awa. [79]Amakun igachiqdan tataam chiiluusaqalikux̂ awa. [80]Tataam qaankun-iisakin alaang-[ii]six̂ igachiqdax̂ sulix igitikux̂ awa. [81]Akaagan aqaliiĝalikux̂, amaan algam igachiqdan angtangin ax̂sxalaaĝanagan qaaĝan ngaan agikuu awa. [82]Akaan inim ilaligan samikan agalĝan nagan anuusakuu, asx̂alix qagnangin txin qumatikux̂ awa.

[83]Amakun igachiqdan sayumixtalix, ulam nagan ngaan amnixtaasaqadaagiim, chimalum utman anqakux̂ awa. [84]Unuukalikux̂ awa. [85]"Kadaang[ing] ting aguugiim, asx̂aanam chaduu nung qugaanguusx̂itaasalix, ulingitax̂ [nung] qugaanguusx̂itaasalix, adĝamakyux̂ nung qugaanguusx̂itaasalix ting agunax̂ awa," [86]iisalix dakin agitikux̂[a] awa. [87]Ukaan ulam anĝaĝingin agilĝimang[b] iliin, qilidamang[c] iliin aamax yuchx̂ilix, asx̂ax̂takun ukux̂taqalikux̂ awa.

[88]Ingamatikux̂, amaan saatimgigan ayagaĝanagan ilan igisxan, ngaan tunukuu awa. [89]"Ikan uĝasax̂taakamin ngaan tixsaaĝanamin ilan sigiix̂txin[d] iĝaltxin."

[90]"Umaduukalilting, qaĝaĝiilakuqingaan, qaĝaĝilinaĝulting iilaangan aqaqing,[e]" [91]iisaqadaagiim, unuukaliix̂tukux̂ awa. [92]"Tanĝaaqlux̂ nung qugaanguusx̂itaasalix ting agunax̂ awa," [93]iisalix, dakin agitikum,[f] aman tanĝaaĝiin[g] chuqaam kakix̂talix gumatax̂takux̂ ukulix, tanam-aan tugaasalix, ilan aĝakux̂ awa.

[94]Ulax̂ qichiqalikux̂ awa. [95]Amakun ulam anĝaĝingin laqalikux̂ awa. [96]Amaan ayagam ilan ilaasaĝiqadaqaam[h] ilan aĝakux̂ awa. [97]Asx̂alagaakagan anuxtagalisxa[n], asx̂atikuu awa. [98]Amaan tayaĝum txin amamaasalaaĝanagan[i] ilaan aĝakux̂ awa. [99]Tanĝaax̂ ugdux̂talinax̂

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a. Ms. aĝatíkux̂; cf. (93).
b. Ms. -miñ.
c. Ms. -miñ.
d. Ms. sigáx-, unclear form.
e. Ms. aqákin.
f. Ms. aĝitíkum.
g. Ms. tanĝaĝiim.
h. Ms. -qaan.
i. Ms. -laĝanáa.

him at the end of the ropes. 76Doing what he just saw done to it, he took hold of the first rope. 77He began to jump. 78He jumped over those ropes. 79He came back again over those ropes. 80Again a third time taking hold of the last rope he jumped. 81While he was coming down, the animal put at the end of the ropes opened its mouth to eat him. 82While he was still up in the air he threw the ermines into its mouth, so that it died and its bones turned white.

83Pulling down those ropes one after another and tossing them back into the house, he took a stand in the middle of the floor. 84He began to sing, 85"When my ancestor begat me, he gave me dead-man's fat as a magic protector, a mosquito as a magic protector, down as a magic protector," 86saying which he opened his eyes. 87He saw that the people in the house had died, with blood running out of their mouths and out of their nostrils.

88When this happened, his mother-in-law jumped over to him and said to him, 89"You are told to go up in the bed of the one you landed here to have as a sweetheart."

90"I shall keep doing this,[a] and it will be related of me that I was given a feast but did not even participate in the feast," 91after saying which he again began to sing, 92"Giving me an old bear as a magic protector he begat me," 93saying which, he opened his eyes and saw his bear [guardian] lying at his feet with his head raised, struck the ground with it and got into it.

94He began to circle the house. 95He began to kill off the people of the house. 96He got to the place of the woman where he had lost his relatives. 97Although thinking that he might not kill her, he killed her. 98He got to the man who had done that to him.[b] 99[Seeing that] he

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a. Jochelson's note: "i.e. to fight."

b. Jochelson's note: "i.e. who attached the sinew-ropes."

ax̂takux̂,[a] asx̂ayax̂talakaĝiin tugadaqalikuu[b] awa. 100Aliqaan igiim qagux̂siisakan[c] ulgan utmaan tugakan[d] isikuu[e] awa. 101Amaan ulam usuu asx̂atikux̂ awa.

102Ilidam-Unimga ux̂tanax̂ aqadanaĝulug-aan, aqalix iiltalix hinaĝilalix[f] qangunaĝilalix waaĝachx̂isxakux̂ awa. 103Malix Alix̂ Anĝaĝitaĝin anaam ilikin tanaaĝakux̂ awa iĝanayii.

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a. Ms. -kum.
b. Ms. -kux̂.
c. Ms. -lix.
d. Ms. -lix.
e. Ms. -kux̂.
f. Ms. hinaĝilflix.

apparently had a bear as a magic guise, trying not to kill him he began to beat him. 100He did this until he got mad at him and striking him in the middle of his body rent him apart. 101He killed that whole house[hold].

102Whoever visited Ilidam-Unimga never came back, but he was said to have come back, brought home with many going out and many going in.[a] 103And so Alix̂ Anĝaĝitaĝin got back to his parents' place, it is said.

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[a] That is, with bodyguards; apparently a traditional formula at the end of a story; cf. 7:28, 41:48.

Dictated by Isidor Solovyov, Unalaska, March 10, 1909. First written down and translated by Jochelson and Sivtsov. New York Public Library Manuscript 62.

4

Chngatunaaĝnan-iin Agiitaasaqaning Tuunusaadaĝanaa

1Udaagan qagaanulix tanax̂ Ukungatix̂ unaqing. 2Dux̂taasiĝiitulix iĝamanadanan amaan tayaĝungin. 3Ulax̂ ilan[a] dux̂taasiĝanang ilaan isix, ulaadam ilan qangunaqing. 4Ayagax̂ amangun ax̂takux̂, ilan akaaĝanaqing. 5Ting ungutachx̂inax̂ awa. 6Aqadaagiim, qaasakin maayuusaangan, ngaan tunuqang. 7"Ting asix saĝaadaaqilaax̂ ingaya, ha?" 8Ting saxtanaasalilakan nung anganax̂.

9Angalix̂ ikuungan ngaan angaqang. 10Isxaam kugan ting asix saĝalinaĝulux, isxaan ungachaatulakan, taĝa achikugan taaman. 11Ting asix txin quyukum, asang nung amanax̂. 12"Siduurax̂,"[b] ngaan iisaqang.

13"Asaliin qasudaduukanax̂ liidakux̂," iisaangan-aan, saxtanalilakan chang ngaan ayugniqang. 14Aqadaagiim, ayagax̂taangan nung ikidusaqaliqang. 15Saĝaadaagusalakan ilin angalix̂ aqatqaning inga.

16Angalix̂ aqakuĝ-aan, amaagan kimikuqing-aan, angalix̂ adigaasaadanax̂ liidachx̂iqalinaqing. 17Kayux inaqaadang ukuĝaqax̂ liidax̂ tutaqalinaqing. 18Malix ayĝananing ting uĝa[a]daqaliiĝutanan.[c]

19Anaĝiidax̂ nung aĝnaa, awan chngatum iĝax̂taadaliqaayulux.

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a. Ms. iláan.

b. Ms. Sidúĝax̂.

c. Perhaps for ura- (Russian urá).

4

Account of My Trip with Sea Otter Hunters

1Going east from here[a] I reached the island Ukungatix̂.[b] 2The men there were hospitable and kind. 3Going out of the house in which I was a guest, I entered a little house.[c] 4There was a woman there (I had heard), so I went up to her. 5She had me sit down. 6After that, when she had prepared dinner for us,[d] I said to her, 7"Will you please sleep with me later?" 8Right away she said yes to me.

9In the evening I ascended to her. 10She did not sleep with me on her bed, not wanting to break her bed, but instead on the floor. 11When she lay down with me she asked me my name. 12"Sidor" I told her.

13"Even your name will be delicious, it seems," she said, whereupon without delay I moved my hand to her. 14After that I started to have her as a wife. 15Without having slept at all, daylight came upon me doing this.

16When daylight came and I descended from there, it seemed to me like the light was extremely bright. 17And I felt like all eyes were on me alone. 18And my traveling companions in turn began to shout "hurrah" for me.

19The little thing she gave me, of that the sea otter was not at all

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a. Jochelson's note: "From Unalaska."

b. Apparently in the region of Sanak Island; possibly the name of a settlement (Marsh).

c. Ms. "a store-house."

d. Lit. her two dinners; ms. "that I may eat."

[20]Sakaya chngatux̂ sitxikiiming anganaa ukux̂talix, ulux̂tang angaan qasaguun, chunidanaqing.[a] [21]Iikun asliin chngatux̂ atuunginaqing.

[22]Amakun asliin Sanaĝagim[b] daĝan Umlam kugaan aalax iiqaadax saamlasax̂kin ayugnakix, chax̂sxin ilin[c] aĝalix, unax. [23]Aalax ulux̂tax ikin ayukakix. [24]Aalax ulux̂tax qudgikin aqadguusix̂ ax̂sxaqadaangan, amakux unax aqadguusix̂ ikin suchx̂isxalix, niĝlulgaqaliqax. [25]Txidix ayugniduukakigulux akuuĝaalaqax, ulugan qitakix, kayux anĝidagan ilkiin uĝuuchxix̂ yuqakix. [26]Alaĝum achidaligan chux̂taqakix kukiin ungaalalix kukiin iqisxaqax. [27]Taĝa aguĝalgux̂ maqax̂. [28]Amakun aslangiin naagan alaĝux̂ angunanax̂. [29]Utiigusakug-ikin qignam angunaa aniqax. [30]Qalugim kugan aĝalix akuunuulaqax. [31]Waan qignam qusan chax aĝalix uĝnasxaqadaagiim, uguĝigniin[d] sumixtaaladaqax. [32]Aalaliiĝalikux anĝaĝikix aqanax awa.

[33]Ingamasix amakux iqakix adikin uyalgalix agalĝilgalix, aguxsxalix akuuĝaalaqax. [34]Ingamasix ingan qilax̂ Qitxaĝluk[e] adan, ama[a]n ilan mayaax̂sxa[da]nam adan, uyaalaqax. [35]Amaaĝaalaagusalix x̂aayax̂ ngikin, uĝayaalaaĝan quliin x̂aayax̂ ikin aniqax. [36]Agitaasaa Iiyux Mituuĝux̂, agitaasaa Kitax̂ Saamasnikux̂. [37]Amakun udusaqadix kayux alaĝum-aan taangaasaqadix umlixtalakaĝix, anĝaĝilix aqadaamax.[f] [38]Agalkiin[g] ukalĝa Iluulax̂ nung tanaasaqang.

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a. Ms. cudi-.
b. Ms. Sanaĝíĝim.
c. Ms. ílan.
d. Ms. uguĝígin-ňin.
e. Probably = Qitxaĝlux.
f. Anacoluthic or incomplete sentence.
g. The dual apparently refers to the two men but is not followed up in the predicate.

afraid.[a] 20Whenever I saw a sea otter come up from under me and surface alongside my baidarka, I speared it. 21At that occasion I got six sea otters.

22At that time two one-hatch baidarkas that had set out from Umla Island[b] to gather eggs on Sanak Island got into the reefs and capsized. 23Two two-hatch baidarkas set out to them. 24A paddle was placed on top of the two baidarkas, and having the two capsized ones hold on to it, they began to paddle. 25The two were brought ashore being unable to move, their bodies numb with cold, and froth was running out of their noses and mouths. 26On the beach right down by the water their clothes were ripped off them. 27But the tide was very low. 28At that time the sea was heavy from the west. 29As soon as they capsized a big fire was lit. 30They were put on a blanket and taken up the beach. 31Their joints were rubbed with hands warmed over the fire. 32This went on until they revived.

33And so someone went out to their baidarkas and harpooned them[c] and towed them ashore. 34And so the next morning the two men were taken to Qitxaĝluk,[d] to the hunting-camp there. 35As soon as they were brought there, a steam bath was lit for them, for the purpose of treating them in the bath. 36One of them was Jove Petukhov, the other Tit Shapochnikov. 37They were not harmed by the capsizing or by taking in water, living after that. 38After that I settled here in Unalaska Village.

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a. Jochelson's note: "Usually the sea-otter hunter has no cohabitation with women before the hunt. It is believed that the sea-otter avoids people who violate this custom. But here the woman gave the narrator an amulet which had to attract sea-otters."

b. Off the southeast end of Sanak Island. See map 2.

c. Ms. "throwing to them darts"; Jochelson's note: "with thongs."

d. Jochelson's note: "Qitxaĝluk is a small island not far from Sanak, in Russian called Voskresensky island."

Told by Isidor Solovyov, Unalaska, 1909. Cylinder 16 (two minutes and ten seconds). The beginning of the story is missing. Uncertain transcriptions are given in italics; dots indicate passages obscured by noise.

5

[Ungax̂tam Uĝayalgaa]

… ukuuqaltan(a)ng agalaan klisaang(a)n ax̂sanaqing.
Alix udinaachik(am) Qaas(i)x̂ hiiltaa hunaq(i)ng hinga.
Hul(i)x hingamatal(i)kuq(i)ngaan
braat(a)ng hiing(un) tumdax nung ax̂s(i)x akux̂,
braat(a)ng kitaa tumdanaqing.
Amalig(an) tumdakung aamg(ii) iĝanalix,
a·sla ngaan qixluusak(u)ng alak(a)n aqalinax̂ hinga.
Al(i)x haw(an) chnga·t(u)m itx̂aasiĝ(a)naa ngaan sux̂taaĝlikung,
tutalin(a)ĝulux.
Taĝa way(a) awang(un)[a]
ungax̂tamaan awang(un),
chaay(u)x̂ away suĝaliikaq(a)x̂ ax̂tanax̂.
Alaang ham [taa/][b] aamgix̂ usuu kitmid(a)x̂ awa.
Kitmilix
hamayaam[c] ang aslaan
takiigaadalix,
Akutan(am) kugan laavki(m) na(gan) prikaasik(a)x̂ akuĝaan
agumaas(a)qang maasak(an) qaĝaasaq(a)ng haw(an) laavkii.
Alix plaastirax̂ nung agux̂talix,
haw(a)n Ivaan kitaa nung haminax̂,
hawa.

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a. Corrected to the following.

b. Probably false start on taangax̂ 'water'.

c. Or hamay(a) aam (false start).

5

Doctoring a Wound[a]

... after I had found ... I got ready for trapping (foxes).
So I came to the trapping camp[b] called Qaasix̂.
When I came there
my brother gave me a gun and (by accident)
I shot my brother in his foot.
When I shot him he was bleeding awfully and
I had nothing to tie him up with.
I used a sea otter scarf on it (the wound) but
it did not work.[c]
However,
on the wound
tea could apparently be used.
For it staunches any kind of bleeding.
It staunches and —
at the time I was there,
he was a little sick —
on Akutan there was a storekeeper in the store and I was grateful for having it there, that store of his.
He made a plaster for me and
healed John's foot for me,
that [store keeper did].

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[a] Cf. 39:29 with note.

[b] The Aleut word is borrowed from Russian *odináchka*, like several other words in this text (line 1 trap, 4 brother, 12 tea, 17 storekeeper, store, 18 plaster).

[c] Lit. he did not feel it.

Hawan[P] kitag(a)n ilaan qagna(m) qalaa igaqaa,
agalaan hawaya asix way ukudigukuu.[a]
Aasak(a)n {a/} taangax̂ nung uyaqaa,
iklax̂ nung haqaas(a)qaa,
way wayaam *ingduk* mal(i)x aw(a) chaay(u)x̂ away suĝal(ix) sulgaliik(a)daq(a)x̂ hawa,
qanaay(a)m ix̂tanaaĝlakan.
Haway aam(ax) kitxid(a)x̂ ax̂tanax̂.
[A]kaa(n) tana(m) Qaas(ii) iiltag(a)n udinaachik(am)[b] kugan,
hawa(a)n ungax̂tag(a)naan[P] chaayux̂ chimid(u)saqang hawa.
Wa(n) chaĝugnaa[P] chimalug(a)n aamg(ii) {una/}
a·dqum kaduuĝingin txin sananax̂ ham(a)n aamgii.
Al(i)x haqayaadlakan[c] {hawaan aamgim}
hawaan ungax̂tamaan
hawan chaay(u)x̂ away haqayaadlakan[d] ati .... liikad(a)x̂ ax̂tad(a)x̂
am ukug(u)ng ....
ilkiin chaay(u)ĝaan chimid(u)saqang hawa.

---

[a] = ukudigakuu.

[b] Perhaps for udinaachikagan.

[c] Syncopated from haqayaalalakan.

[d] Syncopated from haqayaalalakan.

A piece of bone came out (by itself) from his foot,
afterwards he was all right with it.
Treating it he (the store keeper) brought me water
[and] came with firewood for me (to heat the water),
so now .... tea could have been used still,
having nothing else.
It would apparently staunch bleeding.
In the place over there called Qaasiꭓ, the trapping camp,
I plugged his wound with tea.
That (cut) blood on the floor—
it was as much as (the size of) finger tips, that bleeding of his.
Without fear (for that bleeding)—
for that wound
tea could apparently [be used ....] without fear
so when I found ....
...[a] I plugged it with tea.

---

[a] ilkiin 'from the two' or '(one) of the two', depending on the preceding line which could not be interpreted. From line 23 on, the text is partly obscure.

Told by Isidor Solovyov, Unalaska, 1909. Cylinder 17 (two minutes and twenty seconds). Partly transcribed by Sivtsov and partly translated by Jochelson and Sivtsov. New York Public Library Manuscript 63. Words and parts of words in brackets — [ ] — are not in the manuscript. Words and parts of words in parentheses — ( ) — are not on the cylinder.

6

(Chaĝaxchxinax̂)

Tayaĝux̂ nawa[a] chaĝaxchxiiĝ(a)n ayugikux̂.
Mal(i)x ayuxsix,
iqaĝil(i)x am(an) tan(a)x̂ ad(a)n uyanaan[b]
ilan tixsix,
iqaan aĝusix,[c]
alaĝum achid(an) txin chiigimqiis(a)chx̂iiĝ(an) mas(ix) angam(i)tik(u)x̂ hawa.
Mal(ix) txin angamis(ix) chiigimq(i)daal(a)likux̂,[d]
ama(n) sinunax̂[e]
tanadgus(im) tayaĝuu sinuuĝ(a)n ayuxsix,
kasulgalix
haĝulgalix
hakaaĝaal(a)lix
chimal(um) kuga(n) lin(a)x̂ agisxalix,
hawungn[f] ax̂sxak(u)ĝaan,[g]
am(an) tayaĝum[h] kasulgan(aa) aan'gil(a)kaadaq(a)likux̂.
"Aating ing(a)n aniqdux̂ chimagnung ix̂taak(a)x̂" anuxtaas(a)likux̂,

a. Ms. ahwa with period.
b. With pause; anacoluthic for uyanaam.
c. Ms. akuĝásix "pulling out to the shore."
d. Ms. cigimqiilal̂ikux̂ with period.
e. With hesitation; explained by the following clause.
f. Syncopated from hawangun; ms. hwañun (= wangun).
g. Ms. asxákux nan with period, end of paragraph.
h. Ms. tayágux̂.

6

The Charm Seeker[a]

There was a man who set out to obtain charms.
Going out
in a baidarka, (4)he landed in
(3)the land he was heading for,
hid his baidarka, and
lay down so that he let himself wash up on the shore.
So he lay there washed up (floating) until
that beachcomber,
a man from the village who had gone down to the sea to
beachcomb,
found him,[b]
carried him
up from the shore,
spread out a mat on the floor and
put him there, whereupon
the man who had been found began to think,
"Would that that child would ask for my big toe," he
wished, until

---

[a] Jochelson's note: "Under the name of cáĝax̂ are known among the Aleut amulets for hunting. They are supposed to attract the hunted animals. There are different amulets for sea and land animals, and also for special kinds of animals."

[b] In Aleut passive, likewise in the following four lines.

am(an) chimagnux̂ aniqdux̂ ix̂tal(ix) qidalix,
alix̂takux̂ chimagnuĝaan[a] ax̂sxakux̂.
"Aat(ing) ing(a)n aniqdux̂ qulaak(a)x̂" anuxtaasal(i)x ingamtalix̂takux̂,
am(a)n aniqdux̂ qulal(i)x amaan ul(a)m anĝaĝig(a)n usuuxsaadaa (a)taq(am) asla(n) txin agasangan,[b]
dak(i)n agitik(u)m [hagaku(n)] quliiniin aasx̂aad(a)natxin nawa,[c]
chaĝan ul(a)m iluuĝig(a)n ax̂tak(u)n ukuugiim hax̂sal(ix) hax̂salix,[d]
higichx̂il(ix) higichx̂il(ix) higichx̂il(ix),[e]
sulal(ix) sulal(ix) tix̂yulix,
iqaam ad(a)n [uyalix,]
[kims(i)x] ayuxsix,
tanaan[f] ad(a)n [uyaliiĝlig(a)likum,][g]
[tanag(an) sil(a)n alga(m) kuuĝaas(a)qaa.]
[Ayĝasqudalix,][h]
tanaan hulix,
[mal(i)x tanaam il(an)] waaĝalix,
[as(i)x amungn[i] manĝitaq(a)ĝulux ayuxtanaa agach(a) algam asx̂anaa gruzaavil(ix) waaĝ(a)daq(a)likux̂ nawa.]
[Mal(i)x amukn[j] aĝix̂taasal(i)x anux̂taasal(ix) wang(un) suuĝ(a)n agach(a) hadaa ukuqal(i)kuu nawa.]
[Had(aa) ukulgalix,]
[alganaam ilan kay(ux)] txin ugutalix,
kay(u)x ayagaa kay(ux) txin ugutalix,
aniqduu kay(ux) txin ugutalix,

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a. Ms. cimágnux̂ ñan.
b. Ms. axsáñan "gathered" (as if taxsaangan).
c. Ms. aga ('up along there').
d. Ms. ahwágan axyúxsix [=ayuxsix] "from there going out."
e. Ms. ixicxílix 3 times.
f. For tanaam.
g. Ms. iqaĝilix 'paddling' (added by hand).
h. Syncopated from ayĝasuqadalix.
i. Syncopated from amangun.
j. Syncopated from amakun.

the child, asking weepingly for the big toe,
was given the big toe.
"Would that that child would choke," he wished further until
that child choked and all the people of the house turned aside in one place [by the child]
whereupon he opened his eyes, and seeing up there under the
ceiling the charms for the sake of which he had been pretending to be dead, he realized, realized,
jumped, jumped, jumped,
seized seized (one after the other), jerked,
went towards his baidarka,
took it down, set out
toward his settlement, and
on the way toward his settlement an animal surfaced by him.
Going more slowly,
he reached his settlement,
and being back in his settlement
that weakling who went out would come back loaded with a dead animal.
Leaving those (villagers) and staying away from them, to catch (animals) he looked only to that (the use of charms).[a]
Being paid attention to (as a provider),
he enjoyed catching sea animals,
and his wife was happy too,
and his child was happy,

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[a] Uncertain translation.

[am(an) manĝitaq(a)ĝulux.][a]
[Masxiniin hagum(a)nangin haqay(a)ĝalix,]
[masxilgaan[b] asx̂achx̂ilix kay(u)x alanaq(a)likux̂ nawa.]
[Asx̂achx̂il(i)x alanalix,]
[ahlikum,]
[iqag(an) nagan qamnan hangang(i)n[c] iqag(an) nag(a)n
ukulgakux̂.]
[Iqag(a)n agdag(a)n awangaan qiisax̂taad(a)x̂ ukulgalix,]
[chxalgal(i)x ayug(a)lukux̂.[d]]
[Am(an) chxal(i)x ayuxsanax̂]
[iing(u)n ingam(a)tak(u)x̂ algan kuuĝaasakan]
am(an) tayaĝ(u)m itaangis(ix)[e] chaĝaxch(xiqaa awa.)[f]

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a. Ms. áhwa.
b. Syncopated from masxaligaan.
c. Presumably for angangin.
d. = ayugalakux̂.
e. Ms. itángix.
f. Cylinder breaks off at chaĝaxch/, -xiqáa ahwa added by Sivtsov. Under normal conditions the story would probably have been a little longer.

that weakling [did].
One tried to find out how he did it,
and one also sought a reason to kill him (out of envy).
One sought a reason to kill him
until
one found (the charm) in his baidarka, along the spear-loops.[a]
One found a little thing tied around a beam of his baidarka,
stole it and went out with it.
The one who stole it and went out with it,
when he was out there, had sea animals surface by him,
that man who first obtained charms.[b]

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[a] qamnan taken tentatively as qanamnan 'loops for spears, darts' (45:3).

[b] The connection of the last three lines is unclear, the cylinder breaking off before the end of the story.

Dictated by Isidor Solovyov, Unalaska, January 28, 1909. First written down and translated by Sivtsov. New York Public Library Manuscript 69.

7

Tagalix̂

Tanang Awaa.

[1]Tagalix̂, tanax̂ imunax̂ waaĝadalinaĝulug-aan, txin amqix̂silix tanaan imuuĝan ayugikux̂ awa. [2]Malix iqaĝiqalikux̂ awa. [3]Iqaĝilix̂takum, alaĝum achidan anĝaĝix̂ amasukux̂ aqataanulux ukuugiim, ilan tigikux̂ awa. [4]Ilan tixsix, ngaan akuunulix, ilaan aĝakux̂[a] awa. [5]Udaya aman Tumitang iiltadax̂takux̂ ukux̂taqalikuu awa.

[6]Ukux̂taqadaagiim-aan, ulux̂taam adan txin suganix̂talix uyalix, ilaan aĝalix, qawam igluqagan anatuugisaa ayx̂aasanaan suqadaagiim, yaagam chiguu ayĝaasanaan sulix akuunukux̂ awa. [7]Ilaan aĝakan, aman qawam igluqaa ichidagan ngaan chachiisakan, daĝan aluqalikuu, aluu ikaaĝatikuu awa. [8]Aqadaagiim imugan aluu chiguqalikuu, inatikuu awa.

[9]Aqadaagiim txin suganix̂talix iqaam adan uyalix, ilaan aĝalix, awaagan kumsilix, alaĝum ilan ikisix, ilan igitikux̂ awa. [10]Aqadaagiim txin sukiixsix, kangamluun achitxadaagiim, txin tiniisx̂ikux̂ awa. [11]Aqadaagiim asxuun sulix taayaadaan[b] tugaqalikux̂ awa. [12]"Tumitang, tumiisadaqamin-aan aalax aalaĝuudax."

[13]Malix Tumitang umlalix, igiim alakux̂ ukukux̂ awa. [14]Igiim

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a. Unalaska 1987 Ilan tixsxan, ngaan akuunukan, ilaan aĝakuu.

b. =taadaayaan; cf. 33:12.

7

Tagalix̂

Work of My Country.

1When nobody who went around the island came back, Tagalix̂ got angry and set out to go around the island. 2And he began to paddle. 3As he paddled on he saw something on the beach and not knowing whether it was a person, landed near him. 4Landing near him he went up the beach to him. 5He saw that it was the one called Farter.[a]

6Having seen that, he hurried back to his baidarka, took the thickest sea lion hide he had with him and some pitch he brought with him, and went up the beach. 7Getting to him, he covered his anus with the sea lion hide and started to sew it on, finished the seam. 8Then he started to pitch the seam all around and finished it.

9After that he hurried back to his baidarka, lifted it up and threw it into the sea and jumped into it. 10Then he put on his spray skirt and tied his hood, and then lay with the paddle across his baidarka.[b] 11Then he took his spear thrower and began to beat his baidarka deck, [shouting], 12"Farter, for what you used to fart for, there are two lagoons."[c]

13And he saw Farter wake up and turn around toward him. 14He

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[a] The name, not translated in the manuscript, is derived from tumi- 'fart'. A version of the story told in 1941 at St. Paul by A. Ermelov (of Biorka) and written down by John Yatchmeneff for John Harrington, has Tumitux̂ 'Big Fart'.

[b] Jochelson's note: "One usually do this for the purpose that the skin-boat may not capsize, when the boat is not moving." The term means also to stop the boat by bracing paddle in water, and to use the paddle as outrigger on one side toward breaker (Marsh, Nikolski 1952).

[c] In A. Ermelov's version there were several baidarka men (who first wished a heavy sleep upon "Big Fart") and two of them anchored up in front of "Big Fart."

alax̂taqadaagiim, ichidaan igiim atxax̂tikux̂[a] ukukuu awa. [15]Txin anglitakux̂ ukux̂taqalikuu awa. [16]Aman ichidagan daĝan alulaaĝanaan txin qumatikux̂ ukux̂taqalikuu awa. [17]Amamtaaqaltakum, agilĝiim ilaan wax̂ qakaaĝachx̂ilix, akaagan tanam kugan achigikux̂ awa.

[18]Tanam kugan achigiingan, ilan tigikuu awa. [19]Aqadaagiim umĝisiisiin sulix ngaan akuunukuu awa. [20]Maasakan ilaan aĝaqadaagiim, kamga iqitikuu awa. [21]Chakix iqitikuu awa. [22]Kitakix iqitikuu awa. [23]Aqadaagiim sanĝuu chaxtikuu awa. [24]Iliiĝingin igukuu awa. [25]An'gii daĝaan iqisxan, kugan tugitxadaagiim, iqaam adan uyalix, ilaan aĝalix, alaĝum ilan ikisix, ilan igitikux̂ awa. [26]Aqadaagiim txin iqaĝitikux̂ awa. [27]Iqaĝilix tanaan imulix, tanadgusiin ukux̂ awa.

[28]Tanax̂ imunax̂ waaĝadanaĝulug-aan, waaĝalix iiltalix, inaĝilalix qangunaĝilalix waaĝachx̂isxakux̂ awa, iĝanayii.

[a] Ms. -kúu.

saw him, having turned around toward him, make his anus ready for him.15He began to see him straining. 16He began to see the hide he had sewn on to his anus become white. 17After a while he let smoke out of his mouth and fell down on the ground.

18When he fell on the ground, he landed near him. 19Then he went up the beach to him with his bait knife. 20Having gotten to him, he cut off his head. 21He cut off his hands. 22He cut off his feet. 23Then he cut his stomach open. 24He took out his entrails. 25Having taken his guts loose and stretched them over him, he went to his baidarka, threw it into the sea and jumped into it. 26Then he started to paddle. 27He paddled around his island and reached his settlement.

28Nobody who went around the island had come back, but he was said to come back, brought home with many going out and many going in, it is said.

Dictated by Isidor Solovyov, Unalaska, 1909. First written down and translated by Sivtsov. New York Public Library Manuscript 64. Compare text 51.

8

Kuyakuyasaa

1Kuyakuyasaa[a] laam-aan iqax̂silix qanakalikux̂. 2Waan yaĝim amaaĝigan aĝadalagaax̂ta[x̂ ngaan] iistakan, amlix̂ aqaangan, iqaan sakaaĝasix, iqaan ax̂satxalikux̂[b] awa. 3Aqadaagiim ayugikux̂ awa.

4Amaan adagan qusan aasakan, ayugnaa ukux̂taqalikuu awa. 5Sax̂ chmaxtakux̂ ukux̂taqalikuu awa. 6Ukux̂taqadaagiim-aan ulaam ilan qangukuu awa. 7Aman lax̂ sax̂ chmaxtanaan amaan yaĝim awaaĝigan aĝalagaaqaan iĝaqagan awaaĝigan aĝaasaqalikux̂ awa. 8Aman saan ikitxalikux̂ awa. 9Malix adan uyanaan aqataqadaqalikux̂ awa.

10Alix̂takum, iqam iqaĝii ukux̂taqalikux̂ awa. 11Adan uyaqalikuu awa. 12Alamagim aĝasikix[c] sanax̂ aqadguusix̂tax̂takux̂ ukux̂takan,[d] ilaan aĝakan,[e] ngaan tunukuu[f] awa. 13"Asxinuusaĝigumin, asxinuusamin-aan ting tanaanuusaax̂txin. 14Waan yaĝim awaaĝigan aĝadalagaaqing[g] iĝalix, nung iqax̂silgaqaqing. 15Taĝa[h] adan uyanang aqataqadalix umakuqing," ngaan iisakuu awa.

16Amaan Miichim Aliiĝugan ngaan tunukuu awa. 17Unugulux asxinuun ukux̂taqadanax̂ akux̂txin-aan, txin umaasanaa igiim amqi-

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[a] 1918 Kuyaakuyasaa; Akutan 1952 (G. Marsh) Kuuyukyusaa; 1974 (tape recording) Kuuykyuusaa; 51:8 Kuykuyaa.

[b] Ms. axsatqalíkux̂

[c] Ms. aqasíkix.

[d] Ms. ukuxtálix.

[e] Ms. aĝálix.

[f] Ms. tunúkux̂

[g] Ms. aĝadalágax.

[h] Ms. máĝa (m = Russian t).

8

Kuyakuyasaa

1Kuyakuyasaa made a baidarka for his son in the winter. 2He told him not to go beyond this cape, and when spring came the boy took his baidarka down and made it ready. 3Then he set out.

4His father, being above him, began to watch him go out. 5He saw that he was chasing a bird. 6Having seen it, he went into his house. 7The boy let the bird he chased take him beyond the cape he was not supposed to go beyond. 8He lost his bird. 9And he no more knew where he was going.

10After a while he saw a man paddling in a baidarka. 11He went toward him. 12He saw that he had a paddle as big as the shoulder-blades of a humpback whale and coming up to him he said to him, 13"If you have a little daughter, take me ashore to your little daughter. 14Being told not to go beyond this point, I had a baidarka made for me. 15But now I don't know where I'm going," he said to him.

16That man, Miichim Aliiĝuu,[a] spoke to him, 17He had not seen his daughter for a long time, he said, and, getting angry for being

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a. Cf. 51:1.

niisakan, maguun tanaanuux̂ta[x̂] iistakan, kadaam iqaĝitachx̂ikuu awa. [18]Chuyugan[a] agala ingasxan uĝulukan, unkikuu awa. [19]Adan uyakan, ilaan aĝaqadaagiim, iqagan angtaa kumsix̂takan, iqagan ilaan itxikuun, kitaam qalikix quumnaadax̂talix kimikux̂ ukukan, kugaan aalukan, ilaan alakuu awa.

[20]Malix tanaanulix tanaan ukux̂ awa. [21]Awan Miichim Aliiĝuu waaĝalix qaqalikux̂. [22]Ayagagan, qalidakum txin ugutalix qakux̂[b] ukux̂taqalikuu awa. [23]Txin quyuuĝan aĝiigiim, lakin changadaam adan aĝachx̂iqadaagiim, silan chaayakin chidgitikux̂ awa. [24]Aqadaagiim txin quyukux̂ awa.

[25]Angalix̂ ikuungan, Kuyakuyasaa amaan Miichim Aliĝugan[c] manangin achx̂ii aqalix, ayugikux̂ awa. [26]Miichim Aliiĝugan[d] tanagan adan uyalix, chuqan tixsix, ulagan-aan angalix, ilan alaasaadaang analuĝim akangaan txin qaxsalix sakaaĝaqadaagiim, amakux Miichim Aliiĝugan lakix adagan inaqaam changadaam adan ax̂taduukanaa[e] aqatalix, agilĝan ilaan aĝakum, chaayax silikin chidgix̂takux tuglaagiim, angaam sulix qagnagan angagaan iqitxalikux̂ awa. [27]Amakux lax adakin[f] aĝalix, txidix asix saĝaasanakix masix, kamgikix iqitxadaagiim, dax̂kin qisasix, adagan qusan inglitxadaagiim, itikux̂ awa.

[28]Analuĝim kangan alix, aman Miichim Aliiĝuu umlaax̂ta[x̂] amgiqalikux̂. [29]Umlakux̂ tutikuu awa. [30]"Ichiyaa! slaachxaĝix̂ aqax̂talix; lakusaking, iqaasadix amuux̂txidix," iistagalix̂taagiim, adakin aĝakix, tuglakukix awa. [31]Aalax adakin ichidaĝinax̂[g] liidax̂takux tuglax̂taqalikukix awa. [32]"Kuyakuyasaa ukalilguudaqadax̂taax̂tukux̂," iisalix, qidakin imadusaangan-aan, aalulix aqadaagiim, iqaam adan uyalix ayugikux̂ awa.

[33]Tanaam adan uyalix, ayugikux̂ awa. [33b]Tanaam adan uyalix imgaqalikux̂ awa. [34]Chagitxaĝiigiim, tanaanulix, aaliisiim ilan

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a. Ms. Chuyúum.
b. Ms. qakúu.
c. Ms. Aliĝúu.
d. Ms. Aliĝuu.
e. Unalaska 1987 -nakix.
f. Ms. adíkin. Possibly adakiin.
g. Ms. -nax.

treated like that, he said that, well, he may go ashore, and let him paddle in front of him. 18Throwing a spear, he hit him behind his shoulder and tipped him over. 19Going to him, he lifted up the end of his baidarka and tipped him out of it, and, seeing that he was sinking, his foot soles showing whitish, he laughed at it and turned away from him.

20And he went back to his place. 21Coming back Miichim Aliiĝuu began to eat. 22His wife saw that he was joyful while eating. 23When he was about to go to bed, he let his two sons into his own sleeping compartment and hung his drum in front of it. 24After that he went to bed.

25When evening came, Kuyakuyasaa gathered what Miichim Aliiĝuu was doing and set out. 26He went to Miichim Aliiĝuu's place, landed below it, went up to the house, slid very quietly down into it by the ladder, and then, knowing that Miichim Aliiĝuu would have his sons in his own sleeping compartment, went to the opening of it and feeling the drum hanging in front of them, took it to himself and took the head out of the frame. 27Getting to the two boys, who were sleeping together, he cut off their heads, tied them together and hung them up over their father, and went out.

28From the top of the ladder he watched for Miichim Aliiĝuu to wake up. 29He heard him wake up. 30"Ugh, it's wet! a storm must be coming; my dear sons, tie down your baidarkas," he said, and getting toward them touched them. 31He felt as if they had buttocks in both ends. 32"That damned Kuyakuyasaa apparently has been in here now," he cried out with weeping, whereupon Kuyakuyasaa laughed and went to his baidarka and set out.

33He set out toward his place. 33bOn the way to his place he began to fish. 34Having gotten a halibut, he went ashore, landed in his

tikadaagiim, aman chagix̂ asx̂anaan ilan ax̂six, kuu chugulix aqadaagiim, imunaa chugaamin chuchagaadgulix aqadaagiim, angalix, ulaam ilan ukaaĝalix, sakin chulix, itikux̂ awa.

[35]Aman Miichim Aliiĝuu aqakux̂ ukux̂taqalikux̂ awa. [36]Uknamtalix aniqdux̂ adaam uyanaa ukux̂taqalinax̂ ax̂takux̂ anuxtaasaqaliqaa, unuugikux̂ tutaqalikuu awa. [37]Taĝa chuqaam aĝaqalikux̂[a] unuuxtalakax̂, taĝa[b] qidalilix agumax̂takux̂[c] tutaqalikuu awa. [38]Ngaan kimsxan, adan uyakan, ilaan aĝakan, changingin sukan, sayuqalikuu awa. [39]Iqaam ilaan igaangan, asix txin sukuu awa. [40]Amaan chagiim adan uyaasakan, ilaan aĝaasakan, amaan chagiim kugan tadakum, akaagan amakun chugaamin kungin awaaĝaangan, awaagan chugaamin sulalix, ngaan chumnixtaasakan asx̂atikuu awa.

[41]Aqadaagiim laam kugan maqan ikanaan anuxtalix, txin kaanguninaan anuxtalix iĝanaĝii.

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a. Ms. aĝaqalikúu.

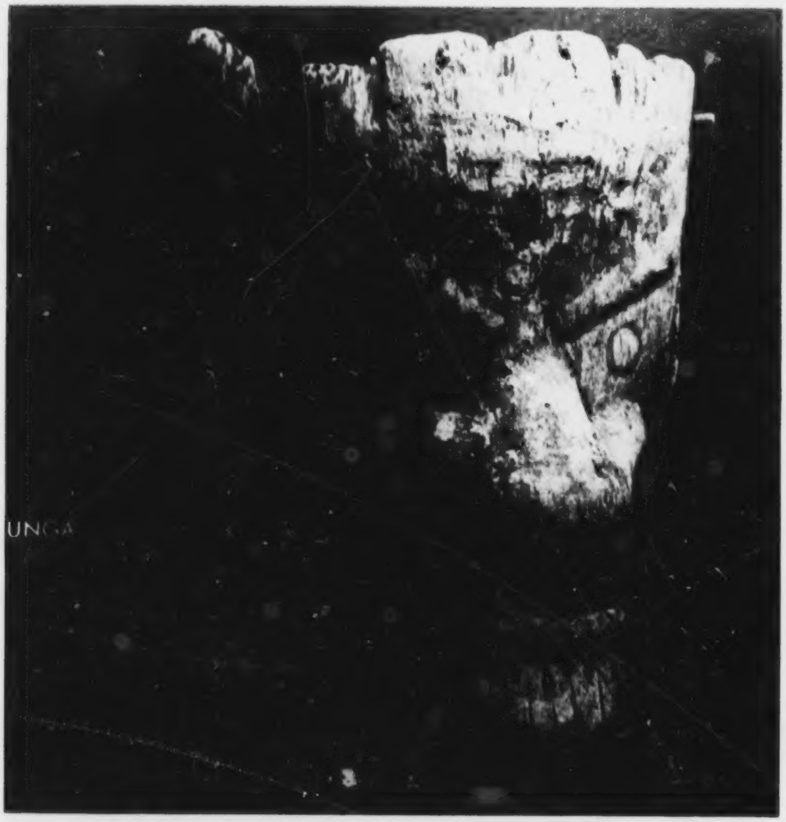
b. Ms. máĝa (m = Russian t).

c. Ms. agumaxtáku.

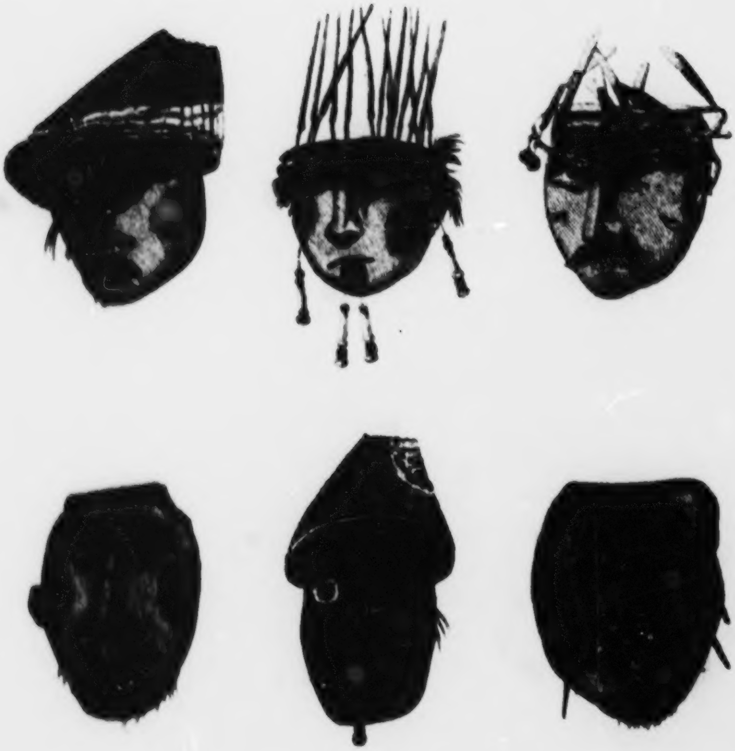
harbor, put there the halibut he had caught, covered it with sand, and then put bone spikes upright around it, went up into his house, put on his parka and went out.

[35]He saw Miichim Aliiĝuu coming. [36]Like that he must have seen the child (Kuyakuyasaa's son) coming toward him, he thought and began to hear him sing. [37]But when he got below him, he heard that he did not sing but was crying all the time. [38]He went down to him and pulled him up by the prow of his baidarka. [39]When he had come out of his baidarka, he began to wrestle with him. [40]He got him over to his halibut, and when he stepped on the halibut and then fell over on the bone spikes, he took the spikes and stabbed him to death.

[41]Then he thought that he had paid back what had been done to his son, and felt satisfied, it is said.



Mask from Unga Island. Catalogue No. 7604, Department of Anthropology, Smithsonian Institution, Washington, D.C.



Aleut masks drawn by Martin Sauer after the Joseph Billings Expedition of 1785–1794. Photo from An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia (atlas), published in 1802, (acc. #A0144) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

Dictated by Isidor Solovyov, Unalaska, 1909. First written down and translated by Sivtsov. New York Public Library Manuscript 66. See final note to this text.

9

Tanax̂-Amix̂

[1]Chaĝnachx̂ilax̂ ulaam ilaan isix, ulaam kangan akaaĝalix, sngaluqalinax̂. [2]Malix Tanax̂-Amiĝim kugan maqan ilaam aĝatalix, txin qagux̂siqalinax̂. [3]Malix aan'gilakaadalikux̂, Silux̂-Aliĝlam[a] ngaan slaaĝaqaa. [4]"Ayang achaachang, Tanax̂-Amiĝim kugan malgaqan ngiin ix̂taliikax̂txin-aan, malakan ingamaliimin aĝnax̂ ax̂taltxin?"

[5]"Amaan txin liidam ingamatakin ix̂taḷguudaakaqangin-ulux ingaya."

[6]Aanasnaadataax̂kin anĝusiim ilaan ngaan qakaaĝamixtachx̂ikan, uumĝiikadtaax̂kin daam ilkiin ngaan qakaaĝamixtachx̂ikan, dakin iguum angakin unaanutalix, angadan qugax̂ aadakan, ilkiigiim ingsachx̂ikan, ulagan ilan itxikuu awa.

[7]Aqadaagiim, agluum ilan aĝalix, chaĝatikux̂ awa. [8]Malix alaĝum siniga ayx̂aasalix̂takum, algax̂ uginam ludaĝiiyulux asx̂asix, akuuĝaasakux̂ awa. [9]Chaam qixkin ilikin ax̂sxan, Ayaĝin ngaan angaasaqalikuu awa. [10]Udaan alaxsxim qamtiqdagan quchxikin ignikuu awa. [11]Aqadaagiim, akaagan kimsix, ulaam ilan txin ukunikux̂ awa.

[12]Ingan qilax̂ angalix̂ aqakuĝ-aan, ulaam kangan akaa-

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a. Ms. Aliĝlux̂; cf. (13).

9

Tanax̂-Amix̂[a]

1Chaĝnachx̂ilax̂ went out of his house, got up on top of his house and began to make observations. 2Recalling what had happened on Tanax̂-Amix̂, he became violent. 3While he was meditating, Silux̂-Aliĝlax̂ came out to him. 4"My beloved cousin, you could still tell us about what happened on Tanax̂-Amix̂, but you are apparently still not going to do it?"

5"One like you should not say it like that, fool."

6Letting his two bumblebees out of his nose at him, letting his two blowflies out of his eyes at him,[b] letting his eyes down along the ridge of his nose,[c] performing as a demon before him, he made him step back from him so that he fell into his house.

7Then he got into his killer whale [form] and went to sea. 8While he was traveling under the water, he killed an animal, a sea lion bull which had none older than itself, and took it ashore. 9Putting it in the crook of his arms, he ascended Makushin Volcano with it. 10He put it down between two hills[d] of this plain.[e] 11Then he came down and spent the night in his house.

12The next morning, when daylight came, he again got up on top

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a. Jochelson's note: "This is the old name for the Pribilof Islands and means "Land-Uncle." Thus also was called St. Paul Island." The name, however, is a stem in -ĝ-, see sentence 2, whereas ami-x̂ 'maternal uncle' is a vowel stem. Cf. (h)amiĝ-'vicinity, country'.

b. Jochelson's note: "He put on a mask, from which bees and flies went out."

c. Jochelson's note: "The eyes appeared in a vertical position with their cut."

d. Mountain peaks with a depression between them (Akutan 1983).

e. Alaxsxix̂ otherwise means 'mainland', Alaska Peninsula.

ĝaaĝutakux̂ awa. 13Ingamatalix̂takux̂, amaan asagagan Silux̂-Aliĝlam ngaan slaaĝaaĝutakuu awa. 14Amaan asagaam-aan tunuuĝutakux̂ awa. 15"Qanang, ingamataqadalix, Tanax̂-ngiin Amix̂siisaax̂txin."

16"Ingamatakin ix̂talguudadalaaĝanatxin inga," iisaqadaagiim, aanasnaadataax̂kin anĝusiim ilikiin [ngaan] lix̂tataqalikuu[a] awa. 17Uumĝiikadataax̂kin daam ilkiin ngaan lix̂tataqalikuu[b] awa. 18Sakin iqitikux̂[c] awa. 19Dakin iguum angakin ngaan unaanutikuu[d] awa. 20Angadan txin qikumax̂sikan, ngaan qugax̂ aadaqalikuu awa. 21Ilkiigiim ingsachx̂ikan, ulagan ilan qanguchx̂ikuu awa.

22Aqadaagiim, agluum ludaaĝiigusaa igiim ugdux̂sx̂iisalix, alaĝux̂ tadakux̂ awa. 23Alam ludaaĝiigusaa asx̂atikux̂ awa. 24Akuunusakan,[e] tanax̂ ngaan akuuĝaasakan[f] aqadaagiim, chaam qixkin ilkin ax̂sxan, angaasaqaliiĝutakuu awa. 25Alaxsxim qudgan maasakan, alaxsxim qamtiqdagan quchxikin ignikuu awa. 26Kayuĝix̂tanaan anuxtalix, txin kaangunikux̂ awa. 27Malix ulaan ulix txin ukuniiĝutakux̂ awa.

28Ingan qilax̂ angalix̂ aqakuĝ-aan, ulaam kangan akaaĝalix, sngaluqaliiĝutakux̂ awa. 29Asagagan adan slaaĝakan, ngaan tunukuu awa. 30"Maasaakaqaan amaya, ix̂taakaqaan amaya, malix txin ax̂saax̂txin," iisakan, ngaan alakuun, isxaligan ilan alakuu awa. 31Amaang asanax̂ akum, ulasum qikusudalii[g] txin isix, txin ukunikux̂ awa.

32Ingan qilax̂ alitxuun agluum ilan aĝaasalix, alaĝux̂ ngaan tadaasakux̂ awa. 33Alitxuum-aan tunukux̂ awa. 34"Alaĝum ulgayulux, alaĝum qachx̂ayulux, alaĝum chngudaa agacha ayx̂aasaax̂txichi." 34bMalix usungin aglumdin ilin aĝalix, txidin ayx̂atikun awa.

35Ayx̂alix amamatalix̂takun, qasalix anĝiqalikun awa. 36Nawan-Alaxsxan uda anikatudaĝulux isix qasax̂takudin ukux̂taqalikun awa. 37Agumatalix anĝilikun, alitxum tukugan ngiin tunuuĝutakungin

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a. Ms. -kukix.
b. Ms. -kukix, -kix added by hand
c. Ms. -kukix.
d. Ms. -kukix
e. Ms. -lix.
f. Ms. -lix.
g. Uncertain word.

of his house. [13]While he was there, his cousin Silux̂-Aliĝlax̂ again came out to him. [14]He said to his cousin, [15]"Well, stop being like that and take us to Tanax̂-Amix̂."

[16]"That's how you kept saying it yesterday, fool!" he said and began to let his two bumblebees appear out of his nose at him. [17]He began to let his two blowflies appear out of his eyes at him. [18]He took off his parka. [19]He let his eyes down along the ridge of his nose at him. [20]Tucking up his sleeves before him, he began to perform as a demon for him. [21]Making him step back from him, he had him enter into his house.

[22]After that he put on his largest killer whale [skin] as a guise and stepped into the sea. [23]He killed the largest whale. [24]Heading ashore with it, after he got up on land with it, putting it in the crook of his arms, he ascended with it again. [25]Taking it over the plain,[a] he put it down between the two hills of the plain. [26]Thinking that he was strong, he rejoiced. [27]And so he reached his house and spent the night again.

[28]The next morning when daylight came, he got up on top of his house and began to make observations again. [29]His cousin went out to him and said to him, [30]"That's what you could do, that's what you could say, so get ready," he said and turned to him, but he turned just to where he had been.[b] [31]Being so many, he made for himself[c] only the forepart of a tent[d] and spent the night.

[32]The next morning he got into his killer whale [form] and stepped into the sea along with his war party. [33]He said to his war party, [34]"Not [along] the bottom of the sea, not [along] the surface of the sea, travel only by way of the subsurface of the sea!" [34b]And all of them got into their killer whale [forms] and set out.

[35]When they had traveled like that for a while, they began to surface to breathe. [36]They saw that Unalaska Island had become very low [as seen from there] where they surfaced. [37]While they were thus breathing, the chief of the war party again said to them, [38]"Not

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a. Here the meaning 'mainland' seems more appropriate.

b. Lit. 'just to his place'; he was gone.

c. So ms.; text rather "became."

d. So ms.; Jochelson's free translation reads "There were outside in a tent many warriors whom he joined and with whom he remained for the night."

awa. 38“Alaĝum ulgayulux, alaĝum qachx̂ayulux, alaĝum chngudalii imchi ayx̂adusaax̂txichi.”

39Aglumchi ilin aĝalix, txidin ayx̂atikun awa. 40Amamataaqaltakun, anĝiiĝin qasalaqaliiĝutakun awa. 41Tanax̂-Amix̂ uda inqiiluĝim alaĝum kugan anikatalgaqaa liidatalix ukux̂taqalikun awa.

42Malix iqamang ilan aĝalaqalikun awa. 43Malix Chaĝnachx̂ilax̂ alamagim ludaĝiganulux an'gan isxalakan qunalitxin isxaasagan chigdaĝanaa chukux̂ awa. 44Aanasnaadataax̂kin daam ilkiin qakaaĝalachx̂ikux̂ awa. 45Anĝusiim ilkiin uumĝiikadataax̂kin qakaaĝalachx̂ikux̂ awa. 46Dakin iguum angakin unaanutikux̂ awa. 47Atuung laaqudax̂ usilix, alitxuun asix [txin] iqaĝitikux̂ awa. 48Iqaĝilix, tanax̂ amaatxaĝulux isagiim, alitxuun igiim anikadusakux̂ awa. 49“Ikuya ilan aĝalgaakaqaĝulux, ikuya kayux ilan aĝalgaakaqaĝulux. 50Awaagan txichi ayugniidalilagaax̂txichi. 51Ukudigalix[a] akuuĝachx̂isxagung, waan kamging kangan uĝlaĝux̂ imchi aguungan waya.”

51Alitxuum ilaan txin iqaĝitikux̂ awa. 52Iqaĝilix amamaaqaltakum, tanadgusim chuqan tigikux̂ awa. 53Umnigan Akaaĝniqam[b] ngaan sakaaĝakuu awa. 54“Udan Tanax̂-Amix̂ aĝasxan uungan,[c] alaĝuu chiklagniĝadaax̂ta[x̂], iqan ama iqaĝiqalix̂talaaĝanan.”

55“Aang, awan adaan Iĝadagax̂ udan Tanax̂-Amix̂ aĝayalgalix aĝasxakux̂,[d] igiim gilĝiniisalix aqanaan[e] nung iisadanax̂.”[f]

56Iqaam ilaan igalix, nuĝim kugan tadakum, nux̂ chaxtikux̂ awa. 57“Udan iqang akungun ilan asx̂aaĝan ilan nung aĝilguudaax̂txin.”

58Malix aman umniin udan iqaan chaagamguuĝiim adan suux̂ta[x̂] matikux̂ awa. 59Malix aman iqax̂ sulix igiim aygaxtusakux̂ awa. 60Akuunusaliiĝlikuun,[g] atuung laaqudax̂ tamigdaĝiilux̂tanaan ngaan isilaasakuu[h] ukux̂taqalikuu awa. 61“Alix ama?” amiim-aan iisakux̂ awa.

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a. Ms Ukidgalix.
b. Ms. Akaĝníqam. The name could mean “Made to get up there.”
c. Ms. aĝasxanuñán.
d. Ms. -kuu.
e. Ms. aqánax̂
f. Ms. -qax̂.
g. Ms. -kum.
h. Ms. -kux̂.

[along] the bottom of the sea, not [along] the surface of the sea, travel only by way of the subsurface of the sea!"

39Getting into their killer whale [forms] they traveled on. 40After a while they again began to surface to breathe. 41They saw that Tanax̂-Amix̂ was lying there like a seat pad[a] floating on the sea.

42And so one by one they began getting into their baidarkas. 43And Chaĝnachx̂ilax̂ put on a gut parka which the gut of a humpback whale that had none older than itself was not enough to make, and which was pieced out with its throat-folds. 44He let his two bumblebees out of his eyes one after another. 45He let his two blowflies out of his nose one after another. 46He let his eyes down along the ridge of his nose. 47Loading in six fur seals, he paddled along with his war party. 48Having paddled close to land, he stopped with his war party. 49"Over there one could not get, also over there one could not get. 50From where you are do not move a bit farther. 51If I am permitted to get ashore safely, I will make a signal over my head to you like this."

51He paddled away from his war party. 52Having paddled for a while, he landed on the beach below the village. 53His nephew Akaaĝniqax̂ came down to the beach to him. 54"After he discovered and reached this island Tanax̂-Amix̂, baidarkas began to paddle to stir its waters not long ago."

55"Yes, your father Iĝadagax̂ used to tell me that when one tried to discover and did discover this island Tanax̂-Amix̂, he became envious for it[b] and came here."

56When he got out of his baidarka and stepped on a rock, he cracked it. 57"Put my baidarka farther up on the beach for me to a place where it will decay, you fool!"

58And he ordered his nephew to pick up his baidarka [and carry it] on his right-hand side. 59And he picked up the baidarka and started to walk with it. 60He went up the beach with it until he (the uncle) saw that he tore on it (the boat), one after another, the six fur seals he had as a bracelet.[c] 61"Is that all right?" he said to his uncle.

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a. Grass mat or skin to sit on in a baidarka.

b. Was desirous to have it for himself (G. Marsh). Ms. "being pleased with it."

c. Or: place for carrying bracelets, tamigaĝiilux̂ (Jochelson's vocabulary with reference to this text).

62“Akuudaasan aĝilguudaaqaan, imin ix̂talguudakating.”

63Adqungin aqakun ukux̂taqalikuu awa. 64Ataqan qiigax̂ isilakan, iqam kugan usux achigasakux̂ awa.

65Chaĝnachx̂ilax̂ iqaam-aan txin ayugnilix, alamagim tugaadigan taangadgusiĝanaa igulix, taangaa yulix, qimulix, umniim Akaaĝniqam-aan ax̂six, ngaan tunukux̂ awa. 66“Adamin Iĝadagam taangagan anĝaĝii agacha ilan nung aqaasaaqaan, taangam asx̂ayaalanaa ilan nung aqaasalguudalagaaqaan.”

67Taangax̂ ngaan sakaaĝaalaagiim, aman taangax̂ yuqadaagiim, tunukux̂ awa. 68“Taangam asx̂ayaalanaa ilan atasix nung aqaasalguudalagaaqaan, taĝa adamin taangagan anĝaĝii agacha ilan nung aqaasaaqaan.”

69Taangam anĝaĝii igiim uulaangan, igiim ĝulaasaqalikux̂[a] awa. 70Txin ĝulaqadaagiim, aman amĝaan[b] chuchaxtikux̂ awa. 71Iqan tixtuqalikun, igichaadalix[c] aqadaamchi, iqadin akuuĝaadgukun awa.

72Iĝadagam laa Akaaĝniqax̂ akaaĝalix, adaam-aan tunukux̂. 73“Qugan kayutu[ngi]n tixtalix, kayuning inadalagaax̂tan aguqatxin inasxalix, malix aman agux̂tadaan agulagaax̂txin, iĝanax̂ qugaĝuusix̂ agulagaax̂txin. 74Taĝa, ayagam inulaĝa, ting qaĝanaadax̂ agacha aguliiqalaax̂txin.”

76“Alaxsxiin awa, maayusigan awa, awaang[d] asaaĝalilakaĝin, asx̂asxalix, maayusxalix, maayungin maayuĝaakan awa.”

76“Ting iidalilagaaqalaax̂txin ingaya.”

77Iqan tixtuĝikun-iin, aataagim ayagaa kimkalikux̂ awa. 78Iqan kungin igichx̂ilix, chamgina[a]ĝasingin kiglux̂six, igiim aqakux̂ ukux̂taqalikuu awa. 79Iqaam kugan igisaĝan aĝiingan,[e] chaam qixkin ilikin

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a. Ms. x̂-(western dialect); likewise in sentence 70.

b. Ms. amx̂áan (western dialect).

c. Ms. ixi-(western dialect); likewise in sentence 78, 79.

d. Ms. ahwan ‘those’ (impossible translation).

e. Ms. aĝáñan.

62“I told you to put it farther up, didn't I, you fool!”

63He saw that his fingers were stretched.[a] 64Without tearing off a single blade of grass, he fell face-down onto the baidarka.

65Chaĝnachx̂ilax̂ stepped over to his baidarka and took out the waterbag made of the urinary bladder of a humpback whale, emptied the water out of it, wrung it out, and gave it to his nephew Akaaĝniqax̂ saying, 66“Bring back to me in it only the life water of your father Iĝadagax̂, do not bring back to me in it water for killing, you fool!”

67When the water was brought down to him, he poured it out and said, 68“Do not bring me again water for killing, fool, but bring me in it only your father's life water.”

69When the life water was brought to him, he began to wash himself with it. 70After washing himself, he put his sleeve upright[b] 71The baidarkas began to land, and after jumping out, they all took their baidarkas up on the beach.

72Iĝadagax̂'s son Akaaĝniqax̂ went up and said to his father, 73“Strong demons have landed, and my strength you made so that it wouldn't give out has given out, so do not do what you usually do, do not carry on a frightful thing, a demon-war. 74But, woman dwarf,[c] arrange rather a feast for me.”

75“They are people from the mainland,[d] they have fine things, although they are not that numerous,[e] being killed, being appropriated, their belongings may be appropriated.”

76“Do not even call on me!”

77When the baidarkas had all landed, the wife of a bull fur seal came down. 78He saw her jump on the baidarkas, bite off all the spears on them,[f] and come at him. 79When she was about to jump onto

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a. Ms. “became contracted”; Jochelson's note: “From the weight of the skin boat of the uncle.”

b. As a signal to his men.

c. Jochelson's note: “Woman dwarf or little woman is a caressing nickname. By such names the old Aleut called beloved children, even boys.”

d. From Alaska Peninsula.

e. Ms. “although they were more numerous than at present.”

f. So Jochelson's vocabulary with reference to this text. Ms. “the nooses for their throwing lances (on the skin boats).”

achixchx̂ikan, ngaan tunukuu awa. [80]"Adamin-aan ting iisaax̂txin, algaqasing, qugaqasing agalugan unaa tutaatulix, ngaan [iisaax̂]txin ilting, ngaan nung iisada." [81]Angakux̂ awa. [82]Iĝadagax̂ aman dux̂taachaĝiisiin, ulum qangasaaĝuu kimusachx̂ikux̂, amaan Chaĝnachx̂ilam ukukuu awa.

his baidarka, he made her fall in the crook of his arms and said to her, 80"Tell your father that I tell you to tell him that I want to feel the wound of the teeth of a beast like myself, of a demon like myself."[a] 81She went up. 82Chaĝnachx̂ilax̂ saw Iĝadagax̂ bring down his treat, freshly boiled meat.

Jochelson's explanatory note:

"From the history of the Russian travels in the Pacific Ocean we know that the Pribilov Islands were uninhabited at the time of their discovery. They were discovered by Gerasim Pribilov, whose name was given to the islands, in 1786. From the contents of this heroic narration one may draw the conclusion that the Pribilovs were discovered and visited, or even inhabited, by Aleut before the Russians, if not in very old times. Of course, we do not know how far this tradition may be regarded as historical material. By the name Tánax̂-Amix̂ (Land Uncle)[b] in some texts are called the islands St. Paul and St. George, while in others St. Paul only is called by this name. I give here only a part of the narration, told in Unalaska by the blind Aleut Solovyov, as far as it was translated by me into Russian with the assistance of my Aleut interpreters, and I am sorry to say that the remainder two thirds of the text I am not able now to translate. The language of the text is very far from the present spoken dialects of the Aleut language, with which I am familiar."[c]

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[a] Jochelson's free translation: "Tell thy father Iĝadax̂ that I am such a beast and a devil like himself and that I am ready to make him feel how my teeth can wound."

[b] Cf. note to the title.

[c] The content of several passages is certainly peculiar, but apart from some irregular endings, such as the ones corrected in sentences 16–19, 24, 53, the grammatical aspects of the text appear to be normal.

Dictated by Isidor Solovyov, Unalaska, October 17, 1909. First written down by Sivtsov. Translated by Yachmenev. New York Public Library Manuscript 38.

10

Kanaaĝim Suganĝa

[1]Kanaaĝim suganĝa uulngiiĝdiganaaĝiiĝan tanasxan aĝakux̂ awa. [2]Uulngiiĝdiganaaĝasitxin, tuumliidatxin tinidanaan ix̂talix iĝanayii.

[3]Ingan qilax̂ tuumliidaam adangin uyalix, ilin aĝadanaan ix̂talix iĝanayii. [4]Amakun tuumliidatxin chx̂ax̂takun, iliin aĝakux̂ awa. [5]Iqiidgukin, matalaaĝanangin masxin aqadaagiim, uulngiix̂txin aĝulix, igusalix, kayuĝiqadaasalix tanaaĝaasakux̂ awa. [6]Aqadaagiim inux̂ inuqalikux̂ awa. [7]Qaqadaagiim, amakun uulngiiĝitxin chaasaqalikux̂ awa. [8]Chimaluum utman qignax̂ aniqadaagiim, amakun uulngiiĝitxin aamalilix, qakasix ulakux̂ awa.

[9]Ingan qilax̂ tataam tuumliidaam adangin anqalix, iliin aĝakum, tataam chx̂ax̂taaĝutakun, kayux angtamdaagusan aaykaaĝum chiidaa ax̂takux̂, ilaan aĝakux̂ awa. [10]Malix amakun uulngiiĝin tuumliidaam iliin iqiidgulix aqadaagiim, aman aaykaaĝum chiidaa iqisix, uyugan ilan qisasix aqadaagiim, ayaaĝuun chuchaxsix, daĝan aman aaykaaĝuun qisasix aqadaagiim, tuumliidatxin atxax̂six tiniqadaagiim, amakun uulngiiĝin aĝulix aqadaagiim, aman aaykaaĝum chiidaa umnagan daĝan sulix, igiim aygaxtusakux̂ awa.

[11]Tanaaĝalix, ulaan ulix, aman aaykaaĝuudax̂ analuĝiim daĝan qisatikux̂ awa. [12]Qaqadaagiim, ulaam utman qignax̂ anilix, amakun uulngiix̂txin chaasalix, qakasix aqadaagiim, ingan qilax̂ anqaax̂tukux̂ awa. [13]Tuumliidaam iliin aĝalix, uulngiiĝin iqiidguqaliiĝutakux̂ awa. [14]Tuumliidatxin atxax̂txadaagiim, uulngiix̂txin aĝulix, ikaliiĝutakux̂ awa. [15]Tanaaĝalix, qalix aqadaagiim, amakun qanaam qagnangin amaan aaykaaĝuudam adan ikidalix qachx̂isix aqadaagiim, chimaluum utman qignax̂ anilix, amakun uulngiix̂txin qakaadgulix ulaasakux̂ awa.

10

The Koniag Lad

1A Koniag lad went out in the field to hunt ground squirrels.[a] 2He would set his squirrel traps and snares, he said, it is said.

3The next morning he would go out to his snares, he said, it is said. 4His snares were full when he got to them. 5After emptying them and setting them the way they were, he got home completely exhausted from carrying his squirrels on his back. 6After that he had a bite to eat. 7After eating he began to clean his squirrels. 8Having lit a light in the middle of his floor, he worked at dressing and drying his squirrels until dawn.

9The next morning he again went to his snares, and when he got there they were full again, and at the very end there was also a fox pup. 10And having taken the squirrels out of his snares, he removed the fox pup and, after tying [a thong] around its neck, he stood his staff in the gound and tied his fox onto it while he went and fixed his snares, and then he packed the squirrels on his back and started off, taking the fox pup by its line.

11Upon getting back home to his house, he tied the little fox up to the ladder. 12After eating he lit a light in the middle of his house, cleaned and dried his squirrels, and the next morning started out again. 13Getting to his snares, he began again to remove the squirrels. 14Having set his snares right again, he again headed home packing his squirrels. 15Having got home and eaten, he fed the little fox by throwing to it the bones of what he was eating, and then he lit a light in the middle of his floor and dried his squirrels until dawn.

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[a] Ms. "marmots" (not found in the Aleut territory).

16Anqaaĝutakux̂ awa. 17Saygikin uulngiiĝnaaĝasalix, aĝuun aguqadaagiim, igikux̂ awa. 18Ulaan ulix, aĝuun iqitikum, uulngiiĝi[i]m agichaĝingin ilin tanaaĝakux̂ awa. 19Qaqalikum, qanaam guudgan usuu aan'gilakaadanax̂. 20Wakun uulngiiĝi[i]m asla chaasakun alakaĝin agichaĝingin ilin tanaaĝalix aan'gilakaadaasalix, kayux qanaam qagnangin amaan aaykaaĝuudam adan ikidalix, qaqalikux̂ awa.

21Ingan qilax̂ anqaaĝan itxadaagiim, qiigalix, qaankun tagin agulix, angtalingin ax̂six, angtangin txin ungutikux̂ awa. 22Unguchilikum, ayagax̂ ulaam ilaan slaaĝakux̂ ukukux̂ awa. 23Slaaĝakum, aalax uulngiiĝix chaam ilakin sux̂talix, kayux aalax kixtalix, umĝasix ikumax̂takux̂ ukux̂taqalikuu[a] awa. 24Amamtaaqaltakum, aman ayagax̂ qanguungan, aalax-iisim tagim akinan txin aĝutikux̂ awa. 25Aman ayagax̂ uulngiiĝitxin isxanax̂takutxin, ngiin matadalaaĝanatxin matalix slaaĝaasakux̂ ukux̂taqaliiĝutakux̂ awa. 26Aman ayagax̂ qangukuĝ-aan, aman alaang-iisix̂ tagix̂ suqadaagiim, ulaam adaasan ax̂six, akinan txin aĝutiiĝutakux̂ awa. 27Amamtalikum, aman ayagax̂ amakun matadalaaĝanatxin matalix, amakun uulngiiĝitxin isxanax̂takum, slaaĝakux̂ ukux̂taqaliiĝutakux̂ awa.

28Ayagax̂ wa iguum utmaan qumax̂ chagduxtaasax̂, ulugakix ulangsax̂,[b] ilakiigiim awaadaa ukuungan, ilan igisxan, awangaan imaĝukan, akaagan ulaam ilan asix itikux̂[c] awa. 29Asix isagiim, asix aymismilikuu, amaan aaykaaĝum ngaan tunukuu awa. 30"Ingaagan ting iistaliikax̂takux̂txin-aan, qaqamin qagnangin nung amnixtaasaqalidakux̂txin."

31Aman aaykaaĝux̂ chiidax̂tadanaan ilaam aĝasix, ukunaaqaan ukulakax̂ awa.

32Aman aaykaaĝuun ukuugiimulux, ayagaam ugduĝii ilaan ix̂taqalikux̂ awa. 33Malix ayagaan ugduĝiin igiim aĝiingan, ilaan sulix, chngayux̂taam ilan aĝikux̂ awa. 34Aqadaagiim uulngiiĝin igiim aĝux̂silix, ayagaan asix tanadgusiim adan ikalikux̂ awa. 35Ixsix tanaaĝalix, aĝuun ulaam hachan iqitxadaagiim, ayagaan qanguchx̂ilix, chngayux̂taan niĝiim sitxan ax̂six aqadaagiim, ulaan ukux̂ awa. 36Ulaan uqadaagiim, ingan qilax̂ alaĝuĝiiĝan ayugikux̂ awa.

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a. Ms. -kux̂
b. Ms. ulañásax.
c. Ms. -kuu.

[16]He again started out. [17]Having hunted squirrels with his bow and made up his pack, he went home. [18]Upon reaching his house and removing his pack, he found that he had come home to his squirrels all dressed and spread out. [19]He began to eat and all the time he was eating he kept thinking. [20]He thought over that he came home to his squirrels all spread out without there being anybody to clean them, and, throwing the bones of what he was eating to the little fox, he ate his dinner.

[21]The next morning, going out of the house to start off, he gathered grass and, making three bundles, placed them in line and sat down behind the last one. [22]While he was sitting there, he saw a woman come out from his house. [23]He saw her come out with two squirrels in her hands and two in her mouth having dressed[a] them. [24]After a while, when she went back inside, he hid behind the second bundle. [25]Then again he saw the woman come out with another set of squirrels and treat them in the same way as before. [26]When the woman went back inside, he took the last bundle and, putting it nearer to his house, hid behind it. [27]After a while he saw the woman come out in the same way as before, with a new set of squirrels.

[28]This was a woman with a white stripe on the middle of her nose and ruddy cheeks, and when she looked away from him, he jumped on her and, embracing her, fell with her down into his house. [29]After falling with her, while he was playing with her, that fox said to him, [30]"You may go on treating me like that, but you used to throw me the bones of what you were eating."

[31]Remembering the fox he had as a pet, he tried to find it but failed to.

[32]When he failed to find his fox, he asked his wife for her magic guise. [33]When his wife gave him her magic guise he took it from her and put it in his quiver. [34]After that he made a pack of the squirrels and headed toward his village together with his wife. [35]Upon getting home and removing his load at the entrance of his house, he had his wife enter the house and then after putting his quiver under his baidar he went into the house. [36]After reaching home, the next morning he started out to hunt at sea.

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[a] In Jochelson's vocabulary explained as 'to make skin white and soft'; Nikolski 1984: to put a skin (or seal guts) outside in very cold weather for it to freeze and become white.

[37]Atuung anĝaĝinax̂ ungix̂tanax̂ awa, awan tayaĝux̂. [38]Amakun ungingin uyudin ayugiingan, asanqamdin adan uyakun awa. [39]Malix asanaqadin asix lalugaaĝin maayukun-iin, aman kinguuĝix̂ asxutim angan anqakux̂ awa. [40]Malix aalux̂tanan aqaliingin, aman asanaqaan ukukum, aaykaaĝum angadaĝikix liidax angadax̂tax̂takux̂ ukuugiim, aalux̂talix tunux̂taqalinax̂. [41]"Ingan asanaqax̂ ingaya aaykaaĝum angadaĝikix liidax angadax̂tax̂talix ... ha-ha-ha-ha hayuung!"

[42]Wakun ikuĝaan, aman asanaqax̂ txin kinilix sigamaĝiin aĝutikux̂ awa. [43]Amakun asanaqangin kangaa aĝiyaaĝalikungin awa. [44]Malix kingidin qaĝaasalakan tunux̂taqalikun awa. [45]"Ingan txin liidatalix ukux̂tanatxin ix̂taaĝan iingun anqax̂talix ingamaaqaltaax̂tukux̂." [46]Aman asanaqa[m]din kangaa aĝiduukaqadalix, ilaan itikun awa.

[47]Waagan itikun-iin, ugii waaĝalix, ulaam ilan qangulix, ayagaam kamgii aĝiyaaĝaliqalikux̂ awa. [48]Kangaa aĝiyaaĝalikuun aĝismililakaĝa, amaan ayagagan ilaan itikuu awa.

[49]Amamtaaqaltakuĝaan, lakaayam kachigan susutugan[a] ilan ukaaĝakan, ngaan tunukuu awa. [50]"Kanaaĝim suganĝa! niĝimin sitxaan aaykaaĝum chiidaadaa awaya txin aygaxsix." [51]Ayagaan ilaam aĝasix, itxidagnaan[b] ix̂talix iĝanayii. [52]Malix ayagaam agalaan txin idgix̂tikux̂ awa. [53]Ayagaan isix ukuun udalakan, agalaan idgix̂taqalikux̂ awa.

[54]Malix qayax̂ ayux̂six kangakum, aman ayagaan aaykaaĝux̂ txin itakum, chixtiim achan txin achaĝix̂takux̂, ilaan aĝakux̂ awa. [55]Aman ayagaan chixtiim ilan qanguuĝan maayuungan, ngaan txin anuusalix, itxigan angtagaan sulix, itxan angtan qumaa iqisix, chixtigan ilan qanguchx̂ikux̂ awa. [56]Malix adan uyaliiĝiin aqatalakan, iingun anqax̂taqalikux̂ awa.

[57]Ingamtalix̂takux̂, amaan ayagagan uglagan ngaan slaaĝakan ngaan tunukuu awa. [58]"Ludax̂ ludaĝiisix̂ atmixsasiin[c] snganaadalaaĝanaĝulux ix̂takux̂."

[59]"Inaqaam uyaaqaa ix̂takating ngaan nung iisada."

[60]Amaan ayagam uglaga slaaĝaaĝutakux̂ awa. [61]"Ludax̂ ludaĝiisix̂ atmixsasiin snganaadalaaĝanaĝulux ix̂takux̂."

[a] Ms. susutúu.

[b] Perhaps -daĝ-; cf. Atkan -daĝit- 'suddenly'.

[c] = atmigasiin, atmixsiin.

[37]He had six sisters, that man. [38]When their brother had gone off, his sisters went to their sister-in-law. [39]And when they prepared to play a bone game with their sister-in-law, the youngest one took her stand beside the post. [40]And when they began to laugh, she looked at her sister-in-law and seeing that she had eyeteeth like a fox she said, laughing, [41]"The sister-in-law right there has eyeteeth like the eyeteeth of a fox, ha-ha-ha-ha, hayuung!"[a]

[42]When she said that, the sister-in-law bent over and hid her face. [43]Her sisters-in-law tried in vain to lift her head. [44]And, being displeased with their younger sister, they said, [45]"She has again been standing there to behave like that and tell what she sees." [46]Finally, giving up trying to get their sister-in-law to raise her head, they went out and left her.

[47]When they had left, her husband came back and, entering his house, tried in vain to get his wife to raise her head. [48]When he had tried to get her to raise her head and still was not able to do it, his wife went out and left him.

[49]After a while a boy with a suppurating [wound in his] breast came into his place and said to him, [50]"Koniag lad, a little fox pup was seen going away from under your baidar." [51]Remembering his wife, he rushed out, he said, it is said. [52]And he ran after his wife. [53]Once he almost reached his wife but never did, so he kept running after her.

[54]And when he got to the top of a hill he approached his wife, who had turned into a fox and seemed to be waiting for him at the entrance of her den. [55]Just as his wife was about to enter her den, throwing himself at her, he grabbed the end of her tail and tore off the white tip of her tail as she escaped from him into her den. [56]And not knowing where to go further, he remained standing there.

[57]While he was standing there, another than his wife came out and said to him, [58]"The older one, the oldest one says that her fur trim was not unclean."[b]

[59]"Tell her for me to fetch it herself."

[60]Then another woman came out [and said], [61]"The older one, the oldest one says that her fur trim was not unclean."

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a. Jochelson's note: "a contemptible expression."

b. Not untouchable, not to be thrown away; in other words, she wants her fur trim back.

[62]"Ax̂! inaqaam uyaaqaa ix̂takating ngaan nung iisalguudaqaan?"

[63]Amaan ayagagan ngaan slaaĝakan aaluusaqalikuu awa. [64]"Ingaan ilan anqax̂tanamin ingaaĝiidagan anqaqadagumin, wangun txin anuusada," ngaan iisakuu awa, amaan ayagagan. [65]Igiim iĝanan malix txin anuusakum, qangliim unangakiin achikux̂ awa.

[66]Amaan ayagagan aaluusaqaliiĝutakuu awa. [67]"Ingaan ilan anqax̂tanamin ingaaĝiidagan anqaqadagumin, wangun txin anuusada," ayagagan ngaan iisakuu awa. [68]Igiim iĝanan malix txin anuusakum, aaq(a)yaam[a] unangakiin achikux̂ awa.

[69]Ayagagan aaluusakan ngaan tunuuĝutakuu awa. [70]"Ingaan ilan anqax̂taaqaltanamin ingaaĝiidagan anqaqadagumin, wangun txin anuusada." [71]Ugigan kum asx̂anaan anuxtaaĝalikan[b] igiim ix̂tanangin makan, txin anuusakum, ukaadan analuĝim chuqan itikuu awa.

[72]Ayagaagusalin uka, ilin ukaaĝakux̂ awa. [73]Aman ayagaan[c] qakuunukux̂ agalaan qakuunulix, ulam[d] tukuyuugan ilan isxaĝix̂takux̂, adangan txin angamiidanaan ix̂talix iĝanayii.

[74]Agumatalix angamilix̂takuĝ-aan, amakun ayagam anaadangin tunukux̂ awa. [75]"Awax̂ awamiklux̂, talax̂ talamkikudax̂, asax̂ asamiklux̂, iqax̂ iqamkikudax̂ tanaaĝaax̂taa ukuda." [76]Iilaagiim itikux̂ awa. [77]"Tanaaĝax̂takun," iistalix ukaaĝakux̂ awa. [78]Ukaaĝakuĝ-aan, amakun ayagan txidin ax̂saqalikun awa.

[79]Ax̂sadin inasix itikun-iin, aman uyqiĝaadax̂ agalmadaan isaĝan aĝiigiim, awamik[l]um-aan tunukux̂. [80]"Dux̂taasax̂ inaaĝiiĝalikux̂ itachx̂ilakan, wangun sadalichx̂iix̂txin." [81]Amakun ayagan inangin[e] amangun aĝaakasix anuxtaagiim, isaĝan txin aygaxtikux̂ awa. [82]Aman awamik[l]ux̂ analuĝim silan igiim aĝaangan, ingaagan sulix isxagan ilan anux̂taqadaagiim, itikux̂ awa.

[83]Slaaĝalix chiiguyaakaam ilan aĝalix, alaĝum achidan adan uyalix, qayaadam[f] kangan tagakum, ayagaan[g] aka tanĝaax̂ igiim ugdux̂sx̂iisalix, adan ayagaa aliiĝgix̂ igiim ugdux̂sx̂iisalix, qaankun-iisix̂

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a. Ms. aqiyáam.

b. Ms. -lísan with x added after -s-.

c. In ms. changed to ayagaa.

d. Ms. ulan.

e. Ms. ínnañin = ihnangin (western EA).

f. Ms. qayádax̂.

g. In ms. changed to ayagaa.

62“Well, fool, did you tell her for me to fetch it herself?”

63Then his wife came out and began to laugh at him. 64“Stand back a little farther from where you are standing and throw yourself in here,” she said to him, his wife. 65Doing what he was told, he threw himself but got stuck by his shoulders.

66His wife began to laugh at him again. 67“Stand back a little farther from where you are standing and throw yourself in here,” she said to him. 68Doing what he was told, he threw himself but got stuck by his hips.

69His wife laughed at him again and said, 70“Stand back a little farther from where you were just standing and throw yourself in here!” 71Her husband, although thinking that he might kill her, did what she told him and threw himself and fell inside to the foot of the ladder.

72There were only women in there where he got in. 73When his wife went to the rear of the house, he followed her there, and, as she apparently had a bed in the poorly rich[a] house, he lay down behind her,[b] he said, it is said.

74While he was lying there like that, the little mother of those women said, 75“Worker, big worker, slave, big old slave, reef, big reef, baidarka, big old baidarka, see if it has come home.” 76She went out as she was told. 77“Seems they have come home,” she said when she got back inside. 78When she got back inside, those women began to dress themselves.

79When they finished their dressing and went out, the little old woman, who was about to go out last, said to the big worker, 80“Although the guest tries to go out, don't let him go out and let him defecate here.” 81Thinking that the women who were going out might disappear, he started to go out. 82When that big worker placed herself in front of the ladder for him, he took her from there and threw her on her bed and went out.

83Getting outside, he got into his song sparrow [skin], went towards the seashore and alighted on top of a little hill whence he began to see that his wife over there was putting on a bear [skin] as a

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[a] -yuug- ‘poor’ used in a mocking sense; the phrase could also mean ‘in the place of the poor chief of the house’.

[b] By the wall.

ayagax̂ aaykaaĝux̂ igiim ugdux̂sx̂iisalix, siichin-iisix̂ itx̂ayax igiim ugdux̂sx̂iisalix, anaadangin tanĝaaĝim uyqiĝa igiim ugdux̂sx̂iisakux̂ ukux̂taqalikux̂[a] awa. [84]Txidin aygaxtikun, aman ayagaan imdin kaduuĝinaasalix txidin aygaxtikun ukux̂taqalikungin awa. [85]Isuĝin ulix tugaqalikun ukux̂takin-iin, chiiguyaakaam ilan aĝalix, chiiluqalikux̂ awa.

[86]Chiilukum, nix̂ ukux̂taakakuun ukux̂tadax̂talkaĝiin, adan uyalix, ilaan aĝalix, sitxa ukukum, ukangam ilan sam qichx̂uĝin tagux̂taa iingun ax̂takux̂ ukux̂taqaliigiim, axsix̂ ngaan chimĝaasalix, ngaan tunukux̂ awa. [87]"Iĝanaalax̂tagalikuqing-aan, ting iĝanaasalagaax̂txin asix." [88]Tataam changim adan alakum, qichx̂uĝin anagim daĝan qisax̂taa ukuugiim, axsix̂ ngaan chimĝaasalix, ngaan tunukux̂ awa. [89]"Iĝanaalax̂tagalikuqing-aan, ting iĝanaasalagaax̂txin asix."

[90]Ingaagan txin aygaxtikum, tanam uyaĝa ukux̂taqaliigiim, adan uyalix ilaan aĝakux̂ awa. [91]Qalun ax̂takun ukuugiim, axsix̂ ngiin chimĝaasalix, ngiin tunukux̂ awa. [92]"Iĝanaalax̂tagalikuqing-aan, ting iĝanaasalagaax̂txin asix."

[93]Ingaagan txin aygaxsix, ulaam ilan ukaaĝalix, amakun matalaaĝanatxin txin matikux̂ awa.

[94]Agumtalix̂takuĝaan, ayagangin tanaaĝalix, analuĝim kangaan isuĝin tanaaĝaasanadin itxiidguqalikun. [95]Malix ukaaĝalix, txidin aaluniх̂talix txidin chigliqalikun awa.

[96]Ingan qilax̂ angalix̂ aqaax̂tukuĝaan, aman agumiklux̂[b] ngaan tunulgaax̂tukux̂ awa. [97]"Awax̂ awamiklux̂, talax̂ talamkikudax̂, asax̂ asamiklux̂, iqax̂ iqamkikudax̂ tanaaĝaax̂taa ukuda. Sakan asax̂ asamiklux̂, iqax̂ iqaĝmulux̂ tanaaĝaax̂taa ukuda."

[98]Amamtaaqaltakum ukaaĝakum, "tanaa[ĝa]x̂takux̂" iisakuĝ-aan, amakun ayagan madalaaĝanadin malix txidin ax̂salix, itikun awa. [99]Aman uyqiĝaadax̂ agaluuĝidalaaĝanaa txin agaluuĝisix isaĝan maayuugiim, amaan talamik[l]um-aan tunukux̂ awa. [100]"Qakun dux̂taasix̂ inaaĝigalikux̂ itachx̂ilakan, waligan maqaayaxchx̂iltxin ii?"

[101]Aman uyqiĝaadax̂ isangan, isaĝan txin aygaxtikux̂. [102]Amaan

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a. Ms. -kuñin.
b. = awamiklux̂.

magic guise, the next woman a wolf [skin], the third woman a fox [skin], the fourth woman a caribou [skin], and their little mother an old she-bear [skin]. 84When they set out walking, he saw that they had made his wife their leader. 85Seeing them reach the seals and begin to club them, he got into his song sparrow [skin] and began to return.

86While he was returning, he saw a baidar which he had never seen before, went over to it and looked under it, and when he saw that there was bird bound with a harpoon line in the stern, he sprinkled it with mummy oil[a] saying to it, 87"Although I am intimidated, don't intimidate me with [that]." 88Again when he looked toward the prow, he saw a harpoon line tied onto a club, sprinkled it with mummy oil and said to it, 89"Although I am intimidated, don't intimidate me with [that]."

90When he set forth from there, he saw the ground smoking in one place and went over there. 91Seeing that it was hot springs, he sprinkled them with mummy oil and said to them, 92"Although I am intimidated, don't intimidate me with [that]."

93He set forth from there and got inside his house, where he resumed his behavior of before.

94While he was lying there, his wives came home and began to drop from the top of the ladder the seals they brought home. 95Then coming inside, laughing among themselves, they began to undress.

96The next morning, when daylight came, the big worker was spoken to again, 97"Worker, big worker, slave, big old slave, reef, big reef, baidarka, big old baidarka, see if it has come home. Reef out there, big reef, baidarka, large baidarka, see if it has come home."

98After a while she came in again and said, "Seems it has come home," whereupon the women, doing what they did the last time, dressed themselves and went out. 99When the little old woman who the last time was last in line was about to go out as the last one, she said to the big slave, 100"Although the guest in there tries to go out, you will not let him go out and let him defecate right here, eh?"

101When the little old woman went out, he started to go out him-

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[a] Jochelson's note: "Under the name of axsix̂ all miraculous and magical objects are known, and especially the fluid taken from a corpse."

talam analux̂ ngaan aglidusakan silan anqakuu, ingaagan sulix isxagan ilan anux̂talix, isxaa axsix sadaadan aĝakux̂ awa.

103Aman uyqiĝaadax̂ ukuuĝan masix slaaĝakum, ukuugiimulux, qatxayaam ilan aĝalix, igalix, aman adaa agdalaaĝanaanulux axsix, amakun isuĝin ilin adalaaĝanangin adangangin ulix, ingangun tagalix, ugduĝiin iqisix, anax sulix sakakun isuĝin adangin sakaanulix, iliin aĝalix, ilangin alaĝuchx̂ilakan, usungin asx̂asix aqadaagiim, akuunulix, ugduĝiim ilan aĝalix, igalix, adaayulux axsix, ayagaam adangan ungluudam kangan tagalix, ugduĝiin iqisix, ayagaam manangin ukux̂taqalikux̂ awa.

104Amakun ayagatxin imdin ugdux̂sx̂iisadalaaĝanadin imdin ugdux̂sx̂iisalix, txidin aygaxtikun ukukux̂ awa. 105Aman ayagaan kaduuĝidalaaĝanam malix kaduuĝilix, isux̂ tugakum, kangamluun takasix, agitaasaam-iin tunukux̂ awa. 106"Dux̂taa[si]ĝix̂talix," iisakux̂ tusagiim, qatxayaam ilan aĝalix, igalix, ulaan ulix, amakun matadalaaĝanatxin txin masaĝutakux̂ awa.

107Ayagatxin tanaaĝagalikun, tunulakan txidin chiglilix, isxamdin ilan txidin ungutikun ukux̂taqalikux̂ awa.

108Amamataaqaltakun, ataqan txidin italix anamang ilan txidin taxsakun ukux̂taqalikux̂ awa. 109Wan ayagaan txin agaluuĝitikux̂, ingaliligan suuĝan anuxtaaĝalilix, aygaxtachx̂ikux̂ awa.

110Usungin ataqam aslan txidin taxtxadaamang, aman sax̂ ukux̂talaaĝanaan angaasim-aan iidasiĝalig-aan unuuxsxakux̂ tutaqalikux̂ awa. 111Aman sax̂ iĝalig-aan unuuxsxanaa analux̂ ulix, chidaĝan yaagaa adĝakum, ilaa iqisix, igiim aqakux̂ ukux̂taqalikux̂.[a] 112Igiim aqalix txin uuĝan maayukum, ilkiigiim hatax̂six, qusaam yaagaa adĝakuun, sixsilix itxilix, itikux̂ ukux̂taqalikuu awa. 113Amakun ayagan aman anagix̂ ukux̂talaaĝanaan angaasimchi-ngaan iidasix̂talix unuugikun tutaqaliiĝutakux̂ awa. 114Aman anax qichx̂ux̂txin tunulaadanix̂talix aqalix, ukaaĝalix, igiim aqalix txin tugaaĝan aĝnax̂ liidalix, txin uuĝan maayukum, qusaam yaagaa tugaqadaagiim, itikux̂ ukukux̂[b] awa.

115Ingamatikux̂ chagan atuukix sulgalix idulalix, amakun qalun ukux̂talaaĝanangin iliin aĝaalaqadaangan, wakun ayagan ilingiin ataqan ayagax̂ qachx̂iim angadan txin isix, amakun qalun ilingin igi-

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a. In ms. changed to -kuu.

b. Ms. ukukúu.

self. 102The slave stood up in front of the ladder to prevent him [from reaching it], but he took her from there and, throwing her into her bed, passed the place where she had been standing and got outdoors.

103He went out in order to see the little old woman, but didn't see her, so he got into his wren [skin] and flew off in a direction different from that he went the last time, and reaching the landward side of where the seals were the last time, he alighted there, removed his magic guise and, taking a club, went down toward the seals, got to them, and, not letting any of them get to the sea, he killed all of them, whereupon he went up from the shore, got into his magic guise and, flying in a different direction, landed on a small pinnacle rock behind his wife, removed his magic guise and began to watch what his wives were doing.

104He saw his wives put on the magic guise they had put on the last time and set out walking. 105His wife, being first as she had been the last time, when she clubbed a seal [and found it already dead] pushed back her hood and spoke to her companions. 106"Seems we have a guest," he heard her say, whereupon he got into his wren [skin] and flew back to his house, where he resumed again his behavior of before.

107He saw his wives get home and undress themselves without talking and sit down in their beds.

108After a while he saw them get together and gather around their mother. 109He wished to grab his wife, who came last, just as she passed, but let her go ahead.

110After they all had gathered in one place, he heard them sing a song describing the bird he had seen the day before. 111And he saw the bird that was called by the song come to the hatchway and hit the log alongside it, break off a piece and come at him. 112He saw it coming against him, about to reach him, but then dodge him and hit the log above him, break it and knock it down, and then go out. 113Again he heard the women sing a song describing the club he had seen the day before. 114And he saw the club, with its harpoon line going like a bullroarer, come in against him as if it were going to strike him, but when it was about to reach him it struck the log above him and went out.

115Now he was taken by both arms and carried outside, and, having been brought to the hot springs he had seen the day before, he saw one of the women, stripping down to her skin, jump into the hot

tikum, amangun ayukalak[an]-aagiim, qagnangin txidin qumasix amaagan kuuĝalikun ukux̂taqalikux̂. 116Amaan uyqiĝaadam ngaan tunukuu awa. 117"Dux̂taasix̂! maax̂txin imin malgakun," iilaagiim, qax̂ chinglim ilan anĝaĝidaĝulux aqataasax̂tagalikum, qaam ilan aĝalix, amangun igisix, qangim angan aĝalix aqadaagiim, anĝaĝim qagnangin kitamixtalix idĝatachx̂ikuĝaan, amakun ayagan tunux̂takun tutaqalikux̂ awa. 118"Sxilqida,[a] asx̂aalkidaliltxin!" 119Iiltakutxin tutaagiim, adĝamakyuum ilan aĝalix, ayagaam agalingin anqax̂taqalikux̂. 120Amakun ayagangin alakun, ugidin ukulix, utamdin kamga kixtaqaliingin, qalun ilingin amnixtaasalix, aqadaagiim tanaam adan chiilulix, tanaan ulix, ayagaam agalingin txin chuuknuuĝdax̂silix asx̂adanaan ix̂talix iĝanayii.

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[a] Obscure word; perhaps *sxiilkidaa, with the same suffix -iilkida- as the next word.

springs and after a short while her bones, turning white, showed from in there. 116The little old woman said to him, 117"Guest! what you have to do was done for you,"[a] she said, and even though he knew that a fish never lives in hot water, he got into his fish [skin] and jumped in there, and having got beside a cavity he kicked people's bones so that they moved up and down, whereupon he heard the women say, 118"—[b] you still died, wretch!" 119When he heard this said about him, he got into his down [guise] and took his stand behind his wives. 120When his wives turned around and saw their husband, they bit the first joint of their thumbs,[c] whereupon he threw them into the hot springs and returned toward his own settlement, and upon reaching his settlement he suffered from cold and died after his wives — he said, it is said.[d]

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[a] That is: now it is your turn.

[b] Jochelson's note: "I am not able to translate this word"; unknown also to modern informants; perhaps an abusive term of address.

[c] Out of spite (Jochelson's note to 30:12).

[d] See Introduction 7.

Dictated by Isidor Solovyov, Unalaska 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 34.

11

[Ayayax̂]

[1]Ayagaadax̂ atim chaang signax̂taa igiim sluusaguum, inadax̂.

[2]Ayagaadax̂ agan aslaan, adagan tugaadii igiim agliisakan, kuum tugaadichx̂ilidaayulux, kuum tugaadichx̂idaqaa aguum, txin anĝaĝinax̂siguum, ayayaguum, ayayaa tugaadix̂ angax̂tadax̂ maasakan.

[3]Ayagax̂ anaagulmaan ayayaaĝan ayayaguun, ulaadax̂ ngaan agulgalix, algam igluqagan ilidan chaxtaayulux ngaan chuchx̂isxalix, ungutachx̂isxalix amangun ax̂sxalix, sila chachilgadax̂. [4]Taĝa qaaĝa ama taangaaĝa anagan agachan ngaan udaasadaa. [5]Amaya itxaan ulaadam ilan aĝadax̂, tayaĝum ukulagaaqaa quliin, aaĝan tayaĝum ukuuguum-aan tutxuqulakan kayux ukuquladuukakuu maalalix. [6]Kayux algam lax̂takagan chaxtaĝiiyulux ngaan chachix̂taaladax̂, slam maaga umlagaax̂ta[x̂] kayux chix̂tax̂ ukulagaax̂ta[x̂] quliin, maalaguumulux, anĝaĝiisanaam ilan dagan taangakix yuugusaliiĝan aĝnax̂ maalalix. [7]Kayux qunĝuĝaligan akangaan, anagan uglagaan anĝaĝim-aan achxudachx̂idaqaĝulux. [8]Amangun ulaadam ilan aasanagan usugan ilan anagan sadalii amayux ayayaqaa sadangun chagax̂ slam uduukaayulux italix, ilan aĝdadaa, aaĝan maalaguumulux, aluqaa algam iĝax̂tadaa maalalix. [9]Iikuulalix ingamatalgalix agisxaqaa agacha ayagaĝanaax̂sxadaqax̂.

[10]Amangun ulaadam ilan anĝaĝilix itadalakan, aalax-iisaaĝan

11
Menstrual Customs

1When a girl reaches the age of fifteen, she finishes [being a girl].

2When a girl is growing up,[a] her father shuns her urine and does not let her urinate on him, for the reason that if he has let her urinate on him, when she becomes a woman and menstruates, her menstrual discharge is mixed with urine.[b]

3When a woman menstruates for the first time, one builds a hut for her, makes her put on the skin of an animal not slit down the front, and has her sit there with her front covered. 4But only her mother brings her food and drink. 5She is put in a separate hut in order that no man may see her, for if a man sees her, he[c] will become deaf and blind. 6And she is covered by an animal skin that is not slit in order that she may not breathe moving air nor see the rain, for if this is not done, all through her life her tears will flow all the time. 7And it was from fear of her that nobody except her mother was allowed to bring her food. 8During her whole stay in the hut, her mother puts her excretions and menstrual discharge outdoors into a ditch she makes so that the wind does not reach it, for if this is not done, the animal[s] will be afraid of what she has sewn.[d] 9It is only when brought up in this way that she would be sought as a wife.

10She lived there in the hut without going out until she had men-

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[a] Or: When she is a girl; Marsh: When a girl is in that condition (menstruating) (Jochelson just "Then").

[b] The point is to avoid the menstrual discharge mixed with the urine.

[c] Jochelson and Marsh: she.

[d] E.g. the cover of the baidarka. Jochelson's free translation does not follow the text: "If she is not treated that way she will be affrayed to sew skins of sea mammals."

ayayaqadaguum taaman anagan uqlax̂sxan aqadaguum, amakun chux̂takin-iin ayayaqangin kugaan iqisxan, chugax ngaan chuchx̂ikan, ulaam adan uyaasakan, ulaam ngaan uusakan, kamgii kiichxikan, kiichxigan angtan alam an'gigan qumayaliĝii ngaan qisaagusakan, chakix kayux kitakix chngatux̂ ikin tamigdaasakix aqadaguum, anaagulmaan ayagam maqadaa ngaan achigaasaqalidaqaa.

[11]Ayagam ugiĝii ayayaguum, ugiin asix saĝadaĝulux, ugiin maayaquum madigaax̂ta[x̂] quliin.

struated the second time, whereupon her mother bathed her, removed from her what she had on while menstruating and made her put on a fur parka, led her to her home, where she braided her hair and bound the end of the braid with bleached whale gut, put bracelets of sea otter fur on her arms and feet, and then began to teach her a woman's work.

11When a married woman menstruates, she does not sleep with her husband, in order that her husband may be successful in his hunting.

Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 35.

12

[Aniqduĝix̂]

[1]Ayagax̂ sanĝuum ilan mataqaĝiqaliguun, kugan malgadan:

[2]Ulam ilaan isaĝan maayuguun, chux̂taqangin qamagan quchxan ngaan suchx̂isxalix, kangaan aĝilakan ulam ilaan idaax̂ta[x̂] matadaqax̂, aniqduun aĝanaaĝyukulagaax̂ta[x̂] quliin.

[3]Taangasix taangadgusiin aĝitxuum, itaangasix sanĝuun-aan ulixsaqadaguum, agungun chiqaasalix, uglaga tataam aĝidadax̂, aniqduun aguguum, angax̂tii saxtanalakan kuuĝaax̂ta[x̂] quliin.

[4]Aniqduĝigan aslaan tugidam txin ikinagan tamadaga chaĝilgadadax̂, aniqduu kuuĝasuusaduukanatxin mataax̂ta[x̂] quliin.

[5]Tugidangin amaatxaqadaagiim, chiklaxchx̂isxaagusalidax̂. [6]Nanax̂ tutaqaliguun, ulgan utman qisasxadax̂, amaan aniqdum kitaaqaa quliin.

[7]Nanax̂ tutanaan ludaanulix iisaguun, uĝdum kugan ungutachx̂isxalix, agalan ax̂sxaqadaguun, ixsxigan kukiin aalax chax ngaan inguulaguum, aniqduu kuuĝadax̂.

[8]Kuuĝaguun, qilĝa amaan aniqdum adan chyulgaqadaguun, qaankun atx̂un slagaatax̂ aduutax̂ isxalix qisasxalix, isilgadax̂. [9]Taĝa aman angax̂tii qaankun angalin akuun taaman uxsx̂isxalix, chiqim sinigan ax̂sxadax̂.

[10]Aniqduun aguqadaguum, ukayaaxsxalix, chaĝilgalix, iluuĝingin

12

Pregnancy and Childbirth

1 What is done with a woman who becomes pregnant[a] [is the following]:

2 When she prepares to go out of the house, one made her hold her clothes in her crotch and go out without raising her head, in order that the delivery of her child should not take a long time.

3 When she fetches water and draws up her bucket, she first rubs it on her belly and throws [the water] away, and then draws up another [bucketful], in order that when she gives birth to the baby the afterbirth may come out without delay.

4 At the beginning of each month of her pregnancy she is massaged, in order that her baby may have an easy issue.

5 When her time[b] approaches, one makes her be active all the time.[c] 6 When she begins to feel pain, she is bound around the middle of her abdomen, in order that the baby may kick at it.

7 When she says that the pain she feels is increasing, one makes her sit down on moss and, placed behind her, [the midwife] with her hands on the woman's hips pushes the baby out.

8 When it issues, the umbilical cord is squeezed out toward the baby and tied and cut off to the length of the width of three fingers. 9 The afterbirth, however, is at the end of three days wrapped up and put into the ground.

10 After having borne her baby, she is laid on her back and

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[a] Lit. when a woman begins to have something in her belly.

[b] Lit. months.

[c] Jochelson's free translation adds: "in order that her child may imitate her."

isxagan ilingin ax̂sxadax̂. [11]Aqadaguun saaqutii ngaan chuchx̂isxadax̂. [12]Kayux saaqutii sichidim atix̂ angalix̂ ngaan chux̂tachx̂isxadax̂. [13]Kitakix ngaan chiyax̂tachx̂isxadaĝulux, iluuĝitxin nanatachx̂ilagaax̂ta[x̂] quliin. [14]Lumagan aslan kangiitix̂ agadax̂, iluuĝingin angamadan aĝalagaax̂tan quliin. [15]Aluguun, chaan amaatxan iistalagaax̂ta[x̂] quliin, aluusanaa aduudaĝulux italgadax̂.

[16]Kayux chaang angalix̂ agnagan usuu uqlaĝdachx̂isxadax̂. [17]Sichidim atix̂ iisix̂ angalim ilan aman kukaan asix txin uqlaĝdax̂.

massaged to put her uterus back into its place. [11]After that, one makes her put on her breechclout. [12]And one lets her wear her breechclout for forty days. [13]She is not allowed to stretch out her legs, in order that she may not cause pain to her uterus. [14]A pillow is put by her flank, in order that her uterus may not get out of place. [15]When she sews, in order that she may not stretch her arm out too far, her thread is made short.

[16]Every five days one also makes her have a bath. [17]On the fortieth day she bathes herself together with her midwife.

Dictated by Isidor Solovyov, Unalaska, winter, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 37.

13

Ayagax̂-Agaluun

[1]Ayagax̂-Agaluun aniqduĝikum, aniqduun maqdachx̂iguum, maqdaam uluĝa iqismilidanaa asx̂aasalix, tanadgusiim adangan asux ngaan aguchx̂ilix aqadaagiim, aniqduun anĝaĝitalilix amangun ax̂chx̂ilix, kuu nux̂chx̂ikux̂ awa. [2]Malix ludaaĝix̂ aniqdux̂, lax̂ maayux̂taqaan agachiidaa aniqdux̂talix ingamataqalikux̂ awa.

[3]Ingamatalikum, aman aniqduun anĝaĝitakan tanatxaan anqax̂tanam anangin tanaaĝadachx̂ilakan, anĝaĝitalilix qadax̂takux̂ tutaqalikux̂ awa. [4]Malix amaan aniqdum tanasxaqagan uyuu wan tanadgusiin tayaĝuĝiqadasxax̂takux̂ tutaqalikux̂ awa. [5]Wakun tutaliigiim, aman ungiim tanasxaqaa txin qaduukamasulix anuxtalix, tanam qudgan txin aygaxtikux̂ awa.

[6]Aygaxsmikum, ayagam qiiga[na]ngin ukux̂talik, adangin uyalix, iliin aĝakux̂, unga chachiĝinaĝulux maalalix, ukulgalix, qisim qalan aĝalix, imduugalix, ngaan tunulgakux̂ awa. [7]"Waya alqutaadaan?" [8]Amakun ayagan anĝaĝiisanamchi ilan taching tayaĝux̂ ukux̂tananulux.

[9]"Ilaan taangaqang yuchx̂idanang." [10]Wakun ikuĝ-aan, amakun ayagan qiiganadin aĝuqadaamchi, amaan ayagam ludaaĝinagan chagan unangaan sukan igiim aygaxtusakuu awa.

[11]Maasakan aĝnakaam ilan ukaaĝaasakan, ngaan tanaaĝaasanaan ngaan iisakuu awa. [12]Ilaam ukaaĝaalaangan, ukux̂taaĝaliigiim,

13

Ayagax̂-Agaluun[a]

1Ayagax̂-Agaluun had a baby,[b] but getting sick and tired of the baby biting off her nipple when she gave it the breast, she had a pit dug for it behind the village and had her baby put there alive and stones put over it. 2So now the only child she had was an older one, a boy that she had.

3After a while she heard that the child she had buried alive did not let people who went out get back again but ate them alive. 4Then the brother of the buried child heard that his village was deprived of its people. 5Having heard that, he thought that his buried sister perhaps was going to eat him, too, and set out over land.

6Walking along he saw some women gathering grass and went toward them, and because his penis was uncovered they saw it and taking it in the palm of the[ir] hand and turning it around said to him, 7"What is the little thing you have here?" 8Those women had never before in their lives seen a man.

9"The thing from which I let run out the water I have drunk." 10When he said that, the women packed on their backs the grass that they had gathered, and the oldest woman took him by the hand and started walking along with him.

11And so she led him to her mistress's house and said to her that she brought him home to her. 12When he was brought in to her, she looked at him and then, moving toward him and taking hold of what

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a. Seems to mean "The woman her tooth".

b. So the text; Jochelson's free translation: "A woman lived who had a girl-child by the name Ayagax̂-Agaluun." Perhaps Agaluun belongs in the title only: (1) Ayagax̂ aniqduĝikum, 'A woman had a baby,'.

ngaan txin ayugnikan, qamaam quchxan ax̂tanaa sukan, ngaan tunukuu awa. 13 “Waya alqutaadaan?”

14“Ilaan taangaqang agudanang inga.”

15Ingamatakan lakaayax̂takan, uuĝaluudax̂ ngaan agux̂takan, uuĝaluudaaĝan itxuun, amaatxan aĝalagaax̂ta[x̂] ngaan ix̂takan idachx̂ikan, lakaayax̂taqalikuu awa.

16Wan lax̂ uuĝaluudaaĝan isaĝutaagiim, tanadgusix̂ kugan aĝax̂taqaam adan txin idgix̂tikux̂ awa. 17Idgix̂talix tanaam[a] qusaan lilix ukux̂talikum, ataqan ulax̂ aĝiilax̂takux̂ ukux̂talix, qidalix ingamtaqalikux̂. 18Qidalix sigaquudaan umnilix aqadaagiim, anaadax̂tadanaam adan uyalix, ilan tanaaĝakux̂ awa. 19“Alqulix ingan txin liidasitxin?” amaan anaadax̂tadanagan [ngaan] iisakuu.

20“Alix san igax̂takun igasidin nung tugamixtaasalix, wan ting liidasix angalikuqing.”

21Wakun igiim iingan, chagan unangaan sukan idusaqadaagiimaan, waan slum imuunugan usugan ilan sam aĝasxaqagan usugan-iin tunuun aygaxtachx̂ikux̂ awa. 22Malix waan slum imugan usugan ilan sam aĝasxaqagan usuu waaĝanangin-iin tunukux̂ awa. 23“Alqulix wan slux̂ angunasxalix aĝasxaqaĝ-aan, waan aniqdung ilaligan igax̂talix, igasichi sigamaĝan-aan tugamixtaasalix, sigamaĝa wan liidasix angaliltxichi?”

24“Ingamaalalakax̂ inga. 25Inaqaam aman tanax̂taqaam adan uyalix, qusaan likum, anĝaĝigan usuu lalgalix inasxaqax̂ ax̂takux̂ ukux̂talix, wakun qidaasalix, qidalix angalilix ingan txin liidatikux̂ inga.”

26“Alqulix ting adaluusaltxin? 27Ingaan agalaan tataam ting adaluusalagaax̂txin,” 28aman lakaayaan iistalix aqadaagiim, amakun san qaĝaasalix, aman lakaayaan chagan unangaan sulix, ulagan ilan qanguusakux̂ awa.

29Uuĝaluudaaĝan itxadaaĝutaagiim, aman tanax̂taqaam adan uyalix, qusaan likum, ulam uyuĝaadaa ukux̂taqaliigiim, adan uyalix, ilaan aĝakux̂ awa. 30Ulam achaan ukaadaa ukukum, ayagax̂ uka anĝaĝim changin kayux kitangin unalix ukamax̂takux̂ ukux̂talikuu, amaan ayagam ngaan tunukuu awa. 31“A! uyung, unugulux txin ukux̂tadaqadanaqing, aqada!” 32iistakan, chagan unangaan sukan qanguusakan, ungutachx̂ikan aqadaagiim, chaayaĝiix̂ta[x̂] iistakan, ilaan itikuu awa.

a. Ms. tanáan.

he had between his legs, said to him, 13"What is the little thing you have here?"

14"That's the thing from which I pass the water I have drunk."

15So she took him for a son, made a play spear for him, and telling him not to go far away when he went out to throw his spear, she let him go out.

16One time the boy went out to throw his spear, he ran towards the village where he was born. 17He ran until he came above his settlement and looked down at it, but seeing that a certain house had been abandoned, he started to cry. 18With his face swollen from crying, he went back home to his foster mother. 19"How did you get to be like that?" his foster mother asked him.

20"Because birds kept flying and beating me with their wings, that is how I got to be like this."

21When he said that to her, she took him by the hand and led him out and summoned all the birds created everywhere in this world. 22And when all the birds created everywhere in this world came, she said to them, 23"Why is it that, this world being made big enough when it was created, you have flown just at this son of mine and beating him in the face with your wings have made his face like this?"

24"We didn't do it to him. 25He himself, going to his former place and seeing, when he looked down at it, that all the people had been killed, cried over it so that he became like that."

26"Why did you deceive me? 27After this don't deceive me again," 28she said to her boy, and, thanking the birds, she took her boy by the hand and led him into the house.

29Having gone out again to throw his spear, he went toward his former place and, looking down at it, saw a little smoke from a house and went over to it. 30When he looked in from outside and saw a woman in there cooking the hands and feet of people, the woman said to him, 31"Ah, my brother, I have not seen you for a long time; come here!" 32she said, and, taking him by the hand, led him into the house, had him sit down, and then, telling him to beat the drum, she went out.

[33]Aman ayagax̂ itikuĝ-aan, kingtim sitxaan asx̂ukidam asx̂ukidam igluqaadaa sux̂tagan kuuĝalix ngaan tunukuu awa. [34]"Wa! wan chuda! [35]Aqadagumin wan isanax̂ agunang axsix ichaa. [36]Ungiin amaya txin asx̂asaĝan kigusitxin chumlikux̂. [37]Taĝa ting waan chaayam kukin igichx̂ilix tununix̂taaqalinaqing."

[38]Amakun igiim iĝanan malix, asx̂ukidaam ilan aĝalix, aman isanax̂ axsix slaaĝalix, ugduĝiin sulix slaaĝalix, akiitiim ilan txin idgix̂tikux̂ awa.

[39]Txin idgix̂tikuĝ-aan, aman ayagax̂ ulam ilan qangulix, tunux̂taqalikux̂ awa. [40]"Aang, uyung! txin qaangan aqalting," [41]iisalix, txin aygaxtikum, asx̂ukidax̂ alix ingamax̂takum, chixtiim ilan changakux̂ ukuugiim, itxadaagiim, amaan uyuum agalaan txin idgix̂tikux̂ awa.

[42]Aman lakaayax̂ idgix̂talix amamaaqaltakum, alakum, wan ungiin txin uuĝan amaatxaqadax̂takux̂ ukux̂talix, sanakuum ilan idgix̂talix, aman anaadax̂tanaam ulaa uuĝan aĝiigiim, alakum, wan ungiin txin uuĝan ax̂takux̂ ukux̂talix, analuĝim-aan txin anuusalix, akaagan ana[x̂tana]am chuqan isix, ngaan tunukux̂ awa. [43]"Unging ting qaaĝan aqakux̂."

[44]"Ingaya ungiin hi?"

[45]"Aang, unging. [46]Tanaa tanadgusilgunax̂ akum, anĝaĝingin qax̂taliiĝalikum inasix, iliin inaqaadang ting aĝiisakum, ting qaaĝan agalkiiming idgix̂talix ukaaĝakux̂."

[47]Wan lakaayax̂ wakun iingan, amaan anax̂tanagan chaagamguuĝix̂ chaam ilan sukan, kayux aman ayagaadax̂ angaqiiĝix̂ chaam ilan sulix, idusalix slaaĝaasalix, aĝadĝim ilaan akaaĝadanagan-aan tunukux̂ awa. [48]"Wakux agiitudax ilakiin iĝamananaĝulux chaking ilakiin maasaqadaax̂ta[x̂]."

[49]Wakun ikuĝaan, wan angaqiiĝiim adan sux̂tanaa asx̂alix, tanam kugan awaaĝakux̂ awa. [50]Asx̂alix awangun awaaĝaangan, uguĝigan[a] usungin isilakan aqadaagiim, usuu ixsxan aqadaagiim, tanam sinigan axsxan-aan, aman lakaayaan ugix̂takan-aan, anĝaĝiqalikuu awa, iĝanayii.

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a. Ms. ugugigin.

[33]When the woman had gone out, a mouse holding a little mouse skin came out from under the sideboard of the bed and said to him, [34]"Here, put this on! [35]Then go out through this hole that I have made. [36]Your sister is out sharpening her teeth to kill you. [37]But I will keep making this drum sound by jumping on it."

[38]Doing what was told him, he got into his mouse [skin], and, getting outside through the hole, with his magic guise, started running as fast as he could.

[39]When he had run out, the woman came into the house and said, [40]"Well, my brother! I have come to eat you," [41]she said and started off, but seeing that it was a mouse that was doing it[a] and then entered its hole, she went out and ran after her brother.

[42]When the boy had run for a while and looked back, he saw that his sister was not far from catching him, so he ran as fast as he could, but when he was about to reach his foster mother's house and looked back, he saw his sister about to catch him, so he threw himself into the hatchway and, falling down beside his [foster] mother, said to her, [43]"My sister is coming to eat me."

[44]"Is that your sister?"

[45]"Yes, my sister. [46]Her place was a big village, but she kept eating the people until she finished them off, leaving only me, and now she has run after me in here in order to eat me."

[47]When the boy said that, his foster mother took him by her right hand and the girl by her left hand and, leading them outside, spoke in the direction from which the sun rises, [48]"May the evil one of these, brother and sister, perish from my hands."

[49]When she had said that, the one she was holding on her left side died and fell to the ground. [50]When she had fallen down dead, she cut apart all her joints, burned all of her and put [the ashes] into the ground, whereupon she began to live with her boy as her husband, it is said.

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a. beat the drum.

Dictated by Isidor Solovyov, Unalaska, winter, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 55.

14

Alidax̂

[1]Alidax̂ ayuxtaaĝan ayukuun, madax̂tanangin[a] ayagagan ax̂saasakan ngaan sladigax̂ igiim qungatxalikuu awa. [2]Slachxisax̂ ulaalakuĝaan, ugiin ayugiingan, adangaa igiim aygaxtusakux̂ awa.

[3]Aygaxsix amamalix̂takum, ulam uyuĝaadaa ukux̂taliigiim, adan uyalix, achaan aĝakum, ayagam signuum utman ataqan dax̂taa ukux̂talix ingamatalix̂takux̂, amaan ayagam ngaan tunukuu awa. [4]"Qanguda, qanguda!"

[5]"Kuuguu, unan iqax̂ liidax̂ ukux̂talix umakuqing."

[6]"Iqaĝulux, chiknam hasaa, waygim hasaa, kasiiĝum hasaa awa. [7]Qanang qangulix naĝnaadada!"

[8]Naĝnaadaax̂ta[x̂] asxan chalax̂ ngaan aĝikuu, aman chalam igiim ax̂sxanaa iingun ignilix aqadaagiim, "waya gumatanax̂ alix taaman naĝnaadanan," adan iistalix, waan asum ilan txin kinitaqadaagiim, ingaagan ax̂tikuĝaan, aman ayagam iguum utman ataqan dax̂taa matalgaligiin naĝnaadalgadan iiltalix igiim ukux̂tachx̂isxanan matalix, naĝnaadaaĝan asuum ilan txin kiniisanangin masxan,[b] amaan dux̂taasigan kumsikan, asugan chax̂sagan ilan kanax̂taqadaagiim, ingaagan igukuu[n], sigaquudaa qangalix, aalux̂taadalinax̂ txin liidatakux̂ ukukuu awa.

[9]Aagiim aygax̂chxuudaa amayux ayaaĝuu ngaan suchx̂ikan, ugiim[c] ilan tigiiqalaqagan adangan anĝaĝinax̂ liidasxan ungutachx̂i-

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a. Ms. madaxtatanáñin.

b. Ms. anásxan.

c. Ms. ugiin.

14

Alidax̂[a]

1As Alidax̂ kept going away in his boat, his wife began to prepare for the right weather to find out what he was doing. 2On a morning with fine weather, when her husband had gone away, she started to walk along the shore opposite him.

3Walking along, she saw a little smoke from a house and went toward it, and when she got to the entrance and saw a woman with one eye in the middle of the bridge of her nose, the woman said to her, 4"Come in, come in!"

5"No, I am staying here watching the thing out there that looks like a baidarka."

6"It's not a baidarka, it's a limpet reef, a blue-mussel reef, a chiton[b] reef. 7Now, please come in and have some soup."

8She gave her a clam shell to eat soup with, but she dropped it and said, "look, this is the only way we drink soup," bent down into the pot and then stood up, and while the woman with the one eye in the middle of her nose was bending down into the pot to drink the soup in the way that had been shown her to be the usual way to drink soup, the guest lifted her up and held her with her head bent over into the soup in her pot, and when she took her out of there she saw that her face was boiled and looked as if it was just smiling.

9Then she put her old worn pack basket and her staff in her hands and seated her in a living position facing the place where her

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[a] According to Jochelson the name means 'a little old man', but this is different: aliĝaadax̂.

[b] Black gumboot, *Katharina tunicata*.

qadaagiim, adangan txin ungusxan-aan, ugiin aqanaa achiĝiqalikuu awa.

[10]Ugiin achiĝilix̂takuun, tanaanulix, wan ayagaan adangaam unguchix̂takux̂[a] ukulix, tunux̂takux̂ tutaqalikux̂ awa. [11]"Ikumtaadaaqalanax̂ ikuu! Ikumtaadaaqalanax̂ ikuu!" [12]Tixsix, igalix, iqaan sayunuuqiqadaagiim, ayagaam adan akuunulix, awangan imaĝukan, awaaĝachx̂isix asix awaaĝakux̂ awa.

[13]Wan ayagaan asx̂ax̂tax̂takux̂ ax̂saasaagiim, ulux̂taam adan sakaanuqalikux̂,[b] amaan ayagagan ilaan txin aĝutalaaĝanagan agalaan sakaanuqalikuu awa. [14]Alikuĝ-aan, ugii tunux̂taqalikux̂ awa. [15]"Aatxidaadam aatxidaadachxisaa hi? Alix kaalagaadam kaalagaadachxisaa hi?" [16]Wan ugiin wakun ix̂talinaa igiim kaadaxsiisalix, iingun asx̂atxadaagiim, tanaam adan uyalix, ugiim agalaan txin chuuknuuĝdax̂silix asx̂adanaan ix̂talix iĝanayii.

a. Ms. -kúu.
b. Ms. -kúu.

husband would soon land, sat down herself behind her and began to await the coming of her husband.

10Having waited for her husband for a while, she heard him saying as he approached the land and saw his wife sitting there facing toward him, 11"Is she going to stay like that, the dear! Is she going to stay like that, the dear!"[a] 12After landing, getting out, and pulling his baidarka up a little, he went up the beach toward his wife and, embracing her and making her fall, fell down with her.

13Realizing that his wife was dead, he started down toward his baidarka, but then his wife who had been hiding from him started down after him. 14While she was doing that, her husband said, 15"How about the finest of nice little codfish? Or how about the finest of nice little sculpin?"[b] 16Getting disgusted with her husband for saying this, she killed him there and then went to her place, where, following her husband, she died from cold and indifference — she said, it is said.

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a. In Jochelson's free translation: "Look, what is the matter with my love?" She was expected to come down to the beach to meet him.

b. Jochelson's note: "he offered the fish in order to pacify her."

Dictated by Isidor Solovyov, Unalaska, winter, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 21.

15

Tugidam Ungii

[1]Tugidam ungii anix̂ qaatulix txin aguqalinax̂. [2]Malix anisiiĝan anqalix, anix̂ tanam ilaan idgitikum, amaan anim isxagan ilaan qinganax̂ txin usmiingan, ilaan sakaadaa ukukum, tanadgusin unangun malgadan ax̂takun ukux̂taqalikux̂ awa.

[3]Wakun ukux̂taagiim, aman ilaan anix̂ igunaan chiqix̂ ngaan chikuusalix aqadaagiim, igulaan[a] ngaan anasx̂iisalix, ilaan qangulix aqadaagiim, isxaam ilan txin ungusix, txin ayugnidamulugaan chilanalix qanakalikux̂ awa.

[4]Qanikinga aqaangan, chilanax̂sikan ngaan qanagnaan sulix, aman ilaan anix̂ iqisxan-aan sakangun tanadgusin malgadan[b] ax̂takun ukux̂taqaam adan uyalix, ilaan aĝalix aqadaagiim, asukalikux̂ awa. [5]Uluun itax̂ inaan anuxtaagiim-aan, amaan igulaĝiim daĝan chilanaam angtaa qisasix aqadaagiim, angtaa sulix, wan asux aguuqaltanaam-aan sitxumudaĝan txin anuusakux̂, kachixsmilim tataam ilaan txin anuusanagan ilan achixtikuu awa. [6]Aalaagiim, tuxtitxin adangin suqadaagiim, tataam aman asuxsaaĝanaam[c] ilan txin anux̂taaĝutakum, sitximadan aĝalix, amaan chilanaam akangaan chiduqalikux̂ awa. [7]Chidulix sakaaĝakum, sakaaĝalakan, tukdugiim angtaa chilanaam-aan igutaasagalikum, sakaaĝalakan, akaagan txin itxikum, asx̂alix sakaaĝakux̂ awa.

[8]Tanam qinganagan adaan daqangin aqalix, txin aygaxsix, amtim qusaan likum, aalax iqam tayaĝugan chagudagan inglax̂ uyux̂sakix

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[a] For igulaĝiin, cf. sentence 5.

[b] Ms. analgádan.

[c] Ms. amáan asuxsaĝanáan.

15

The Moon's Sister

[1]The Moon's sister liked to eat lupine roots when she grew up. [2]One time she was out digging lupine roots and pulled one out of the ground, a cold draft blew on her from the hole of the root, and when she looked down through the hole she saw that there were villages down there.

[3]When she saw that, she filled with mud the [hole] from where she had taken out the lupine root, set up her digging stick as a marker, went home from there, sat down in her place and without moving away spent the winter braiding a cord.

[4]When spring came, she took the cord that she had spent the winter braiding and went to the place where she had removed the lupine root and had seen that there were villages down below, and began to dig a hole. [5]When she thought that she had made it big enough for her body, she tied one end of her braided cord to her digging stick and, taking hold of the other end, threw herself down into the hole she had dug, but a constant strong wind threw her back up to the place she had jumped from. [6]Then, holding the edges of her skirt together, she again threw herself into the hole and, going downward, began to slide down the cord. [7]Having slid down without reaching the ground, she lengthened her cord with her braid, but [still] not reaching the ground she let herself drop down and, fainting, she got down.

[8]Coming to her senses from the cold ground, she walked along and, looking down from the top of the bank,[a] she saw two baidarka-

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a. Hill by the shore.

sitxiim[a] aĝakux ukux̂talix, iingun txin ungutikux̂ awa. 9Amaan tayaĝum agitaasagan qiichim ilan aanum qangax̂tangin, agitaasagan kalukam ilan taangax̂ ngaan akaaĝaasakukix awa. 10Amaan qiichim ilaan aanum qangax̂tangin qalix, amaan chamam ilaan taangaqadakux̂,[b] akalux̂ aygaxtusaaĝa ngaan ix̂takix, ilaan ayugikukix awa.

11Amakux tayaĝux ilkiigiim ayugiingan,[c] ixsix, [d] amakux tayaĝum ulaa ax̂tax̂ tanaaĝaasalix, ilan ukaaĝakux̂ awa. 12Agalaan amakux tayaĝux waaĝalix, ulamdix ilan ukaaĝalix aqadaamdix, aman ayagaasadix utmimdix ax̂talix, qaqalikux awa. 13Ingamatalix anĝaĝilidanam, ugiim kukiin tayaĝum laĝanaa aniqdux̂taqalikux̂ awa.

14Aman laa[e] axsix, tunux̂tadaa aqalix, kayux laqasitxin agiitadaa aqaangan, anagan ngaan tunux̂taqalikuu awa. 15“Ingan tugidax̂ tunux̂taalaaĝalikux̂, kugan malganan ilaaĝuusalagaaqaan ingaya. 16Huyung kayux txin amiin inga.”

17“Alix, adan ting uyaasaakaanulux hi?”

18“Amaatxalix, akaatxalix akaya!” iistakan, saĝaasalakakan amaxsakan, ingan qilax̂ igiim aygaxtusakuu awa.

19Aygagasaliiĝalikuun-aan, txin uyqix̂sii aqalix, kayux aman laa txin suganĝi[x̂]sii aqalix akum, aygaxsuqadanaan tutaa aqalix, amaan laam-aan tunux̂taqalikux̂ awa. 20“Adan uyanang amaatxaĝulux, inax̂ liidax̂ tutakuqing-aan, kayuning inalix amaaĝaduukaqadalting. 21Waagan txin aygaxtxumin, angalim akaagan aqadaa uduukakux̂txin. 22Ugumin, sukan kugan akaaĝaamin aqaan. 23Txin similĝisaaĝalikux̂, ngaan txin itxichx̂ilakakan adan anĝiidalilagaaqaan. 24Txin angaasalix akaadan txin aĝatiguun, kugaan kimsxan-aan, txin aygaxtxumin-aan, kalukan aamax itangin uuqalaqaan.[f] 25Ugumin, amayangin iliin ataqan kalukax̂ yuumin aqatxin. 26Yugumin, amaya udaan tanam kugan x̂aniĝilix iiltadan ax̂takun. 27Amakun kalukan chaagamguuĝigan adangin axsix txin aygaxtxumin, qaankun tayaĝun angtalili-

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[a] Ms. sitxíin.

[b] Ms. -kúu.

[c] Sg. for du. ayugiingkin.

[d] In ms. with an initial h- added with pen.

[e] Perhaps for laan.

[f] Ms. uqaliqáan

men with whisker[s][a] in their visors [looking] like smoke landing below her, and she sat down there. 9The one of the men brought up to her boiled red salmon in a round basket,[b] the other one water in a wooden cup. 10When she had eaten the boiled red salmon from the basket and drunk the water from the cup, they told her the path for her to walk by, left her and set out in their boats.

11When the two men set out away from her, she went over to what seemed to be the house of the two men and went into it. 12When the two men, coming back after her, had entered into their house, they placed between them the woman they had taken as wife and started to eat. 13And she continued living like that until she had a son with her two husbands.

14When her son grew and became able to talk and began to be together with other boys, his mother said to him, 15"Whatever talk there is about the moon you see there, don't take part in what is said about him. 16He is my brother and your uncle."

17"But can't you take me to him?"

18"He is far away up there!" she said, and, spending the night with him without sleeping, the next morning she set out walking with him.

19After she had walked with him for a long time, she became an old woman and her son a young man, and, feeling it difficult to walk any longer, she said to her son, 20"The place that I am going to is not far off, but I feel the end is coming, so my strength is failing and I am no longer able to get there. 21When you walk on along from here, you will reach the daylight coming from above.[c] 22When you reach it, you will grab it and get up on it. 23It will [try to] shake you off, but don't let it drop you down and don't breathe at it. 24When it has taken you up to the top, descend from it and when you walk on you will reach some bowls containing blood. 25When you reach them, you will empty one of the bowls. 26When you empty it, that's what here on earth is called afterglow.[d] 27When you walk on passing to the right side of those

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a. Ornament of the wooden visor.

b. Round vessel made of fresh grass (Jochelson's vocabulary).

c. Jochelson's free translation: "the sun's rays."

d. Red sky at dawn and sunset. Jochelson's free translation: "aurora borealis," but this is yuĝyan.

mang alix sitximadaa ukux̂tangin iliin aĝaaqalanax̂txin. [28]Udaan tanam kugan amayangin Qaankun Sdangin iiltadan ax̂takun. [29]Waagan txin aygaxtxumin, ataqan tayaĝum angunagan sitxim-adaa ukux̂tagan[a] ilaan aĝaaqalanax̂txin. [30]Amaya udaan tanam kugan Angalim-ikuu Awaasax̂ iiltadax̂ ax̂takux̂. [31]Amaan chaagamguuĝigan adaa axsix txin aygaxtxumin, tayaĝun ilalimang alix sitximadaa ukux̂tangin iliin aĝaaqalanax̂txin. [32]Amayangin udaan tanam kugan Atxidam Tamingin iiltadan ax̂takun. [33]Amakun tayaĝun iliin txin aygaxtxumin, tayaĝun ilakiimdin ikulax̂tangin iliin aĝaamin aĝnax̂txin. [34]Amayangin udaan tanam kugan Itx̂ayax iiltadan ax̂takun. [35]Ingaagan txin aygaxsix, aygaxsix amamaligumin, uyung Tugidam ulaa amaya uumin aĝnax̂txin. [36]Taĝa amaya agacha inax̂ imin aguuĝan aĝnax̂. [37]Taĝa amaya-ngaan ting iqalĝiimin aĝiiqaan. [38]Taĝa amaan ulam nagan ukux̂taaĝalinatxin chaan ngiin ayugniidalilagaax̂txin. [39]Taamanulugaan ulam qalan kaalam imguĝaĝii ukux̂taqalikuun, chaan ngaan ayugniidalilagaax̂txin." [40]Wakun laam-aan ix̂talix inatiigusalix, asx̂akux̂ awa.

[41]Anaan asx̂aangan, ingaagan txin aygaxsix, qaankun angalin aygagikum, aman angalim akaagan aqadagan[b] ilaan aĝakux̂ awa. [42]Ilaan aĝaagiim, amakun igiim iĝaqan maasalix, [txin] takachx̂ilagaaĝan masix sulix, kugan akaaĝaqadaagiim, kugan anĝinaaĝlakakan, ngaan txin angaasachx̂iqalikuu awa.

[43]Txin akaaĝaasaangan, kugaan kimsxan-aan,[c] txin aygaxtikuu[n]-aan, kalukam aamax itangin iliin aĝaagiim, ataqan kalukax̂ iliin yukuu awa. [44]Wan kalukax̂[d] yunaam aamga amaatxaa agikux̂ ukux̂talix, kayux waya sakaan tanam kugan x̂aniĝilix iiltadax̂ ax̂takux̂ anuxtaasalix, ilaan txin aygaxtikux̂ awa.

[44b]Amakun anaam igiim ix̂taqangin usungin ukux̂talix, ilangin axtalix, aman anaam uyugan Tugidam ulaa ukux̂ awa. [45]Wangun inaqaadaam alix umatalix̂taagiim, qakuun ulam qalan kaalam imguĝaĝii ukux̂tanaam-aan txin ayugnilix, chililix umaasalikuun, ilaan qignax̂ lilix, isix, sigaquudaan qangasangan, angayax̂ chachikux̂ awa.

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[a] Ms. ukuxtáa.

[b] Ms. aqadáa.

[c] In ms. changed to kimsxá-ñan (kimsxaangan).

[d] Ms. kalúkam.

bowls, you come to three men standing in a row looking down. [28]Here on earth they are called the Three Stars.[a] [29]When you walk on ahead from there, you will be coming to a large man looking down. [30]That's the one called here on earth the Evening Star.[b] [31]When you walk on passing on his right side, you come to a group of men looking down. [32]Those are the ones called here on earth the Bundles of Codfish.[c] [33]When you leave those men, you will come to some men facing away from each other. [34]Those are the ones called here on earth the Caribou.[d] [35]When you walk away from there and walk for a while, you will reach the house of my brother the Moon. [36]That will be the end [of the journey] for you. [37]You should give him my greetings. [38]But whatever you look at inside that house, don't let your hand touch it. [39]Especially a rough grass mat that you will see rolled up in the inner part of the house, don't let your hand touch it." [40]As soon as she finished saying this to her son, she died.

[41]When his mother died, he walked on from there and after walking three days he came to the daylight coming from above. [42]Having come to it, he did as he had been told, grabbing it so that it would not let him fall off, and, having gotten up on it, trying not to breathe on it, he let it pull him up.

[43]When it had pulled him up, he got off of it, and when he walked away he came to the bowls containing blood and emptied one of them. [44]He saw that the blood from the bowl he emptied ran far away, and, thinking that this is what is called down there on earth afterglow, he walked on away from it.

[44]Seeing all those things that her mother had told him about and passing by them, he reached the house of his mother's brother the Moon. [45]After he had been in there for a while all alone, he approached the grass mat that he saw rolled up in the inner part of the house, and unrolled it, but when a fire appeared and came out of it

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[a] Orion.

[b] Venus; lit. working with the turn of daylight.

[c] Pleiades.

[d] Ursa Major.

46Waya sakaan achigan[a] angaligan ilan aĝadax̂ iiltadax̂ ax̂takux̂ ukux̂taqalikuu awa.

47Amaan ulam nagan inaqaadaam alikux̂,[b] angalix̂ ikukuĝ-aan, aman amiin Tugidax̂ iliim ukaaĝakux̂ ukuugiim, ngaan tunukux̂ awa. 48"Aman ungiin imin iqaĝinax̂."

49"Ingaya umning ax̂takux̂txin hi?"

50"Aang."

51"Maakax̂txin max̂taltxin. 52Kayuĝiqadalting, isxanaming aĝaamin mataltxin. 53Qigaan aĝadĝim ilaan akaaĝadanagan ilaan akaaĝanaax̂sxaa kayuuĝnaasaadadalix, sakakun kikagnan, sitxin qusangin agaqangin kayuuĝnadakun. 54Uknungun[c] uknaya ulax̂ akux̂. 55Uknaan ulam nagan tugidam ulaasaaĝingin, angangin, iqiidgungin, chimikangin malgakun. 56Amayangin usungin sux̂takin-iin aygagdaamin aqatxin. 57Wakun chux̂taqan chux̂tananing ukux̂tanatxin chux̂taamin aĝiix̂txin. 58Taĝa waya kayuĝiqadalting. 59Ukung ulting," 60iistakan ilaan asx̂akuu awa.

61Amiin asx̂aangan, chux̂taqangin kugaan iqisix, chulix aqadaagiim, kaalax̂ ngaan uxsx̂iisalix tanasix aqadaagiim, amakun igiim iĝaqan matalix, amaan ulam ilaan tugidam mataaĝin aqangin matalix sux̂talix aygagasadalix, tugidaĝalix anĝaĝidanaan ix̂talix iĝanayii, awan Tugidam umnii.

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a. Ms. acígun.
b. Ms. -kúu.
c. uknungn (syncopated) = uknangun.

and burned his face, he quickly covered it up. [46]He saw that that was the one called down there at daytime the Sun.[a]

[47]He stayed alone in the house until the daylight ended, when he saw his uncle the Moon come in to him, and said to him, [48]"Your sister sends you her greetings."

[49]"Are you my nephew then?"

[50]"Yes."

[51]"You have done what you ought to do. [52]I have lost my strength and you must take my place. [53]To try to go up from the northeast where the sun goes up is very hard, to pass over the filth and excrement down there. [54]A little way below here is a house. [55]In that house are [the clothes] for the new moon, the half moon, the waning moon and the full moon. [56]You will walk with all of those. [57]These clothes that you see me wearing you must wear. [58]Now I have no more strength. [59]I have reached my end," [60]he said, and died.

[61]When his uncle died, he removed his (the uncle's) clothes and put them on himself, wrapped him in a grass mat and buried him, and, doing as he had been told, using from that house the things that the Moon is supposed to have, he walked on and continued to live being the moon — he said, it is said, the Moon's nephew.

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[a] Jochelson's free translation: "This was the Sun who was resting while the Moon was walking the rounds."

Dictated by Isidor Solovyov, Unalaska, winter, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 56.

16

Kamgiligan

[1]Kamgiligan udaan tanam kugan ayagaĝinaax̂six, qayuqinalilix maalalix, ngaan tunuĝalix akaan Ayaĝin[a] qignagan ilaan itachx̂iqax̂ awa. [2]"Ayagam ugiĝigan ilan taaman aĝaamin aĝiix̂txin; [3]malakan ayagam ugiĝiganulux ilan aĝagumin, asx̂asxaamin aqax̂txin."

[4]Sakaaĝaagiim, ulam nagingin axtalix, anĝaĝinax̂ nagan aĝaaĝiin ilgalix, aygakalikux̂ awa. [5]Anĝaĝinam ugiĝigan ilan aĝaaĝan anuxtaaĝaliigiim, ayagaadam aqasaaĝuu iingun ukux̂taaqaltakuun, taangaaĝan aĝikux̂ ukuugiim, taangagan ilan aĝalix, ngaan txin inuchx̂ikux̂ awa. [6]Aman ayagaadax̂ taangaam ilan aanaĝiidax̂ idĝutikuun maasalix, akaaĝanaax̂chx̂iiĝalilix, qakuudan aĝachx̂ikux̂ awa. [7]Aman ayagaadax̂ tayaĝux̂ aqatalakaĝim, idmaĝiqalikux̂ awa.

[8]Wan idmaan ukuchx̂isxaa ayaĝiisaam ilaan agunaax̂six, agulix, tanam qachx̂ii amisix, sitxan aĝutikux̂ awa. [9]Aman aniqdum aĝusxanaa qidalix tunux̂taqalikux̂ awa. [10]"Wakun nung aĝudulanan nung amqiniisalakaqing-aan, taĝa waan tanam qachx̂an sitxan nung aĝu[du]lanan agatingin nung ituĝniisalting," iistalix qidaqadaagiim, Ayaĝin[b] angaa angalix akaaĝalix, amangun qignam ilan aĝakux̂ awa.

[11]Iingun ingamatadalikum, tataam Unangaanuuĝan ix̂taqaliiĝutaangan, ngaan tunulgakux̂ awa. [12]"Unangaanuumin ix̂talix Unangaanuqadaamin, txin asx̂atachx̂inax̂txin; [13]tataam maduukalakatxin hi?"

[13]"Aang, tataam maduukalakaĝning."

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[a] Ms. Ayáĝan.

[b] Ms. Ayáḡan.

16

Future Head[a]

1Future Head, trying to have a wife down on the earth, was annoying [the other spirits], so with these words he was allowed to go out from the fire on the top of Makushin, 2"You have to get inside a married woman, 3or else, if you get inside an unmarried woman, you will be killed."[b]

4Having come down, he started to walk around inside the houses looking for a woman to get inside of. 5He wanted to get inside a married woman, but when he saw a young woman, whom he had seen there before, about to drink water, he got into her water and had her take him into her mouth. 6The girl, having swallowed a little something with her water, tried in vain to get it up, and so let it go inside. 7The girl had not known a man but became pregnant.

8Out of shame for her pregnancy being visible, she tried to bear it [before her time], bore it, and tore off a piece of sod and hid it under it. 9The hidden child began to cry and said, 10"I am not angry at being hidden now, but I do resent being hidden here under the sod," he said, and, having stopped crying, he ascended the side of Makushin and, reaching the top, got into the fire there.

11When he had stayed there for some time and again started to talk about going to visit the Aleuts, it was said to him, 12"You talked about going to visit the Aleuts but when you did go, you had yourself killed; 13you are not going to do that again?"

13"No, I'm not going to do it again."

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[a] The spirit of the Makushin Volcano, Unalaska Island. See map 2.

[b] Jochelson's note: "In order to marry a human being the spirit had to be first born by a woman and grow up among human people."

14“Ayagam ugiĝigan ilan taaman aĝaamin aĝiix̂txin. 15Taĝa ayagaadam ugiĝiganulux ilan tataam aĝaadalilagaamin aĝiix̂txin. 16Maguminulux, usuun six̂ilgaqadagumin, qignam ilan ixsxaduukakux̂txin.”

17Igiim iĝanan tutaqadaagiim, akaagan aqaasaadaqalikux̂ awa. 18Sakaaĝaagiim, ayagaadam ugiĝiganulux ilan aĝaaĝan anuxtaaĝaliigiim, ayagam ugiĝii taangaaĝan maayuungan, uux̂sikaayux̂ txin isix, ngaan txin inuchx̂ikux̂ awa. 19Malix aman ayagax̂ sanĝutuu aqalix, malix aniqduĝilix akum,[a] aniqduu ngaan asaalax̂ alalgalix alix̂taangan, Kamgiligan ngaan asaalakux̂ awa.

20Malix aman aniqdux̂ angunaa aqalix, txin tayaĝux̂silix, Unangam madagan usuu madaqaliingan, ayagaadam aqasaaĝuu ngaan ayagaalakux̂ awa. 21Ayagalĝisxaagiim, wan tanadgusiin alakuu ngaan italakan, ingamatalix iingun anĝaĝiqalikux̂ awa.

22Ingamatadalinam, ayagaa sanĝutuu aqalix, lam aniqduĝanaa ngaan kuuĝatikuu awa. 23Malix laĝilix ingamataqalikux̂ awa. 24Saatimgigan qaalmiidaĝakux̂ tutaatuqadakan, ngaan igiqax̂siqalikuu awa. 25Igiqaan inasagiim, alanaaĝiix̂ta[x̂] ix̂takan, ngaan tunux̂taqalikuu awa. 26“Alam ludaĝiigusaayulux[b] agacha kanuuĝan ilan uĝuluuqilax̂ ingaya,” iistakan, ayuxchx̂ikuu awa.

27Iqaĝilix alan sinigingin axtalix amamalix̂takum, alam ludaĝiigusaganulux[c] ilaan aĝaagiim, chidaĝan txin anikasix, aman alax̂ chlax̂six umsukin akangun kumsiingan, umsugan ixchxikiin uĝululix, amangun aĝachx̂ikux̂ awa. 28Aagiim tanaanulix, tixsix, saatimgiim ilan ukaaĝalix, ngaan tunukux̂ awa. 29“Alax̂ kanuuĝan ilan uĝululix, ilaan tanaanukuqing.”

30“Magumin, qalakan kayux taangalakan txin quyuda!” 31Igiim iĝanan malix, ulaam adan uyaqadaagiim, txin quyukux̂ awa.

32Saĝaliiĝalikux̂, angalix̂ qagaagan[d] tatxalikuĝaan, saatimgigan achaan aĝakan, ngaan tunukuu awa. 33“Kamgiligan, hax̂six, qichx̂ux̂txin sulix ayugada.” 34Igiim iĝanan malix, awaagan ax̂txadaagiim, txin ax̂salix, ax̂saan inatxadaagiim, ayuxsix, aman alax̂ ilan uĝululaaĝanaam adan uyalix̂takum, udan alax̂ uĝululaaĝanaan uda asx̂ax̂-

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a. Ms. akúu.
b. Or: ludaaĝiigusaayulux.
c. Or: ludaaĝiigusaganulux.
d. Ms. qadágan.

14“By all means get inside a married woman. 15But do not get inside an unmarried girl again. 16Or else you will be completely smashed up and then burnt in the fire.”

17Having heard what he was told, he started at ease to come down from there. 18Having gotten down, he wanted to get inside an unmarried girl, but when a married woman was ready to drink, he made himself into dust and had her take him into her mouth. 19So the woman became pregnant and had a child, but they were at a loss what to call the child until they called it Future Head.

20And when the child grew big, became a man and began to do everything an Aleut does, he was married to a young girl. 21After he had gotten a wife, he lived there providing his village with all it needed.

22After some time his wife became pregnant and bore him a boy child. 23So now he had a son. 24His father-in-law, no longer wanting to hear him made fun of,[a] began to make a lance for him. 25Having finished the lance, he told him to hunt whale and said to him, 26“Spear the very oldest whale[b] in the heart with this,” he said, and sent him out.

27He paddled along among the whales until he got to the very oldest whale,[b] stopped beside it, and when the whale dove and lifted up its flukes, he speared it at the base of its flukes and let it go [down] there. 28After that he headed toward land, landed, and went in to his father-in-law and said to him, 29“I am coming back from spearing a whale in its heart.”

30“If so, go to bed without eating or drinking!” 31Doing what he was told, he went to his house and went to bed,

32While he was still asleep, when the day began to break from the east, his father-in-law got to his door and said to him, 33“Future Head, get up, take your ropes and go out in your boat.” 34Doing what he was told, he got up, dressed himself,[c] and after finishing dressing set out in his boat toward the place where he had speared the whale

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a. For being an insufficient provider.

b. Lit. a whale having absolutely no older (than itself). Alternative reading: a whale which is not the oldest one (Marsh), viz. in order to preserve the whales (Moses L. Dirks 1987).

c. And/or made preparations for going out in his baidarka.

talix anikax̂takux̂ [ukux̂talix], awaan [ilan] aĝalix, qichx̂ux̂txin daĝan achitxadaagiim, igiim iqaĝidusalix, iqaĝiisalix, tachin[g] aĝadax̂ ayuqaan akaaĝax̂taadaĝulug-aan, tanadgusiim chuqan tigusakux̂ awa.

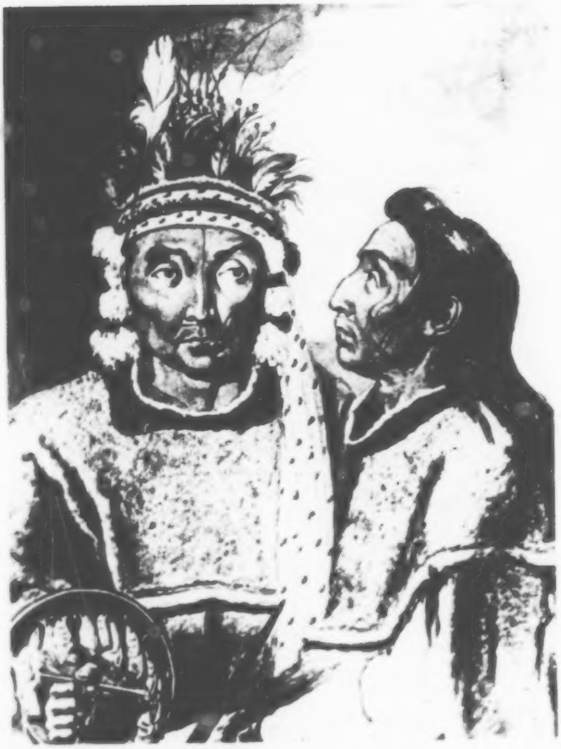
[35]Wan tanadgusiin alaĝichx̂ilix, malix waan saatimgiim tanaa alax̂ ngaan ataqaasalix txin agumadanaan ix̂talix iĝanayii.

the day before, and, seeing that the whale he had speared was floating there dead, he came to it, tied his ropes onto it, paddled away with it, and paddled back and landed with it below his village before the sun had risen at all high.

35 He had his village cut the whale, and he continued to provide the settlement of his father-in-law with one whale at a time — he said, it is said.

Makushin Volcano, *Ayaĝin*. Photo by Chris Nye, University of Alaska Geophysical Institute.

Kupreanof Peninsula, looking west. Steven Reid Capps Papers (acc. #83-149-3064) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.



The "Toion of Kodiak, baptized Martin" from a painting by Mikhail Tikhanov, 1818. Original painting in the Museum of Academy of Arts, Leningrad. Photo courtesy of Richard Pierce, History Department, UAF.

Shishaldin Volcano, *Aĝayadan*. Photo by John Davies, University of Alaska Geophysical Institute.

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Dictated by Isidor Solovyov, Unalaska, winter, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 70.

17

Angalix̂ Aĝinax̂

1Qigalĝan tayaĝukix Angalix̂ Aĝinax̂ kingiin Alaxsxix̂[a] Laladanax̂ asix Kanaaĝim tanangin ux̂taax̂kin ix̂talix, adadix qayuqitadaqalikux awa. 2Kanaaĝim tanangin ux̂taaĝin ix̂talix amaanunan waaĝadalakaĝin-iin, wakux ix̂talinakix igiim tuuyunix̂taasalix, tuuyulix anĝaĝiqalikux̂ awa.

3Ukuĝaatikix, anĝaĝiisanakix, kayux chiklagasanakix kum ix̂tanadix maakanax̂ liidakix aqakux ukux̂taagiim, laam ludaaĝigan Angalix̂[b] Aĝinam-aan iqax̂silix, iqaa ngaan knachilix, txin ukunikux̂ awa. 4Ingan qilax̂ laam kinguuĝigan Alaxsxix̂[c] Laladanam-aan iqax̂silix txin ukunikux̂ awa.

5Ingan qilax̂, angalix̂ aqaaĝan[d] kadaan, tanam qayanagan kangan akaaĝaqadaagiim, masxiniin tayaĝulimaqatxin txin masix, txin qikumax̂silix, angalim angaa aĝitikux̂ awa. 6Angalim angaa aĝitxadaagiim, Akutanam angaa aĝisix, Ayaĝin angaa aĝisix, qignagan tukugan sakiigan uĝux̂ ichagasaa ingaagan suqadaagiim, uxsx̂ilix, laam ludaaĝigan inqiiluĝan agalan aĝikux̂ awa.

7Ingaagan qagaanulix, Iisan kangan akaaĝalix, naaĝix̂ Unimgim[e] angaa aĝisix, Aĝayadan[f] angaa aĝisix, qugagan sakiigan uĝux̂ ichagasaa sulix, uxsx̂ilix aqadaagiim, laam kinguuĝigan, Alaxsxix̂ Laladanam inqiiluĝan agalan igniqadaagiim, ingaagan angalix, sakin chulix

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a. Ms. Aláxsix̂, so also below until 38.
b. Ms. Añálim.
c. Ms. Aláxsim.
d. Ms. aqágan.
e. Ms. Unímax.
f. So G. Marsh 1952; ms. Agayádan.

17

Daylight Lifter

[1]Two men from Tigalda Island, Daylight Lifter and his younger brother Mainland Slayer, began to bother their parents by saying that they were going to visit the land of the Koniags. [2]Since those who had gone to visit the land of the Koniags had never come back, [their father] was distressed by what they kept saying, and stayed silent.

[3]Seeing them look, behave and move as if they were capable of doing what they were saying, he made a baidarka for his older son Daylight Lifter and spent the night putting the cover on it. [4]The next morning he made a baidarka for his younger son Mainland Slayer, working until the night.

[5]The next morning, before the coming of the daylight, he got up on top of a high place and, doing as he did when he formerly fought people, tucked up his sleeves and lifted up the side of daylight.[a] [6]Having lifted up the side of daylight, he lifted up the side of Akutan [volcano] and the side of Makushin volcano, and, having taken from there a rib dripping with juice from the chief of its fire, he wrapped it up and put it behind the baidarka seat[b] of his older son.

[7]Going east from there he got up on top of Isanotski Peaks[c] and lifted up the side of western Unimak, the side of Shishaldin volcano, and, having taken a rib dripping with juice from its demon and wrapped it up, he put it behind the baidarka seat of his younger son, Mainland Slayer, and, having gone up from there and put on his parka, he sat down above them to see if he had made his sons equally strong.

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[a] Ms. "the half of the world".

[b] The grass mat or skin to sit on in the baidarka.

[c] West of False Pass (G. Marsh's identification). See map 2.

aqadaagiim, laam-ikin sanax̂ kayuusax̂tanaan ukux̂taaĝan, qusakin txin ungutikux̂ awa.

[8]Laam atuukix kayukix ikin sanaadaagusax̂ itakukin ukux̂taagiim, tataam sakin iqisix aqadaagiim, Akungan angaa aĝisix, Akutanam angaa aĝisix, qugagan tukugan sakiigan uĝux̂ ichagasaa suqadaagiim, uxsx̂ilix, laam ludaaĝigan inqiiluĝan agalan aĝiiĝutakux̂ awa. [9]Aqadaagiim sakin chulix, agisaan kangaqadaagiim, laam kayugan ikin sanatanakin ukux̂taqaliiĝutakux̂ awa.

[10]Laam ludaaĝii kayungin ludaaĝitakutxin ukux̂talix, txin kaangunilix, ingaagan laam ludaaĝigan ulagan adan txin aygaxsix, ulagan achaan aĝalix, ngaan tunukux̂ awa. [11]"Iĝaqaliqan machix̂ ulax̂takux̂."

[12]Angalix̂ Aĝinax̂ angalix̂ kuum aqachx̂idanaĝulux akum, angalix̂ kuum aqachx̂itaku[x̂]txin ukux̂talix, dakin uligdalix ax̂six, kingiim [ulagan] adan uyalix, ulagan achaan aĝalix, ngaan tunukux̂ awa. [13]"Iĝaqan machix̂ ulax̂talix iĝakux̂."

[14]Sukadix suqadaamdix, iqamdix adan kimsix, txidix agiitalix iqamdix sukakix achitxadaamdix, sukagan unangakiin kumsix̂talix, kamagdaqalikux awa. [15]Ingaagan txidix ayga[x]six, adamdix ulagan ilan ukaaĝakux,[a] adagan luugiigamax agisix aqadaagiim, isx̂achaanguusim amaagan qaqaĝalinax̂ itaa, kayux igulalgaaĝalikum inadaayulux, atuugan-ikin atxax̂tikukix[b] awa. [16]"Wan tanam qayanaa Qiganamax imin kagaluusx̂iisalix, qagaadaan ax̂tam aalugan kuugusan, naadaan ax̂tam aalugan nagiigusan txin iqaĝisaqilaax̂txin."

[17]Ayugiiĝan aĝikux,[c] ayagaan asix qusakin txin ungutikukix[d] awa. [18]Angalix̂ Aĝinax̂ iqaan awaagan kumsilix, alaĝum ilan ikisix, nagan igitikux̂ awa. [19]Alaxsxix̂ Laladanax̂ amaan ludaam manangin ukux̂talix, iqaan awaagan sulix, alaĝum ilan ikisix, nagan igitikux̂ awa. [20]Angakiimdix aĝalix, txidix suqadaamdix, txidix sukiixsix, kangamludix achisix, txidix takachx̂ilix, txidix iqaĝitikux awa.

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a. Ms. -kukix.
b. Ms. -kux̂.
c. Ms. -kukix.
d. Ms. -kux̂.

8Seeing that he had made the strength of his sons exactly equal, he took off his parka again and lifted up the side of Akun Island and the side of Akutan Island, and, having taken a rib dripping with juice from the chief of its demon[s], he wrapped it up and put that too behind the baidarka seat of his older son. 9After that he put on his parka, went up on his observation hill and began again to see how much strength he had given his sons.

10Seeing that he had given his older son the greater strength, he was pleased and went to the house of his older son, came to the entrance and said to him, 11"The day has come for doing what was talked about."

12Daylight Lifter, who never let the daylight come upon him [still asleep] saw that he had let the daylight come upon him, rubbed his eyes, got up, went to his younger brother's house, came to the entrance and said to him, 13"It is said that the day has come for doing what was talked about."

14They took their spray skirts and went down to their baidarkas, helped each other fastening the skirts to the baidarkas, and, lifting [the baidarkas] by the skirts, began to shake them.[a] 15Leaving there, they went into their father's house, where their father spread out an embroidered grass rug[b] and prepared for both of them a provision sack that contained all kinds of food and was never emptied no matter what was taken out of it. 16"Getting astern of you this high land Qiganamax,[c] you should paddle right upon the swell in northeast wind, right inside[d] the swell in southwest wind."

17As they were about to leave, he sat down together with his wife above them. 18Daylight Lifter lifted up his baidarka, slid it into the sea and jumped into it. 19Mainland Slayer, seeing what his older brother did, took his baidarka, slid it into the sea and jumped into it. 20Getting alongside each other and taking hold of each other, each tied the other's spray skirt and fastened his hood, then, letting go of each other, they paddled out.

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[a] Presumably to check the fastening of the skirts.

[b] So Jochelson's ms. vocabulary; ms. "a real double grass mat".

[c] Ms. "the mountain Q".

[d] Ms. "sidewise to it (the wave)".

[21]Qagaaĝix̂ Iisan sitxa axsix, Gunan sadaa axsix, Qayam sadaa axsix, Chalum sadaa axsix, Tanĝim Adugan adangaa axsix, Qisxagan adangaa axsix, Qiganamax, aman igiim iĝaqaa uugiim, kingiin Alaxsxix̂ Laladanax̂ asix txin sulix, sukiigdix chiliqadaamdix, sigaadamdix ilaa qaasalix, taangam ilaa inulix aqadaamdix, txidix sukiixsix aqadaamax, qagaadaan ax̂tam kayux naadaan ax̂tam aalugan ikin mataaqadix iĝaqax̂ masix, txidix iqaĝitikux awa.

[22]Angalix̂ tanax̂ taaniidaqalikuĝ-aan, iqaĝilix amamalikux, Qangux̂ akuuĝaasaamdix, amaan kingiim-aan tunukux̂ awa. [23]"Maasamulugaan chugaligax̂ usiĝaakalix waya," iisaqadaagiim, chngatux̂ uĝalulix, angaan aĝalix, ugilix, usilix, amaagan iistalix atuung chngatux̂ usilix aqadaagiim, kingiim-aan kayux ngaan sanaagusax̂ usichx̂ilix aqadaagiim, txidix iqaĝitikux awa.

[24]Alaxsxim Yaĝan Yaagagan[a] Yaĝanagan-aan txidix iqaĝitikux awa. [25]Iqaĝilix amamatalikum, aman Yaagam Yaĝanagan aaliicha qumalix iĝaqaa aalu[x̂] liidachx̂ilix ukux̂taqalikux̂ awa. [26]Adan uyakix,[b] ilan tikadaamdix, iqadix kumdix ax̂six, Alaxsxim qudgan txidix aygaxtikux awa.

[27]Aygaxsix amamalix̂takux, yaagam chuchxa[n] ilaan aĝaqadaamdix, wangun ulasux̂silix, ulasudix inatxadaamdix, ax̂sx̂iisaaĝdix sulix, amaan yaagam adan txidix aygaxtikux awa. [28]Wan yaagax̂ ilaa aglagaax̂txidix iĝaqadix maasalix, adan uyax̂talix, ax̂sx̂ilix aqadaamdix, ulasumdix adan uyalix, chngatudix qakayaqalikux awa. [29]Chngatudix qakasamdix, atuukix alaalux chugax imdix agukux awa. [30]Ayagaĝiduukaax̂tadix aqatalakaĝix, awadix inasamdix, qungasix, txidix ukunikux awa.

[31]Angalix̂ aqaaĝan kadaan aman Angalix̂ Aĝinax̂ amakun igiim iĝaqan maaĝan itxadaagiim, angalix̂ aĝiyalix, aĝiyalix, aĝiyaaĝda-

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a. Ms. Yagan crossed out.
b. Ms. -lix.

21 Passing below Eastern Iisan,[a] outside Gunan,[a] outside Qayax̂,[b] outside Chalux̂, inside Long Island, inside Kaligagan Island,[c] upon reaching Qiganamax which he had been told of, he took hold of his younger brother Mainland Slayer and after untying each other's spray skirt strings they ate part of their food provisions and drank a little water, whereupon they tied each other's spray skirts and paddled along, doing as had been told them in respect to the swell in northeast wind and in southwest wind.

22 As daylight began to light up the land a little, they paddled until they got near Qangux̂,[d] and then he said to his younger brother, 23 "In any case,[e] now one could load in material for a fur parka,"[f] he said and speared a sea otter, got alongside it, flayed, loaded in the skin, and, going on like that, loaded in six sea otter [skins], and having had his younger brother load in an equal number, they paddled on.

24 They paddled to Tree Point of Mainland Point.[g] 25 Having paddled for a while, he began to see — thinking that it was like a swell[h] — the landing beach at Tree Point which had been said to be white. 26 They went to it and landed there, and, putting their baidarkas on their [shoulders], they walked inland along the Mainland.

27 Having walked for a while, they came to a standing tree, made a shelter there, and, having finished their shelter, they took what they intended to give as offerings and walked toward the tree. 28 They had been told not to go past that tree, so they went to it and gave it their offerings, whereupon they went back to their shelter and began to dry their sea otter skins. 29 Having dried the skins, they made two fur parkas each. 30 They did not know whether they were going to marry, but they finished their work and in the evening gathered their things together.

31 Before the coming of daylight, Daylight Lifter went out to do what he had been told, tried and tried to lift up the daylight, but,

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a. Jochelson's note:. "A place on the island Tigalda". See map 2.

b. Jochelson's note:. "A place on Tigalda Island".

c. Near the east end of Tigalda Island (W. Tcheripanoff, Akutan 1983).

d. Jochelson's note:. "A place [probably islet] not far from the island Sanak".

e. Lit. for no reason; ms. "although not for a fixed need".

f. That is, for a woman's parka.

g. Kupreanof Point on Alaska Peninsula, the eastern border of the Aleut territory.

h. Ms. alulidacxilix "being on the height of a wave".

galilix,[a] qangulix, ilan ax̂lakan qilaagiim, ilan txin angamitikux̂ awa. [32]Slachxiisaadam ilan iingun angalilix aqadaagiim, txin quyuuĝan aĝiigiim, amaan yaagam[b] adan uyax̂talix, tataam ax̂sx̂ilix aqadaagiim, ulasuum adan uyalix, txin quyukux̂ awa.

[33]Ingan qilax̂ angalix̂ aqaaĝan kadaan, mataaqatxin iĝaqan matalakan umalaaĝanax̂ ax̂tanaan ax̂saasaagiim, sakin iqisix, saaqutiin igiim agachiidaasalix, angalix̂ aĝiyaaĝan-aan txin ayugniigusakuun, aqaniigiim, kingiin aĝisix, asix txin ax̂salix, ax̂sadix inasamdix, amaan yaagam adan uyalix, alaaĝ-iisalix ax̂sx̂ilix akukix, amaan yaagam tunuduukalix anugaqaganulux ikin tunukukix[c] awa. [34]"Aang, Kanaaĝim tanaa ux̂taaĝan ix̂talix, ingayangin kuming malakakin-iin tanadin udaqanginulux. [35]Malix ukudigalix amaltalix, chiilulix adadix uux̂txidix. [36]Amaagan chiilugumdix, ilang aglagaax̂txidix. [37]Waagan txidix ayĝatxumdix, udam qala ukuĝaganulux alan chx̂aasaa uuqilanax̂txidix. [38]Agumdix, amaan udam naaĝix̂ yaĝan kadaan akayulix, waan udam[d] utmaan aĝanaan anuxtagumin, kingiim[e] Alaxsxix̂ Laladanam-aan txin suchx̂iqadagumin, asx̂aanamin ilaa igulix aqadagumin, waan udam qakuunux̂tagan-aan chimx̂aasaamin aĝnax̂txin."

[39]Wan yaagax̂ igiim tunux̂taqadaangan, ilaan ayugikux̂ awa. [40]Ayuxsix, iqaĝilix, aman udax̂ igiim iĝalaaĝanagan naaĝix̂ yaĝan kadaan matakungin iĝalaaĝanax̂ ax̂takux̂ ukux̂talix, akayuqalikux̂ awa. [41]Waan udam utmaan aĝanaan anuxtaagiim, kingiim Alaxsxix̂ Laladanam-aan txin suchx̂iqadaagiim, agalikiigiim asx̂aanaam ilaadaa suqadaagiim, udan axtaaĝiim aslan-aan chimx̂aasakum, udan asla chimx̂anaam aslan alangin asx̂alalix chiĝanax̂ txin liidanagan naga axtalix, qakuunuqalikux̂ awa.

[42]"Ayx̂anax̂ sigaĝidax̂," iisaqadaagiim, alam aluuĝii uĝalulix, angaan aĝalix asx̂asix, kingiim Alaxsxix̂ Laladanam-aan txin suchx̂iqadaagiim, alam sitxan chaan changasix, kumsix̂talix, angtakix alaĝum-aan utalix aqadaagiim, awangun ignilix, qichx̂ux̂txin daĝan achisix aqadaagiim, iikuugusan liidan kayux kingiin machx̂ilix aqadaagiim, aladix aguxsix udax̂ qakuunuqalikux awa.

a. Ms. aĝiyagdaqal̂lix.
b. Ms. yágax̂.
c. Ms. -kux̂.
d. Ms. údax̂.
e. Ms. kiñlin.

being unable to, went back inside and without getting up lay down there the whole morning. 32Having passed the day there in very fine weather, when he was about to go to bed he went to the tree, gave it offerings again, and then went back to his shelter and went to bed.

33The next morning, before the coming of daylight, realizing that he had not done on the preceding morning as he had been told to do, he took off his parka, leaving on only his breechclout, and as soon as he started his effort to lift up the daylight he made it come, whereupon he got his younger brother up, and when they had finished making their preparations for the journey they went to the tree and when they had given it their offering for the last time, the tree, which it was not thought would speak, said to them, 34"That's right, those who said they would visit the Koniag land but did not do for me what you did, never got back to their homes. 35So go with good luck over there and return to your father. 36When you return from there, do not go past me. 37When you set forth from here you will reach a bay with an invisible bottom and full of whales. 38Then, crossing over from the tip of the western point of the bay, when you think that you have come to the middle of the bay, you shall let your younger brother Mainland Slayer hold you, and take out a piece of your dead-man's fat and splash it in the bay toward its head."

39When the tree had finished talking to him, he set forth. 40Setting forth and paddling along, he saw that the bay he had been told about was as reported from the tip of its western point, and started crossing over. 41When he thought that he had come to the middle of the bay, he had his younger brother Mainland Slayer hold him, took out a small piece of dead-man's fat from behind himself, and when he splashed it along where he was to pass, the area he splashed became like a river of dead whales, within which he passed on his way toward the interior of the bay.

42"A traveler has food supplies," he said and speared a middle-sized whale, got alongside it, killed it, and, letting his younger brother Mainland Slayer hold him, thrust his arm under the whale and lifted it up, and as both ends of it reached the sea (still were in the sea), he set it down, fastened his lines to it, and, having had his younger brother do exactly the same thing, they paddled into the bay towing their whales.

[43]"Ax! Sigaadax̂ ukux̂tachx̂isxaakalakan waya," iisaqadaagiim, alax̂ agugnaan kimnilix, kayux amaan kingiim alaa iikuugusan maasalix aqadaagiim, txidix iqaĝisix, iqaĝilix amamatalikum, alaĝum achidan tanadgusix̂ ukux̂taqaliigiim, kingiim-aan alalix, akuuĝaguum ix̂taduukanatxin ngaan ix̂takan aqadaagiim, tigiiĝan asix txin iqaĝitikux̂ awa.

[44]Tigiiĝan maayukum, atuung tayaĝum atuung laaqudax̂ kitamdin kayux chamdin ilan tamigdax̂tangin igiim sakaaĝakun ukuugiim, ngiin tunukux̂ awa. [45]"Angalix̂ Aĝinax̂ iiltadang waya, Alaxsxix̂ Laladanax̂[a] iiltadax̂[b] waya. [46]Aniqdux̂ iĝakun tutakin-iin txin aguqatxin qanglaxtadax̂ ax̂takuĝ-aan, umakun taĝa kayuĝiqadalix waya. [47]Ilan ukuĝaliiĝiim ilan ax̂sxaakaqax̂ liidalix waaĝalix waya."

[48]Wakun ix̂takux̂,[c] adan iglux̂sxalix, chiidgiidax̂ akiitax̂ alaĝux̂ ukuĝ-aan, iqakix ulgalix, aqadguusikix ilikiin sulgalix, taamĝaaĝigan awangakin changasxalix, sukiixkix kukiin chililgalix, unamaagan unangakiin sulgalix, aygaxtulakum, wan cham unamaagim-aan sux̂taalanaa uluĝiin chx̂atanax̂ liidax̂takux̂ ukux̂taqalikux̂ awa.

[49]Akuunuulalix̂takum, achinaan tutaagiim, tunukux̂ awa. [50]"Aa, ayx̂anax̂ sigaadaĝidax̂ waya," iisaangan, ngiin atxiilaqadaangan, amaan sigaadagan adan udagalgalix, qichx̂uĝingin daĝaan iqisxaqadaangan, qaankun aalalix kumsiĝalix, akuunuulalix, tanam qudgan ax̂sxaqadaangan, ikin sakaanulgalix aqadaangkin, akuunuulalix, saduuĝix̂ tanadgusim adangan aĝaalalix, aluuĝix̂ tanadgusim silan ignilgaqadaangan, unĝigan sitxakiin kumsilgalix, iqagan ilkiin igulgalix, iqagan chidaĝikin ungutachx̂isxaqadaangkin, alaĝum achidan tanadgusigan ilaan tanĝaaĝim igluqangin, aluuĝix̂ tanadgusim ilaan itx̂aygim igluqangin ingaaĝaalaqadaangin, ulasux̂ ikin agulgalix, ilan ax̂chx̂isxaqadaangkin, ilkiin angalgakux awa.

[51]Amaatxax̂ agulgalakaĝ-aan, achuuĝix̂ tanadgusim ilaan kalukam ichaĝii adaam aqaalakux̂ ukux̂taqaliigiim, kingiim-aan tunukux̂

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a. Ms. -n.
b. Ms. -n.
c. Ms. -kúu.

43"Ah! The food supplies should not be shown," he said and let the whale he was towing sink, and, having done the same to his younger brother's whale, they paddled along, and, having paddled along until he saw a village on the shore, he looked around to his younger brother to tell him what he was going to say when he got ashore, and both paddled in to land.

44As he was preparing to land, he saw six men with six fur seal anklets and bracelets coming down to the shore toward him and said to them, 45"I am Daylight Lifter, he is called Mainland Slayer. 46A child may be curious about what it hears being said when it grows up, but now we[a] have become weak. 47We have come like one who should be put in a place where he could be seen."

48When he said that, they waded out to him up to their knees in the sea and, reaching their baidarkas, took their paddles away from them, fastened a grip around the cross-strap,[b] untied the strings of their baidarka skirts, and, grasping them by the gunwales, carried them [toward land],[c] and he saw that the hand holding the gunwale seemed to fill his hatch.

49When he was brought ashore and felt that he stopped, he said, 50"Ah, a traveler has food supplies," he said, and then they stopped [carrying] him, went out in the sea to his food supply, removed his lines from it, and three men lifted it and carried it ashore and set it on the ground, whereupon people came down to the shore to them and carried them up the beach to the outer village, and, having put them down in front of the middle village, they lifted them out of their baidarkas by their armpits and had them sit beside their baidarkas, and from the village at the seashore were brought bear skins, from the middle village caribou skins, a shelter was made for them, and when they had been placed in it, the people left them and ascended [to their villages].

51After a short time he saw that a bowl with food was brought to him from the lower village and said to his younger brother, 52"Let

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a. Lit. these ones (invisible, referring to feeling); ms. "so they did" (umakun taken as a verb form). Jochelson's note: "This he said of himself".

b. The spear pocket on the baidarka deck.

c. Lit. (he) was walked off with. They carried (rather than pulled) the baidarka with the man in it.

awa. [52]"Unan kalukam aqaalaraa qatxuĝdamin agachan-aan qachx̂iix̂[txin] ingaya." [53]Aman kalukax̂ ukaaĝaalaangan, saam sitxakiin chaan chiyalix, sulix, chuqaam aĝikux̂ awa. [54]Tanĝaaĝim ulugan qangasaaĝungin ax̂takun, qalakaĝdix, qatxuĝdamdix ilan itxiidgukix inasix, tayaĝugan-aan aĝikukix awa.

[55]Aluuĝix̂ tanadgusim ilaan kalukam ingamataagusaa igiim aqaalakux̂ ukuugiim, amakun kingiim-aan idaaqaltanatxin ngaan ikux̂ awa. [56]Igiim qakaaĝaalaangan, saam sitxakiin chaan chiyalix, sulix, chuqaam igniqadaagiim, kugan madalaaĝanatxin maasakan, inasxan, tayaĝugan-aan aĝiiĝutakuu awa.

[57]Ingamatalix iingun aaĝaliigiim, kingiim-aan tunukux̂ awa. [58]"Isx̂achaanguusing amayux taangadgusining nung qanguusada." [59]Igiim qanguulaangan, igulalix, kingiin asix qaasalix, taangalix aqadaamdix, txidix quyukux awa.

[60]Ingan qilax̂ anĝaĝiidalix̂ ukux̂talakan angalilix, matalix txidix ukunikux awa. [61]Qaxchikaayux̂ aqaangan, ulasudix slum imugan-aan amnixtaasaqadaamdix, iqa[m]dix adikin uyalix, awaagan kumsilix, sakaanuusalix, anaagulumaan iqam waaĝanagan matadangin ikin matxadaamax, ulasux̂silix, ulasudix naga qiigalix aqadaamax, txidix quyukux awa.

[62]Ingan qilax̂ ulasumdix ilan alix ingamtalix̂takux, Kanaaĝim suganĝa aqakux̂ ukux̂taqaliigiim, kingiim-aan tunukux̂ awa. [63]"Awan aqanax̂ asx̂ayax̂talakan chamigaadada." [63b]Alaxsxix̂ Laladanax̂ igiim iĝanan malix slaaĝaqadaagiim, aman Kanaaĝim suganĝa asx̂ayax̂talakaĝiin chamixsix, agalĝan ilaan aamax qakaaĝachx̂iigiim, igiim atxiisalix, ulagan adan angachx̂iqadaagiim, ulasuum ilan qangulix, sakin chulix, txin ingamtikux̂ awa.

[64]Angalix̂ ikulix, qaxchikaayux̂ aqaangan, slaaĝaqadaagiim, masxiniin tayaĝulimaĝiiĝan aqatxin igiim iĝaqangin txin masix aqadaagiim, angalim angaa aĝiyalix, aĝisix aqadaagiim, kingiin asix txin aygaxtikux̂ awa.

[65]Aygaxsix, achuuĝix̂ tanadgusix̂ ulix, ulam kangan aĝalix, ulam

your bosom[a] eat (take in) that bowl they are bringing." [53]When the bowl was brought in, he stretched out his arm from under his parka, took it and put it at his feet. [54]It seemed to be pieces of bear meat that had just been boiled, so they did not eat them but dropped all of them into their bosom and gave [the bowl] back to the man.

[55]Seeing a bowl of exactly the same kind being brought to him from the middle village, he said to his younger brother what he had said to him before. [56]When it was brought to him, he stretched out his arm from under his parka, took it and put it at his feet, and then did to it, all of it, what he had done before and gave it back to the man.

[57]Having been sitting there like that for a while, he said to his younger brother, [58]"Take my provision bag and my water bags."[b] [59]When it was brought in to him, he took [the food] out [of the bag], had a meal and drank water together with his younger brother, and after that they went to bed.

[60]The next day, from morning to evening, they did not see anybody, so they went to bed. [61]When darkness came, they scattered [the pieces of] their shelter in all directions and went to their baidarkas, lifted them up and carried them down to the shore, and then only handled them as an arriving baidarka [man] would do, made a hut, covered the inside of it with grass, and went to bed.

[62]The next morning, while they were still in their hut, he saw a young Koniag man coming and said to his younger brother, [63]"Beat a little the one coming there, without trying to kill him." [63a]Mainland Slayer, doing what he was told, went out and, without trying to kill him, beat the yound Koniag so that blood came out of his mouth, but then stopped and, having let him go up to his house again, he entered his hut, put on his parka and remained that way.

[64]In the evening, when darkness came, he went out and, having got ready to do as he had been told to do when he was going to fight people, he tried to lift up the side of daylight, lifted it up, and then set out walking together with his younger brother.

[65]He walked to the lower village, got up on top of the house[c] and

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a. Inside the front of the parka (G. Marsh); Jochelson's note: "qatxuĝdax̂ is such a utensil, which nobody can see and into which food supplies were put".

b. Made of seal or sea lion stomach (Jochelson's vocabulary).

c. Communal house, housing the people of the village.

naga ukux̂taqalikux̂ awa. [66]Tayaĝum ayagaĝiisalaaĝanatxin matalix saĝaa ukux̂talix aqadaagiim, aluuĝix̂ tanadgusim-aan txin aygaxsix, amaaĝalix, ulam kangan akaaĝalix, ukaadaa ukux̂taqaliiĝutakux̂ awa. [67]Tayaĝun ayagamdin-iin chaasalaaĝanadin matalix saĝangin ukux̂taqaliigiim, iĝaqan ilaam aĝataqalikux̂ awa. [68]Awaya agumatalix kalagam asx̂asxaa liidadan iiltadan anuxtaasaqalikungin awa. [69]Ingaagan qusaaĝix̂ tanadgusim-aan txin aygaxsix, amaaĝalix, ulam kangan akaaĝakum, ulam anĝaĝingin saĝaqadax̂takun tusagiim, txin manilakan, kduxtxin tutalgaax̂tan mayax̂talix, ingaagan kimsix, ulasuun ulix, txin quyukux̂ awa.

[70]Angalix̂ aqaangan, ax̂six, ingamtalix̂takuĝaan, amakun tayaĝum txin amchigukin uniiĝnangin iliin qaankun tayaĝun aqalix ilaam ukaaĝaangin,[a] kingiim Alaxsxix̂ Laladanam-aan tunukux̂ awa. [71]"Dux̂taasix̂ ax̂tagalix̂ waya dux̂taasiĝiidalidax̂. [72]Isx̂achaanguusing ulux̂tang qagangagan linaa ngaan angaasalix nung qanguusada."

[73]Ilaam ukaaĝaalaangan, aman iqaam qagangagan linaa achikugan agitxadaagiim, isx̂achaanguusiin chililix, igulaaĝdagalikum, amaan isx̂achaanguuchan ichaa kinguunuqalilakax̂ awa. [74]Tayaĝum txin unangin dux̂taasix̂taqalikux̂ awa. [75]Wakun dux̂taasitxin qalikun-iin, tunukux̂ awa. [76]"Ayx̂anax̂ sigaadaĝidax̂ malix, sigaadaĝilix makuniin,[b] alix malgalix̂talix ingaya."

[77]Aalax tayaĝux isix, agitaasaa alam qutnguu iqisix, agitaasaa alam qulaningin[c] iqisix, ukaaĝaasalix, udaan linam kugan ignikux[d] awa. [78]Qanan alix daqaĝiqadanan anax̂ liidangin aqaangin, tunukux̂ awa, awan Angalix̂ Aĝinax̂. [79]"Awaya agumatalix asx̂asxangin qiĝunadanulux iiltakun tutakin-iin ting aguqaning maasakin, qanglaxtakin-iin gumaqaliqaning." [80]Tayaĝux̂ ama ayagaĝiisaqatxin matalix saĝadax̂ ax̂talaaĝanax̂ iistalix tunusaliiĝalikuĝ-aan, amakun qaankun tayaĝun ukaaĝalaaĝa[na]ngin tunulilakan ingaagan itikun awa.

[81]Uladin uqadaamdin, qaĝanaasax̂, alitxux̂ agulix angaliqadaamchi, angalikinga aqakuĝ-aan, Kanaaĝim suganĝa uyaqaĝiix̂ta[x̂]

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[a] Ms. ukaaĝaangan.

[b] So Unalaska 1987; or perhaps masxiniin; ms. jasxín, with period, the following clause being attributed to a different speaker.

[c] Ms. qulańigan.

[d] Ms. -kux̂.

looked inside. 66Having seen a man asleep as he would be after sexual intercourse, he went to the middle village, got up on top of the house and looked inside. 67Having seen the men asleep as they would be after handling their wives, he remembered what he had been told. 68That is the way they are said to be as easy to kill as a sculpin, he thought. 69From there he went to the upper village, got up on top of the house, but when he heard that the people in the house had stopped sleeping, he became uneasy and, trying to make his steps audible, went down from there and back to his hut and went to bed.

70When daylight came, he got up, and after a while three of the men who had met him on the beach the other day came in to him, and said to his younger brother Mainland Slayer, 71"Although a guest, one would even have guests. 72Bring in to me my provision bag together with the mat in the bow of my baidarka."

73When it had been brought in to him, he spread the mat from the bow of his baidarka out on the floor, untied his provision bag, and even though he took out many pieces of food, the content of the bag did not diminish. 74He began to entertain the men who had come to him. 75While his guests were eating, he said, 76"A traveler has food supplies, so we had food supplies, but there seems to be still more, you know."

77Two men went out, the one cutting off a whale shoulder, the other one whale briskets,[a] and brought them in and put them on the mat. 78When they had become as if unconsious from eating, he said, Daylight Lifter, 79"When I grew up I heard it being said that that is how they are easy to kill, so now I have become curious about them."[b] 80While he was telling about that man who apparently had been asleep the way he would be after sexual intercourse, the three men who had come in went out without speaking a single word.

81Having reached their house, they spent the day preparing a feast and a contest,[c] and in the evening a young Koniag man was sent

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a. Throat-folds.

b. That is, I am tempted to try to kill them.

c. Ms. "wrestling".

kimchx̂isxakux̂ awa. [82]"Akaltalix txidix uĝnasax̂txidix iĝakux̂txidix," iistalix sakaaĝakux̂.[a]

[83]"Aang, maalaaĝan ama," iistakix, itachx̂iqadaamdig-ikin, aman adamdix imdix qugaanguusx̂iisaqaa sulix, sadix iqisix, isxanalix, tagadaagusakix chulix, angaqalikux awa.

[84]Chaayam tugalgaa, qaĝanaasax̂ tutalix, ulam kangan akaaĝalix, qanguqalikux awa. [85]Angalix̂ Aĝinax̂ sakaaĝaagiim, qakuun ilan unguchiiqalaqaam adan daan aĝitikum, qakun ayagax̂ qaku, qakun liidakux̂ ilan asx̂aaqalaqaan ax̂talix an'giisaagiim, ax̂alix ngaan qakuunulix, awangaan imaĝulix, asix umchulix, angan txin ungutikux̂ awa. [86]Kingii iikuugusan malix, aman ayagax̂ awangaan imaĝulix, asix umchulix, angan txin ungutikux̂ awa.

[87]Ingamatalix aman ayagax̂ quchximdix ax̂talix unguchilix̂takugikin, analuĝim agalaan tayaĝum chugaamin qanglaĝux̂taa sakaaĝalix, chimalum usuu chugaamilix, aalax tayaĝum chimiichikaadakix aguqadaagiim, akuunuuĝan txin aygaxtikum, igiim̂ alax̂talix angadaam aalux̂tagalikux̂,[b] angadan aalulakakan[c] akungun aĝachx̂ikux̂ awa.

[88]Amamtaaqaltakuĝ-aan, tayaĝum ukuĝagan ukuĝadax̂ liidaayulux aqakum, angadaam aalux̂tagalikux̂,[d] angadan aalula[ka]kan, kayuĝix̂takux̂ ax̂saasaagiim, ayum qusaa qamaaĝan isangan, tayaĝuudguusiin achan adaan ilan ingukux̂ awa. [89]Sakaaĝalix, chimiim ilan tadaangan-aan, ingaan isxaam[e] ilaligan anqaqadaagiim, qaĝaduĝdalix, sakin iqisix, asx̂aanaam ilaa chaam ilan sulix, ilaa inulix aqadaagiim, ingaliligan ngaan qaĝadux̂sxan, iliiĝingin isilalgakux̂ ukux̂taqaliigiim, sakakux chimiim ilkin ngaan igisxan, tulakix chimgisxan, akan txin axchx̂iguun, kayux akan agdachx̂iqalikuu awa. [90]Aman asx̂aanaan agilĝigan ilan anuusakan, chugaamigan ilan

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a. Ms. -kuu.
b. Ms. -kúu.
c. Ms. alulalákan.
d. Ms. -kúu.
e. Ms. isxáan.

down to invite [them]. [82]"You are told to come up to warm yourself," he came down to say.

[83]"Yes, we'll do that," they said, and after having sent him out they took what their father had given them for magic protection, took off their parkas and, changing them, put on the newest ones, and started up [toward the village].

[84]Hearing the beating of drums and dancing,[a] they got on top of the house and began to enter. [85]When Daylight Lifter had come down [the ladder] and looked up[b] for a place to sit in there, he thought that he could die for a woman like the one [he saw] in there, danced in to her, put his arms around her, kissed her and sat down beside her. [86]His younger brother, doing the same thing, put his arms around the woman, kissed her and sat down beside her.

[87]While they were sitting there with the woman between them, a man carrying bone spikes on his shoulder came out on the floor from behind the ladder, put the spikes upright all over the floor, leaving only footsteps for two men to stand in, and when he started back to his place, he turned toward him (Daylight Lifter) and laughed in his face, but without laughing back at him he let him go back to his place.

[88]After a short while a man of incredible appearance[c] came and laughed in his (D. L.'s) face, but he did not laugh back, but, realizing that he was strong, when he was striding out over the partition pole,[d] he (D. L.) thrust his man-killing tool[e] into him from below. [89]When he came out on the floor and stepped into his footsteps, he (D. L.) stood up right there in his place, danced, took off his parka, took a piece of his dead-man's fat in his hand and put another piece in his mouth, and dancing there for him, when he saw that his entrails were cut [loose], he jumped out into his footsteps upon him, let his grip slide down his upper arms,[f] and whenever he lifted him (D. L.) up from the ground, he (D. L.) lifted him up too. [90]Throwing his dead-man's fat into his mouth,

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a. Ms. "feasting".

b. Lit. lifted up his eye.

c. Lit. a man whose appearance (was) not like any appearance; ms. "was rough and cruel".

d. A pole or fence making the bed (sitting place) in a sod house.

e. Perhaps the rib mentioned in sentence 6 or sentence 8.

f. Lit. wiping his upper arms; ms. "soothing"; Marsh's informant [A. E.] 1952: his grip slips.

anux̂taqadaagiim, aalax chugaamix ingaagan sulix, ilan ingukan, tayaĝuudguusiin ilaan igukan, amaagan iistalix ulax̂ anĝaĝiĝiidaagusaĝulux isix, txin ingamatikux̂ awa.

91Akuuĝalix, sakin chulix, ingamtalix̂takuĝ-aan, qakaaĝanax̂ alix, "Amakux dux̂taasix amangun aliku[x] hi?" iilaangan, aman ayagax̂ tunuux̂ta[x̂] chaangiqlux̂ ngaan adĝaalakum, "Waligan akux," iisakuĝ-aan, aman kyaĝanax̂ tunukux̂ awa. 92"Amakux dux̂taasix akaltalix txidix uĝnasax̂tax iĝakux."

93"Aang, maalaaĝan," iisaqadaagiim, kingiim-aan qichx̂uĝim angtangin suchx̂iqadaagiim, qakaan analuĝim ilan igitachx̂ilix, aman ayagax̂ unĝigan sitxaan qisatxadaagiim, amaan kingiim-aan aman ayagax̂ anuusalix aqadaagiim, agalaan amaan analuĝim ilan igisix, slaaĝalix, waan ayagam qichx̂uĝingin kugaan iqisix, gidaĝim akinan ungutáchx̂iqadaagiim, "Asx̂asxagun[g]ulux txin ukuuqalanaqing," ngaan iisaqadaagiim, ilaan txin aygaxsix, aygaxsmilix̂takum, tanadgusix̂ qaĝanaasalix anuxtalaaĝanax̂txin-aan, taamanulugaan qaĝanaasax̂ tutalix, ulam kangan akaaĝalix, qangulix, analuĝim utmaan aĝaagiim, malaaĝanatxinulux malix, qanglaxsix qakun ilan unguchiiqalaqaan ukukum, aman ayagax̂ ilan asx̂akan-aan amagnaan liidaĝulux, ayagachxisax̂ qaku, ingaligaagan ngaan ax̂alix, ngaan qakuunulix, ilaan aĝalix, awangaan imaĝulix, asix txin umchulix, chidaĝan txin ungutikux̂ awa. 94Kingii kayux iikuugusan malix, aman ayagax̂ awangaan imaĝulix, asix umchulix, angan txin ungutikux̂ awa.

95Saxtanax̂ malgalilaaĝanaĝ-aan, saxtanaĝulux axsxakuĝ-aan, tayaĝum chugaamin qanglaĝux̂taa sakaaĝalix, chimalum usuu chugaamilix, alaalux tayaĝum chimikix aguqadaagiim, akuunuuĝan txin aygaxtikum, igiim alax̂talix, angadaam aalux̂tagalikux̂,[a] angadan aalux̂tal[k]akan amangun aĝachx̂ikux̂ awa.

96Amangun aĝaagusakuĝ-aan, aman tayaĝux̂ asix asx̂akan-aan amagiiqaltanaam ilaan kayuĝix̂takux̂ ax̂saasaagiim, akuliligan ta-

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a. Ms. -kúu.

he threw him onto his bone spikes and then, taking two spikes from there, he thrust them into him and pulled his man-killing tool out of him, and, going on like that, he killed all the people in the house.[a]

91He went back to his place, put on his parka, and when after a while somebody came to the doorway and said, "Are the two guests still there?" he elbowed the woman to make her talk, and when she said, "They are right here," the messenger said, 92"The guests are told to come up and warm themselves."

93"Yes, we'll do that," he said, and, ordering his younger brother to grab the end[b] of a rope and jump up to the outside of the doorway, he tied the woman under her armpit[s], threw her to his brother, and jumped to the doorway after her, and, coming outside, he removed the rope from the woman, had her sit down in the lee of the wind screen and said to her, "If I'm not killed, I'll be seeing you," whereupon he went away from her, and, having walked for a while, if he had thought before that a village was celebrating, now he heard still more celebration,[c] got up on top of the house, and differently from the last time, when on his way in he got to the middle of the ladder and with curiosity looked for his sitting place in there, [he saw] a woman in there more beautiful than the woman he could have died for the last night, at once danced for her, and, having come in to her, put his arms around her, kissed her and sat down beside her. 94His younger brother, doing the same thing, put his arms around the woman, kissed her and sat down beside her.

95After a long time had passed,[d] after a short time had passed, a man carrying bone spikes on his shoulder came out on the floor, put the spikes upright all over the floor, made footsteps for two men, and when he started to go back to his place, he turned toward him (Daylight Lifter) and laughed in his face, but without laughing back at him he (D. L.) let him go back to his place.

96As soon as the man got there, realizing that he was stronger than the man he had had mortal combat with the night before, he (D.

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a. Lit. doing again, making the house into one having not even any person, he did like that. He did not kill the woman, though.

b. Or: ends (qichłuġ- is used in the plural about one rope).

c. Dancing.

d. Lit. When there had still been a long time.

yaĝuudguusiin ilan ingukuu awa. 97Akuugan aqakum, igiim alax̂talix, angadaam aalux̂tagalikux̂,[a] angadan aalulkakan, chimiim ilkin tadaangan, ingaan isxaam ilaan anqaqadaagiim, qaĝaduĝdalix, sakin iqisix, samikaam ilaa chaam ilan sulix, ilaa agalĝiim ilan ax̂six, ingaligan ngaan igitxalikuu[b] awa. 98Iingun igisaĝalikux̂txin-aan, wan tayaĝux̂ kayungin kinguunulakax̂ ukux̂talix, angadan igitxalikux̂ awa. 99Kayungin ixsanax̂ liidaqaliingan, ilan sakaaĝakan, [c] tulakix akaagan chimgisxan,[d] asix txin sukuu[e] awa.

100Inix̂ txin axchx̂iguun, kuum maagusanangin maasadakan amamaasalikuun, uluu txin ayĝax̂six agix̂taa aqaqaliingan, aman agilĝiim ilan ax̂tanaan agilĝan-aan anuusakan,[f] kigusingin si[x]silakan, chaam ilakiin takaduukaa aqakux̂ tusagiim, akaagan chugaamigan ilan anux̂takan,[g] qaankun chugaamin ingaagan sulix, ilan ingukan,[h] tayaĝuudguusiin ilaan iguqaan ukumduchx̂ilix [akuĝaan], uyqiĝaadax̂ amangun ax̂takum tunux̂taqalikux̂ awa. 101"Ingan dux̂taasix̂ ingaya inaqaadaam ax̂talakan, ngaan atxilgaax̂ta[x̂]," iistaqalikum[i] tutalgalakan-aan, alitxux̂ txin atxiqalilakax̂[j] awa.

102Aman ulax̂ usuu inasix, ingaagan isxaam ilan akuuĝalix, sakin chulix, iingun txin ungutiigusakuĝ-aan,[k] qakaaĝanax̂ alix tunukux̂ awa. 103"Amakux dux̂taasix amangun akux hi?"

104Aman ayagax̂ tunuux̂ta[x̂] chaangiqluĝakum malix, tunukux̂ awa. 105"Aang, wangun akux."

106"Akaltalix txidix uĝnasax̂tax iĝakux."

107"Aang, maalaaĝan," iisaqadaagiim, kingiim-aan amakun qichx̂uĝim angtangin suchx̂ilix, analuĝim ilan igitachx̂ilix, aman ayagax̂

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a. Ms. -kúu.
b. Ms. ixitxalíkux̂.
c. Ms. saqaĝálix.
d. Ms. cimgísix.
e. Ms. súkux̂. Cf. sentence 117.
f. Ms. anuusaqáan.
g. Ms. anuxtálix.
h. Ms. iñúlix.
i. Ms. -kúu.
j. Ms. -lakáĝa.
k. Ms. iñaciigusákux-ñan.

L.) thrust his man-killing tool into him right there.[a] 97When he came out from there he turned toward him (D. L.) and laughed in his face, but he (D. L.) did not laugh back, and when he stepped into his footsteps, he stood up from his place, danced, took off his parka, took a piece of his ermine[b] in his hand, put another piece in his mouth, and started to jump[c] for him right there. 98Seeing that he was jumping there in vain, without the man's strength diminishing, he began to jump in front of him. 99When his strength seemed to give out, he went out on the floor to him, let his grip slide down his upper arms and wrestled with him.

100Whenever he lifted him (Daylight Lifter) up in the air, he (D. L.) did exactly the same thing to him until his body began to shake and his mouth remained open, whereupon he (D. L.) threw what he had in his mouth into the other one's mouth, broke his teeth, and when he felt that he would come loose from his arms, he threw him down onto his spikes, took three spikes from there and thrust them into him, and, having pulled out his man-killing tool, let the people have a puzzled look at it, and then a little old woman who was there said, 101"That guest is apparently not alone, so let us stop it,"[d] she said, but nobody listened to her and the contest did not stop.[e]

102He finished off that household altogether, went back up to his place, put on his parka, and as soon as he sat down there, somebody came to the doorway and said. 103"Are the guests there?"

104The woman, being elbowed to talk, said, 105"Yes, they are here."

106"They are being told to come up and warm themselves."

107"Yes, we'll do that," he said, and, ordering his younger brother to grab the end of a rope and jump to the doorway, tied the woman

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a. In the sitting area.

b. Ms. "charms".

c. Ms. "began to dance".

d. Ms. "do not touch him more".

e. Ms. "warriors did not cease to arrive".

unĝigan sitxikiin qisatxadaagiim, kingiim-aan anuusalix, ngaan suchx̂iqadaagiim, agalaan analuĝim ilan igisix, slaaĝalix, aman ayagax̂ qichx̂uĝin daĝaan iqitxadaagiim, gidaĝim akinan ungutachx̂isix, ngaan tunux̂taqalikux̂ awa. [108]“Asx̂asxagungulux txin uuqalanaqing,” ngaan iistaqadaagiim, ilaan txin aygaxtikuu awa.

[109]Amaligaagan tanadgusix asx̂asxig-ikin amagnaam ilakiin wan tanadgusix̂ ngaan aygagnaan qaĝanaasax̂takux̂ tutalix, sila akalikux̂ awa. [110]Aman ulax̂ kangaagiim, malakakin-iin asx̂akin-iin amagnatxin malix, akaligaagan qanglaxsix qakun ilan unguchiiqalaqaan ukukuun, “qakun ayagax̂ qaku, qakun liidakux̂ ilan asx̂aaqalaqang ax̂talix hi?” anuxtaasaqaliigiim, analuĝim kangaligaan amaan ayagam angadan ax̂alix, ngaan kimsix, sakaaĝaagiim, ax̂alix, ngaan qakuunulix, awangaan imaĝulix, asix umchulix, angan txin ungutikux̂, amaan kingigan maagusanangin makan-aan txin ingamatikuu awa.

[111]Iingun txin ungutiigusakuĝ-aan,[a] chugaamin qanglaĝux̂tax̂ kuuĝalix, sakaaĝalix, chimalum usuu chugaamilix, aalax tayaĝux chimikix aguqadaagiim, akuunulix amangun aĝaaqaltakum, algax̂ matangingulux maasalix qigdugnix̂talix amamaasaaqaltakuun, kuuĝaasalix, chugaamin angtangin ignikux̂ ukukuu awa. [112]Ingan algax̂ agaaĝix̂ angadaĝikix chmalugan angadaan, unaaĝix̂ angadaĝikix dagan chalugan angadakiin aĝax̂taa[b] iingun igiim ax̂sxakux̂ ukux̂talix ingamtalix̂takuĝ-aan, amakux aalax tayaĝum asx̂asaaĝanaam ilkiin tayaĝum kuuĝanaa, ukuĝanaa anĝaĝix̂ amasukum aqatanaayulux kuuĝakux̂ ukux̂taqaliigiim, kayuĝix̂takux̂ ax̂saasaagiim, achan adaan aalax tayaĝuudguusikin ilan ingukuu awa.

[113]Angadaam aalux̂tagalikux̂, angadan aalulakakan,[c] sakakux chimiim ilikin tadakux̂ ukuugiim-aan, ingaagan anqalix, sakin iqisix, samikax̂ chaam ilan sulix, ilaa agalĝiim ilan aqadaagiim, iingun ngaan igitxalikuu[d] awa. [114]Chakin igiim chiyax̂takux̂, ulam tuligan quchxingin ngaan agmixsxan, ngaan txin suchx̂ililakakan, kayungin inayaaĝdagaliqalikuu awa. [115]Maasakan iistakan amagasaqalikuu

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a. Ms. unaci-.
b. Ms. agáxtax
c. Ms. alulalákan.
d. Ms. -kux̂.

under her armpits, threw her to his brother, and, having had him take her, jumped to the doorway after her, and, coming outside, he took the woman loose from the rope, let her sit down in the lee of the wind screen and said to her, 108"If I'm not killed, I'll be seeing you," he said and went away from her.

109Then he heard the village he was going to, celebrating even more than the two villages [whose people] he had killed the nights before and proceeded toward it. 110After he had gotten up on the house, doing differently from what he did in his mortal combats the nights before, from right up there he looked with curiosity for his sitting place in there, and thinking, "The woman in there, is it one like that I'll be dying for?" from the very top of the ladder he danced before her, and, having come down, danced in to her, put his arms around her, kissed her and sat down beside her, and his younger brother did the same thing.

111As soon as he sat down there, he saw someone come out on the floor carrying bone spikes on his shoulder, put the spikes upright all over the floor, and, having made footsteps for two men go back up again, but after a short while he appeared with an animal he had made roar in an extraordinary way[a] and put it at the end of the spikes. 112While he was looking at that animal, with its upper canine teeth reaching down to its chin and its lower canine teeth reaching up to the corners of its eyes, being put there for him, he saw a man appearing who looked more inhuman[b] than the two men he had killed before, and, realizing that he (the man) was strong, he thrust his two man-killing tools into him from below.

113He laughed in his (Daylight Lifter's) face, but he (D. L) did not laugh back at him, and when he (D. L.) saw him step out into his footsteps, he (D. L.) stood up, took off his parka, and, having taken (a piece of) the ermine in his hand and put another piece into his mouth, he jumped upon him. 114When he stretched out his arms to him (D. L.), he (D. L.) swung him around again and again between the rafters[c] of the house and without letting him get a grip on him tried to exhaust

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a. Lit. doing (to it) what it was not like; ms. "forcing him to do what he is not willing to do" (as if the text had maatunangin).

b. Lit. being looked at one could not know whether he was a person.

c. Ms. "stair-notches".

awa. 116Ax̂tagalikuun, kayungin kinguununaa ukux̂talakakan ingamaasalix̂taagiim, ilan asx̂aaĝiim ilan adaam igiim qugaanguusx̂iisaqangin ilaam aĝasix, ilan igitikuu awa. 117Aqadaagiim tulakix chimgisxan, unĝigan sitxikix chimgisxan, asix txin sukuu awa. 118Inix̂ txin axchx̂iingan, igiim taĝaasaaĝan akan axchx̂ikuun, algagan chuqan anuusakanaan[a] txin agumatikuu awa. 119Aangun achixsagiim, sichin chugaamin suqadaagiim, ilan ingukan, tayaĝuudguusiin ilaan igukan, amaagan iistalix amaxsix, angalix̂ aqalix aqaliingan,[b] ilaam sakaaĝadalgaqadaagiim, amaan ayagam ilan akuuĝalix, chidaĝan txin ungutikux̂ awa.

120Txin ungusagiim, ayagam-aan tunukux̂ awa. 12“Amayalii[c] hi?”

122“Kuuguu, anĝaĝitalgaduukaax̂taan[d] aqataqalilakaqing. 123Aalax ayagax wakux tanadgusix lanamin tukukix txin anĝaĝitaduukaax̂ta[ki]x aqataqalilakaqing.

124Txin iisangan, isxagan ilan akuuĝaasaqadaagiim, ayagax̂takan,[e] kugan maduukanaam usungin maasaqadaagiim, kingiin agaliin ngaan axchx̂iqadaagiim,[f] amakun matakin-iin[g] amagnatxin txin maasalix,[h] ayagaasadix quchximdix ax̂six, txidix ungusix, ingamtalix̂takug-aan, ukan ulax̂ yaagiqalikux̂ tutalix ingamtalix̂takug-aan, anĝaĝix̂ qigaaĝalix, analuĝim ilan tadaaĝan maayux̂taaĝalilix, kitaan ingaagan adaam iisaqadaagiim, analuĝim chidaĝa ungaasaqadaagiim, tunukux̂ awa. 125“Amakux dux̂taasix amangun akux hi?”

126“Aang, wangun akux.”

127“Sadaltalix txidix uĝnasax̂tax iisada.”

128Ayagaasadix amangun aĝiisalix, Angalix̂ Aĝinax̂ itaangasix idanamulux, isix slaaĝakum, aalax ayagax iingun ax̂takux ukux̂taqalikux̂ awa. 129Ukux̂talix̂takukix, imdix ayagax̂taasagalix txidix masix, chux̂taqadix angatikux, agaluĝilix qakuuĝax̂tax̂takux,[i] kayux

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a. Ms. -káñan.

b. Ms. aqalinágan.

c. Ms. Amagalí.

d. Ms. -txin.

e. Ms. ayagaxtálix.

f. Ms. axcxitqadagím.

g. Ms. matakun-ñin.

h. Uncertain, ms. masákix.

i. Ms. -kux̂.

his strength, but in vain. 115Like that he went on with him during the night. 116When he saw that, nevertheless, his strength did not diminish, he remembered what his father had given him for magic protection in mortal combat and jumped onto him. 117Then he let his grip slide down his upper arms and under his armpits and wrestled with him. 118When he lifted him (D. L.) up in the air, he (D. L.) lifted him up to try him, and so threw him at the feet of his animal. 119Having felled him, he took four spikes and thrust them into him, and pulled his man-killing tool out of him, and he continued like that all the night, and when daylight came and nobody came out on the floor to him anymore, he went back up to the woman and sat down beside her.

120Having sat down, he said to the woman, 121"Is that all?"

122"No, I don't know whether you will be allowed to live. 123I don't know whether the two women, the chiefs of these two villages you have slain, will allow you to live."

124When she said that to him, he got back up in her bed with her, had her as a wife, and having done to her all he intended to do, he let his younger brother take his place after him, and as he had done the night before, they sat down with the woman they had taken for wife between them, and after a while they felt that the house they were sitting in began to sway, and a person came to the doorway, was about to step onto the ladder, but withdrew his[a] foot from there, and, having broken the edge of the doorway, said, 125"Are those two guests there?"

126"Yes, they are here."

127"Tell them to come out and warm themselves."

128Leaving the woman they had taken for a wife, Daylight Lifter, who usually did not go out first, went outside and saw that there were two women there. 129While he looked at them, they made themselves ready to be had as wives and lifted up their clothes, but when he saw

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[a] Or: her.

qakukux chisugan naga qaxchikaayux̂takux[a] ukux̂taqaliigiim, saaqutiin[b] iqilakaĝiin, iqinaan aadalix aqadaagiim, chaam ilan agix̂ sux̂tanaan chisugan-ikin anux̂talix, ngaan tumĝaasachx̂ilix, qaxam sinigan aĝalix txin agumatikux̂ awa.

130Amakux ayagax awaagan ax̂txadaamdix, amakux dux̂taasix imdix aygaxtusalix, aygaxsix amamalix̂takug-aan, aman ayagam ludaaĝii akaluĝim snangan aĝaqadaagiim, ataqam aslan iingun tadamaxsix ingamalix̂takum, anĝaĝim amnaĝuusaadaa agulix, igiim aygaxtusalix, aygaxsix amamalix̂takum, qignam chiĝanaĝanagan anĝaĝim qagnangin anuusagan[c] adaan liilalix, iingun anqaalakux̂ awa. 13Sulux aqakux̂ tutalix, ingamtaliiqaltakuĝ-aan, aalax kiiĝuusim txidix utxigumdix qignax̂ agudalix umax̂takux ukux̂talix, iingun anqax̂ta[qa]likux̂ awa.

132Amakux tayaĝum kyax̂sxanakix amaanulix, amakux kiiĝuusim quchxikix agiiĝan maayukux, tumĝaalalix, asx̂alix, kayux qagnakix, wakux qayam txidix utxilix qignam chiĝanaĝanaa anuchx̂inagan ilan qagnakix txidix qumasix amnax̂sxakux ukux̂taqalikux̂[d] awa. 133Amaagan iistalix tayaĝum amnaĝuu agulgalaaĝanagan usungin inasxakun ukux̂taqalikux̂ awa. 134"Taĝa, dux̂taasix, maaĝdix malganaa ukux̂taku[x̂txi]dix."

135Wakun iilakux, kitamdix qala asx̂aanalix, chamdix qala kayux iikuugusan maasalix, amaan asx̂aanamdix ilaa kayux inuqadaamdix, txidix aygaxtikux awa. 136Sulux aqakux̂ tutaqaliigiim, kingiim-aan alalix ngaan tunukux̂ awa. 137"Ingaligan achida; 138kuming malganan ukux̂taamin, mananing ukux̂talix ting asix maax̂[txin] ingaya."

139Amaan qayam adan aygaxsix, aygagnaam usugan ilan txin atxitalakan, aman qayax̂ asx̂aanaan ngaan amnixtaasalix, amakux kiiĝuusix quchxikin sigalix, anqalix txin agumatikuĝan, amakux kiiĝuusix, qignaĝilix aax̂txaliiĝutalaaĝanax, wangun anqax̂tanam qisiim qalan asx̂aanax̂ ax̂tanaa akuuĝaasalix, chuqakiimdix[e] sixsalix, awangun achigikux awa.

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a. Ms. -kux̂.
b. Ms. saqútxin.
c. Ms. anusáa.
d. Ms. -kúu.
e. = chuqikiimdix.

that they seemed to have teeth inside and that the interior of the vulva was dark, he did not take off his breechclout but [only] pretended to take it off, threw a round stone he held in his hand into her vulva to jam it, in that way penetrating the crunching thing.[a]

[130]When the two women got up from there, they led the two guests away, and while they were walking, the older woman went to the edge of the path, trampled there in one spot and gave birth to a large number of people, and led them on, and walking along, he was brought in sight of a river of fire floating with people's bones and was brought to a stand there. [131]He heard a rumble coming and after a while he saw two mountains that, whenever they knocked against each other, made fire, and stood there.

[132]He saw that when the two men who were ordered to go there were about to pass between the two mountains, they were trapped and killed, and that in the fire river that the mountains made flow by knocking against each other, their bones became white and floated along. [133]He saw this going on until all the numerous men that had been born were finished off. [134]"Now, guests, you see what you have to do."

[135]When that was said to them, they smeared the soles of their feet with dead-man's fat, likewise the palms of their hands, and also put some of their dead-man's fat in their mouths, and set out. [136]When he heard the rumble coming, he turned to his younger brother and said to him, [137]"Stop right there; [138]having seen what happens to me, do as you see me doing."

[139]Going toward that mountain, without making a halt anywhere on his way, he scattered his dead-man's fat on the mountain, and when he stretched out his arms between the two mountains and stood so, the two mountains, that now had again stopped erupting, coming up to the one standing there with the dead-man's fat in his palm[s], broke off at their bases and fell over.

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[a] Jochelson's free translation: "he took a round stone and broke the teeth in the vulvae of both women, after that the brothers had them as wives".

140Aangun aygaxsix agumataaĝaliigiim, kingiim adan uyalix, ilaan aĝalix, ngaan tunukux̂ awa. 141"Qichx̂ux̂txin angax̂sida! 142Ingan ayagam kinguuĝii agliisaamin machaadalilagaaqalaax̂txin. 143Ingan ludaaĝix̂ ayagax̂ ingaya nung taĝax̂taasaangan aĝikung," iisaqadaagiim, kingiim-aan "taĝa" iisakux̂ awa. 144Qichx̂uĝin anuulakun, asla akaaĝigan akumdix[a] taaman anĝitadaqadix[b] imdix[c] anĝiisalix, txidix[d] aygaxtikux awa. 145Angalix̂ Aĝinax̂ aman ludaaĝix̂ ayagax̂ uyugan ilaan udĝilix,[e] kingii aman kinguuĝix̂ ayagax̂ iikuugusan kayux maasalix, aqadaamdix, uudugaaĝin ikin axtaasalix, anĝichxidaĝulux ikin agux̂tachx̂ikix aygaxsalix, amamaasaliiqaltakudix, tunudaqadaangkin, adakin uyalix, ilakiin aĝakux awa. 146Asx̂ax̂takux uumdix, qichx̂uĝdix kugaan iqisxix, ugux̂talinakix ugux̂six, qignax̂ aniqadaamdix, qagnagan usukix ixtxadaamdix, tanax̂ asuxsix, ilan ax̂sxix, chachiqadaamdig-aan, chiiluqalikux awa.

147Amaan ayagam ulam nagan aĝiilalaaĝanaganaan[f] qangulix, ilaan aĝalix, sitxaan kumsilix, slaaĝaasalix, igiim ayagaasalix aqadaagiim, aluuĝix̂ tanadgusim adan txin aygaxsix, aman ayagax̂ wangun aĝiisaqaan kingiim-aan ayagaasalix, ingaagan achuuĝix̂ tanadgusim adan txin aygaxsix, wangun kayux wan ayagax̂ iĝuqaan asagaam Tumgax̂ Sixsinam-aan ayagax̂taaqaa sulix, ingaagan ulasuum adan uyaqadaagiim, ulasuun axchx̂ikux̂ awa. 148Iingun saĝalix, iqadix chigliqadaamdix, axchx̂ilix inasamdix, knachi[li]x, txidix ukunikux awa. 149Ax̂sadix inasamax, Angalix̂ Aĝinax̂ aalax igiim usilĝiisalix, kingiin ayagaa ngaan usichx̂ilix aqadaagiim, ingaagan ayuxsix chiiluqalikux awa. 150 Kamakun alan ukux̂takin-iin ingaaĝaqatxin ukux̂talakan, iqaĝiqalikux̂[g] awa.

151Amamtalix iqaĝilix, amaan Yaagam Yaĝanagan-aan aaliisaqaam[h] ilan tikadaagiim, iqaam ilaan igalix, usilĝikin igachx̂ilix, iqaan awaagan kumsilix, igiim aygaxtusalix, amaan yaagam chuchxan ilaan

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a. Ms. -din.
b. Ms. -din.
c. Ms. ímdin.
d. Ms. txídin.
e. = udĝalix.
f. Ms. -náa ñán.
g. Ms. -kux "they".
h. Ms. -qáan.

140While he was walking there, he went over to his younger brother and said to him. 141"Make a noose on[a] your line! 142You'll be sure not to miss that younger woman. 143It's that older woman I'll be trying [to get]," he said, and then he said "Now!" to his younger brother. 144The lines were thrown, but only when they were passing over to the spot on the other side, did the two whistle their usual signal to each other and started to walk.[b] 145Daylight Lifter, having hitched the older woman by her neck, and his younger brother having done the same to the younger woman, they dragged them between the rocks and, having walked with them like that for a while, letting them scream awfully, when they stopped making noise, the two went over to them. 146As they were dead when they reached them, they removed their lines from them, cut every joint in their bodies, and, having lit a fire, burned the bones of both of them, dug a pit in the ground, put them in it, and, having covered it, started back.

147Entering in to the woman that had been left in the house, he went over to her, lifted her up and carried her outside, and took her as his wife, whereupon he went over to the middle village and gave the woman he had left there as a wife to his younger brother, and from there he went to the lower village, took also the woman he had left there, for his cousin Tusk Breaker to have as a wife, and, having gone from there over to his hut, he made it larger. 148 Having slept there, they removed the skins from their baidarkas and, having made them larger, spent the evening putting [new] skin covers on them. 149When they had finished their preparations, Daylight Lifter took two of the passengers, letting his younger brother take his own wife as a passenger, and they started on their way back. 150Those whales he had seen on the way there he did not see and paddled along.

151Paddling along like that, he landed there where he had harbored on the way to Tree Point, got out of his baidarka and had his passengers get out [too], lifted up his baidarka and walked along with

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a. Ms. "prepare".

b. Pulling their lines, like lassos.

aĝalix, iqaan aangun igniqadaagiim, ulasux̂silix, ulasuun inasagiim, ax̂sx̂iisiin suqadaagiim, amaan yaagam[a] adan uyalix, ilaan aĝaqadaagiim, ax̂sx̂ikux̂ awa. 152Aman yaagax̂ ax̂sx̂ilgaagiim, tunuuĝan aĝikux̂ awa. 153"Aang, angunasix txin qaĝaasalting. 154Ukung ulting. 155Wangun anqax̂tasigasiting. 156Malix, ukudigalix tanaan uux̂txin," iisaqadaagiim, awaaĝakux̂ awa.

157Ingan qilax̂ ingaagan ayuxsix, tanaam[b] Qigilĝan chuqan tikadaagiim, angalix, anaam ilakin ukaaĝakux̂ awa. 158Wakux anakin wa qidaliiĝalikux, dakix agix̂taatuqadax̂takux ukux̂taqalikux̂ awa. 159Iingun anqax̂talix̂takux̂, adagan ngaan tunukuu awa. 160"Kanaaĝim tanalinax̂ waaĝadanaĝulug-aan, waaĝakux̂txin."

161Malix adaam isxagan ilan [txin] tukux̂sinaan ix̂talix iĝanayii.

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a. Ms. yágax̂.
b. Ms. tanáan.

it, and, coming to the standing tree, he put his baidarka down there, made a hut, and, having finished his hut, took his offering, went over to the tree and gave it his offering. 152When the tree got the offering, it went on to say, 153"Yes, I thank you very much. 154I have reached my limit. 155I have been standing here for a long time. 156So, go back home happily," it said and fell over.

157Putting to sea from there the next morning, he landed below his home on Tigalda Island and went up and in to his parents. 158He saw that his parents had been crying so that they could no longer keep their eyes open. 159As he was standing there his father said to him, 160"Everyone who went to the Koniag country before never came back, but you came back."

161So he became a chief in his father's stead — he said, it is said.

Dictated by Isidor Solovyov, Unalaska, January 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 71.

18

Tumgax̂ Sixsinax̂

1Tumgax̂ Sixsinax̂ kayutuusaadanax̂ iiltadax̂. 2Malix kayulitxin Tanax̂silgux̂ kayux Anĝaax̂chaluĝim[a]-aan udagax̂taasalix, Qigilĝan sadan taaman aax̂ta[x] awangun aĝnax̂ ax̂tadax̂, amaatxaanulux algangin mayaax̂taaĝin quliin. 3Taĝa asagagan Angalix̂ Aĝinam manangin iĝamanachx̂ilakakan, aaĝan agalikiigiim aqan[an] kayux anĝaĝiisaaĝan aqaa maasakan, asagaamaan[b] iistakan, tataam isxax̂taqagan ilikin ngaan ax̂chx̂iqaa ax̂tadax̂. 4Malix aman Tumgax̂ Sixsinax̂ ukuunulux aqadasix aagiim, aĝadax̂ akangudaĝan kalumixtalix aqadaagiim, txin ingamanaan ix̂talix iĝanayii.

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[a] So G. Marsh 1949; ms. Anĝaxcalúgim-.

[b] Ms. aságan ñan.

18

Tusk Breaker

[1]Tusk Breaker was very strong, it is said. [2]So, using just his own strength, he went out to St. Paul Island[a] and St. George Island and placed them outside Tigalda Island, in order that they[b] might hunt the animals on them from not far off. [3]But his cousin Daylight Lifter did not approve of what he did, because also those who came after him should make a living of them,[c] and told his cousin to put the two back again in their former place. [4]And so Tusk Breaker, having no more anywhere to go, shot up at the sun several times and then stayed the way he was — he said, it is said.

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[a] Lit. The Big Made Island.

[b] Presumably Tusk Breaker and his men.

[c] In the text sg. (presumably collective use).

Dictated by Isidor Solovyov, Unalaska, January, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 73.

19

Tuunusaadax̂

[1]Unangax̂ saaqudgaan mayaaĝiiĝan aĝnax̂ aguum, qanikinga aqaguum, uunax̂ qadaqadadanax̂ ax̂tadax̂, alaĝum algaa txin iĝax̂talagaax̂ta[x̂] quliin. [2]Malix alaĝum algaa mayaax̂tanadin imdin iĝatuusaaĝayulux daĝimchi ax̂talix mayaax̂six agumadanan ax̂tadan, aakun kadan tayaĝungin.

[3]Tayaĝum ayagaĝikum mayaaĝiiĝan txin atxax̂tanaa ayagaan asix txin quyuuĝan aquum, itaangasix alaĝum ilan txin uqlax̂six, kitaam qalikix chx̂ux̂six aqadaguum, taaman ayagaan asix txin quyudanax̂ ax̂tadax̂. [4]Taĝa ayagax̂ ugiim mayaaĝasaaĝan aqaa ngaan chaasaaĝan aquum, itaangasix chakin x̂ulalix, kamgiin itxulix aqadaguum, taaman chaasaaĝan aĝnaam-aan txin ayugnidanax̂ iiltadax̂, chaasanatxin algam iĝax̂talagaaqangin quliin.

19

Traditional Instructions

1When an Aleut was going to hunt in the summer, at the beginning of spring he would stop eating old food, in order that the sea animal[s] would not be afraid of him. 2And they used to hunt with something[a] on them that the sea animal[s] they hunted would not be afraid of, those men of the past.

3When a married man who prepared himself for hunting was going to bed with his wife, he would first take a bath in the sea and wash the soles of his feet and only after that go to bed with his wife. 4But when a woman was going to handle something that her husband was going to use for hunting, she would first wash her hands and comb her hair and only after that approach the thing she was going to handle, it is said — so that the animals would not be afraid of the thing she had handled.

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[a] Amulets, charms.

Dictated by Isidor Solovyov, Unalaska, January, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 68.

20

Ulax̂ Qanax̂

[1]Ulax̂ Qanax̂ asxinuun ayalgakux̂[a] maasalix ax̂tagalikuu, aman asxinuu txin aĝdaliiĝalilakaĝim, adaan igiim iĝayux̂sinaa aqalix, tanam kugan txin aygaxtikux̂ awa.

[2]Aygaxsix amamalix̂takum, tanadgusim[b] qusaan lisix, qusan txin ungutikux̂ awa. [3]Angalix̂ ikuungan, amaan tanadgusim kugan tanaaĝakum, sakaan chuqan ataqan ulam qignaĝii ukux̂talix, adan uyalix, achaan aĝakum, ukaan ulam nagan ataqan tayaĝum agadax̂sii ukux̂taqaliigiim, itx̂atxin chiglilix, adan lachx̂ikux̂[c] awa. [4]Akuĝ-aan, aman tayaĝux̂ tunukux̂ awa. [5]"Alaxsxinuux̂sax̂ umaa!"

[6]"Alaxsxinuux̂sax̂ umtaatugumin, ingan ixtaan ugida!"

[7]Ixtaan ugiingan, ngaan qangukan, ilaan aĝakan, ngaan tunukuu awa. [8]"Txin ugix̂talakaqing-aan, txin ugix̂taangan anuxtalix, ilaanuning amqix̂silinaqing-aan, ting iĝayux̂silix, silimin asx̂aangan ting aygaxsaaĝanaqing, [9]taĝa waya ukudigalix ilamin tanaaĝakuqing."

[10]Tunutxin ikaaĝatikux̂, asix txin quyukuu awa. [11]Asix txin quyuqadaagiim, tumchiiĝan maayukan,[d] chisuu isxax̂talakax̂, kayux daa angaĝix̂talakax̂ ax̂saasaagiim, qilagan adaam adan huyalix, ngaan txin isxatachx̂iix̂ta[x̂] ngaan iistakan, ilaan ayugikuu awa.

[12]Ingan qilax̂ wan ayagaadax̂ adaam adan uyalix, slugan tanaaĝalix, wakun ayagaĝaatukux̂txin-aan isxaasalakatxin[e] iĝanan

a. Ms. -kúu.
b. Ms. -x̂.
c. Ms. -kúu.
d. Ms. mayuqáan.
e. Ms. -lakakátxin.

20

Bearberry Eater

[1]Bearberry Eater wanted to give away his daughter who was wooed, but his daughter did not give herself over, until she felt ashamed before her father and set out walking on land.

[2]She walked until she came in sight of a village below her and sat down there. [3]When daylight ended, she went down into the village and, seeing one house with a light in it down by the beach, she went toward it, came to the entrance, and when she saw one man inside the house making arrows she untied her collar and let the air out toward him. [4]Then the man said, [5]"What a nice smell of inland!"

[6]"If you wish to smell the nice smell of inland, put out your lamp there!"

[7]When he put out his lamp, she entered in toward him, came to him and said to him, [8]"When I did not have you for a husband, I thought of marrying you, and I made my relatives angry, until I felt ashamed and set out to die on the way to you, [9]but here I am, having reached your house safe and sound."

[10]When she ended her words, he got into bed with her. [11]Having gotten into bed with her, when he prepared to copulate with her and discovered that her vulva was incomplete and that she had only one eye, he told her to go [back] to her father the next day and have him make her complete, and went out in his boat away from her.

[12]The next morning the girl went [back] to her father, reached his place and told him what had been said, about her being wanted

ngaan ix̂taqalikux̂[a] awa. [13]Wan asxinuun wakun liidan igiim ix̂taangan, isxayaaĝan quliin ayaaĝuum kangan slukiigamax ax̂six, wan asxinuun sulix, aniqdux̂siiluĝiim adan uyaasalix, tanam qachx̂a aĝisix aqadaagiim, amangun ax̂sxan kitalax̂taasakan amamtaaqaltakuun, amaagan igukan ukukuun, txin isxatakux̂, kayux daa txin angalĝitakux̂ ukukuu awa. [14]Kayux anuxtaasakan, tataam amangun kitalax̂taasakan amamtaqadaagiim, amaagan igukan ukukuu[n], qachx̂a qumaachuxsax̂, kamgan imlii adutukasax̂,[b] ulugagan kangakix uluudax̂ tuĝusanax̂ liidax̂ txin itakux̂ ukuugiim, aman slukiigamagiin qachx̂an-aan kidguusakan, qachx̂a qakasxan aqadaagiim, kamga kiichxikan inatxadaagiim, chugam tagadaagusakix ngaan chuchx̂ikan aqadaagiim, aman ugix̂taaĝan-aan amamaqaliqaam adan uyaax̂ta[x̂] ix̂takan, ilkiigiim takachx̂ikuu awa.

[15]Malix aman akalux̂ axtaqaan axtalix, aman tanadgusim[c] qusaan lilix, iingun txin ungusix angalix̂ ikunisaqaliiĝutakux̂ awa. [16]Angalix̂ ikuungan, ingaagan ixsix tanaaĝalix, ugiim achaan aĝakum, ukan ugiin agadax̂sidalix ukamatax̂takux̂ ukux̂taqaliigiim, itx̂atxin adan lachx̂iiĝutakux̂[d] awa. [17]"Hiii! alaxsxinuugusax̂ umaa!"

[18]"Magumin, ingan ixtaan ugiix̂txin." [18]Ixtaan ugiingan, ilan ukaaĝakuu awa. [19]"Anaagulmaan adang ting inasix, imin ting aqachx̂ikux̂. [20]Maguun, ixtaan imin aniingan hi?"

[21]"Aang, anida." [22]Ixtaan anikum, wan ayagaan wa ayagax̂talidaan liidaĝulux ukux̂taqalikux̂ awa. [23]Maasakan asix txin quyukuu awa. [24]Amakux sux̂tanaaĝikukin, isxalakan sux̂taqakinulux txidix isxatakux, kukin aĝax̂talix ulanaan ix̂talix iĝanayii.

a. Ms. -kúu.
b. Suffix -kásax̂ found only here, vowel quantity unknown.
c. Ms. -x̂.
d. Ms. -kúu.

for marriage but not being complete. [13]After his daughter had said
that to him, in order to try to make her complete he put a mature gull[a]
on top of his staff, took his daughter to his baby-making place, and,
having lifted up the sod, put her there and trampled for a while, and
when he took her out of there and looked at her, he saw that she had
become complete and had her other eye. [14]Thinking further about it,
he again trampled there in the same way, and when he took her out
of there and looked at her, he saw that her skin had become very
white, her hair very long, and the upper part of her cheeks spotted
with red, whereupon he wiped her skin with the gull, and when he
had dried her skin, finished braiding her hair[b] and had her put on a
brand-new fur parka, he sent her away, telling her to go to the one in
order to marry whom she had done that.

[15]And so, going by the same path as before, she again came in
sight of the village below her and sat down there waiting for daylight
to end. [16]When daylight ended, she went back home, and when she
got to the entrance of her husband's house and saw that her husband
was sitting in there making arrows, she again let the air from her
collar out toward him. [17]"Ha! that's the very smell of inland!"

[18]"If so, put out your lamp." [18]When he put out his lamp, she
came inside to him. [19]"Now, at last, my father has finished me and is
sending me to you. [20]Well, shall I light your lamp?"

[21]"Yes, light it." [22]When she lit his lamp, he saw that now his
wife was not like the wife he had before. [23]So he got into bed with her.
[24]Those two[c] he had tried to use but could not use because they were
incomplete, had become complete, so he got on them [and stayed]
until dawn — he said, it is said.

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[a] Ms. "a gull which is laying eggs."

[b] Lit. her head.

[c] Dual referring to her vulva (chisukix).

Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 4.

21

Yaagam Ilaan Asxinux̂

[1]Tanam tukuu naĝuĝiitukum, asxinuĝiguumulux, yaagam ilaan asxinux̂ agux̂talix, ugilĝitalix, naĝuĝidanax̂. [2]Ayagam talaĝanaa ngaan talax̂tachx̂ikan maasakan, amaan talagan isxagan ilan tunux̂takan, ama maaĝan aqangin isxagan ilan madaqaa.

21

Daughter Made of Wood

1A village chief who wanted a son-in-law but did not have a daughter would[a] make a daughter of wood, give her a husband and [so] have a son-in-law. 2He gave her a female slave for a servant, so that slave would talk in her stead and do for her what she was supposed to do.

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[a] The suffixes -guum in asxinuĝiguumulux and -da- in naĝuĝidanax̂ seem to imply a repetition, not apparent from Jochelson's free translation.

Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 1.

22

Alaĝum Kugan Txidin Agux̂tadanan[a]

1Alaĝum kugan iqaĝiliiĝalikun-iin, ingaligaagan kadangin chax̂sxix̂ txin aguguun, ingasxalix uĝululgaguum, maasaqadadax̂.

2Alaĝum kugan aniqdum taguĝii liidax̂ txin agulix aguun, ngaan tuman iqaĝisxalix, ilaa axsxalix, tagungin quchxingiin sayumigalix, ilaan tuman ukudigasxadax̂. 3Taĝa amaya Aĝangix̂ iiltadax̂. 4Taĝa ilaan iqinam ngaan txin suchx̂idaa.

5Algam Galagatax̂ iiltaa iqam chimikaa idĝudanax̂ ax̂tadax̂. 6Ilaan iqilganaax̂sxaguum, tutasigan ukuĝaatikix aygaĝasim usuga liidaa, taĝa tuman angix̂talagaax̂ta[x̂] quliin, ukulgaagusaguun, aqayaalalakan adan uyalgalix, tutasigan quchxikix agnax̂ txin ukudigadax̂. 7Kayux alaĝum kugan anĝiin agukux̂ tutalgaagusaguun-aan, tixsxadaqax̂.

---

[a] Ms. aguxtadádan.

22

Things That Occur at Sea

1If an awash reef[a] suddenly appears in front of us when we paddle along at sea, it disappears if a spear is thrown at it and hits it.

2If at sea something like a swaddled child appears, we paddle to it and, passing by it, pull it out from its wrapping[b] and [so] get safely away from it. 3That is the one called Aĝangix̂[c] 4However, whoever flees from it will get taken by it.

5The animal called Galagatax̂ used to swallow a whole baidarka, it is said. 6When one tries to escape from it, as soon as it is seen with its ears looking like a grass basket upside down, in order that it will not bother us, we go fearlessly toward it, and whoever passes between its ears will be safe. 7Also just as soon as one hears it raising its voice at sea, one puts ashore.

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a. Reef washed over by breakers, visible only at low tide.

b. Jochelson's free translation: "pluck out his swaddling clouts".

c. Jochelson's note: "the narrator could not explain the meaning of this word".

Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 2.

23

Tayaĝum Txin Agunagan-aan Qachx̂isxadanulux

1 **Aaĝayaadax̂ — qilaax̂ txin alix̂silagaax̂ta[x̂].**
2 **Chagitxax̂[a] — madigaalaax̂ta[x̂].**
3 **Atxidam takagan qitxa atx̂um kadan chigdax̂ iiltalix.**
4 **Qam chmangin[b] — txin usxulagaax̂ta[x̂] quliin.**

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a. Ms. Caxítxax̂ (western variant)

b. Ms. cmatxin (ungrammatical reflexive form).

23

What Is Not Given to Eat to a Boy[a] Who Is Growing Up

1 Irish lord[b] — that he may not become old early.

2 Root of White Orchid[c] — that one may have success (in hunting) with him.[d]

3 The bottom[e] of the codfish bladder is said to stick to the fingertip.[f]

4 Fish tails — in order that he may not tremble.

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[a] Lit. man.

[b] *Hemilepidotus jordani*; ms. "rock-cod."

[c] *Plantathera convallariaefolia*.

[d] Ms. "that he may be alert by it" [the passive not accounted for]; the real meaning is obscure.

[e] The word usually means the pylorus of a sea lion stomach.

[f] Ms. "in order that his finger tip may not be weak, people say" [perhaps an explanation of the real meaning].

Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 3.

24

Malixtin

1 Asx̂atxaĝigalix̂[a] malikuum, kamgigan ingtuxsii
nanax̂ agux̂tadaqalidax̂.
2 Sux̂taqaan sux̂tagalix̂ malikuum, qisigan qala kiichignaadadax̂.
3 Slax̂ aqaaĝan aquun[b] malikuum, sinigix̂ qinganax̂ agdachx̂idax̂.
4 Kagalkudax̂ nanax̂ qidgumixtaasaguun, kitalgaqax̂
kita[l]gaax̂ta[x̂].
5 Qilagan aygakalix̂ — kitagan qala kichignadax̂.
6 Qilagan ayuxtagalix̂ — kitagan amidgikix anĝaĝiqalidax̂.
7 Ayx̂agalix̂ — chimignuu kichignadax̂.
8 Qilagan chix̂tax̂ ulaaladuukaguun, chiidgiidax qinganax̂
chagdugdaasadax.
9 Lax̂ adaam ilaan amaatxan aaĝalikux̂, ukudigalix chiklagnaa
adagan aqatadaa, qachimagan ilidakix anĝaĝiqaliguum,
aman kugan aniqduun sux̂taqaa.
10 Ukux̂taqaan ukux̂tagalix̂ — daa anĝaĝidax̂.
11 Tutaqatxin tutagalix̂ — tutasii imadax̂.
12 Umchugalix̂ — atikix anĝaĝidax̂.

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a. Ms. -galix; so also below.
b. Ms. akúun.

24

Presentiments

1 When one is going to kill [game],[a] part of one's head starts aching.

2 When one is going to hold[b] what one has held before, the bottom of one's palm itches.

3 When there is going to be a storm, one has cold feelings inside.[c]

4 When the heel has aching cramps, what was kicked before, may it be kicked.[d]

5 He who is to walk the following day — the sole of his foot itches.

6 He who is to go out in boat the following day — the calves of his legs start to quiver.[e]

7 He who is to travel — his big toe itches.

8 When rain is going to come the next morning, the knees are sensitive to[f] cold.

9 Even if a boy is far from his father, his father knows that he is healthy and active if the inside of his thighs start to quiver, there where he held his child.

10 He who is to see what he has seen before — his eye quivers.

11 He who is to hear what he has heard before — his ear rings.

12 He who is to kiss — his lips move.

a. Lit. When one who is to kill has a presentiment; similarly throughout.

b. Or use; ms. "keep".

c. Lit. the inside lets cold pass repeatedly.

d. Jochelson's note: "After putting a killed sea otter into the skin boat the hunter shoves it by his foot inside of the boat." Jochelson's free translation: "it means that you will kill a sea otter".

e. Lit. to be alive: so also in sentences 9, 10, 12, 13.

f. Ms. "are cut with"; Jochelson's free translation "are feeling chilly".

13 Asix aalux̂taqaan asix aalux̂tagalix̂ — ulugaa anĝaĝidax̂.
14 Tutasilgaaĝan ax̂tanax̂ — tutasii kichignadax̂.
15 Qanisalignax̂ — atx̂ugan ilidangin nanax̂ qidgumixsadax̂.
16 Dux̂taasilignax̂—kanuuĝa txin ayugnidadax̂.
17 Txin ituĝnigalix̂ — chuqaa chx̂adax̂.

13 He who is to laugh with one he laughed with before — his cheek quivers.

14 He who is to be pulled by the ear — his ear itches.

15 He who feels that he will be cutting himself — the inside of his fingers have aching cramps.

16 He who has a presentiment of [a] guest — his heart comes in motion (palpitates).

17 He who is to have sorrow — his throat is (feels) full.

Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 22.

25

Amgix̂siyax̂tan

1 Amgix̂siyax̂taasix: ulugam kangakix uluudax̂, igum utma qumax̂, chmalum chutxa chidĝaayux̂.

2 Qusidax̂: qaagnaadam achiigusaadaa, itxaan qaagnaadam anĝusix̂ qadgitalix daĝan chidgilix yaagii.

3 Suklux̂: qaagnaadam achiigusaadangin sitxuuĝix̂ adix̂ qadgitalix iingun yaagingin.

4 Tutusix̂: tutasim akaanugan usuu axsax̂talix tuumgaadan daĝan chidgikin yaagingin.

25

Ornamentations

1 [Facial] ornamentations: the top of the cheeks [were painted] red, the middle of the nose white, the end of the chin blue.

2 Nose pin: a small quite straight bone hanging dangling attached to another small bone put through the nose [septum].[a]

3 Suklux̂: small quite straight bones put through the lower lip and dangling there.[b]

4 Ear [pendants]: small pieces of ivory hanging dangling in holes all around the ear [shell].[c]

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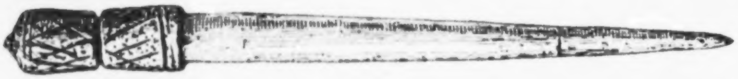
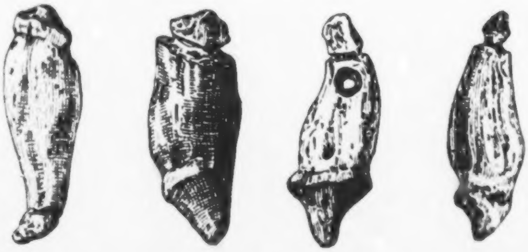
a. Jochelson's note: "This description is not accurate. There were usually two pendants or even more. See the author's "Archaeological Investigations in the Aleutian Islands, p. 98"."

b. Jochelson's note: "There is another incorrectness. By suklun (plural of suklux̂ - snot) are called the pendants of the bone pin qusidax̂ and not the lip labrets."

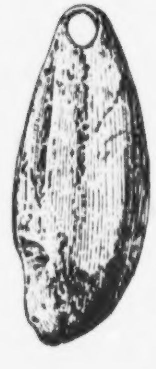
c. Jochelson's note: "In my records these pendants are called tutan (sing. tutax̂)."



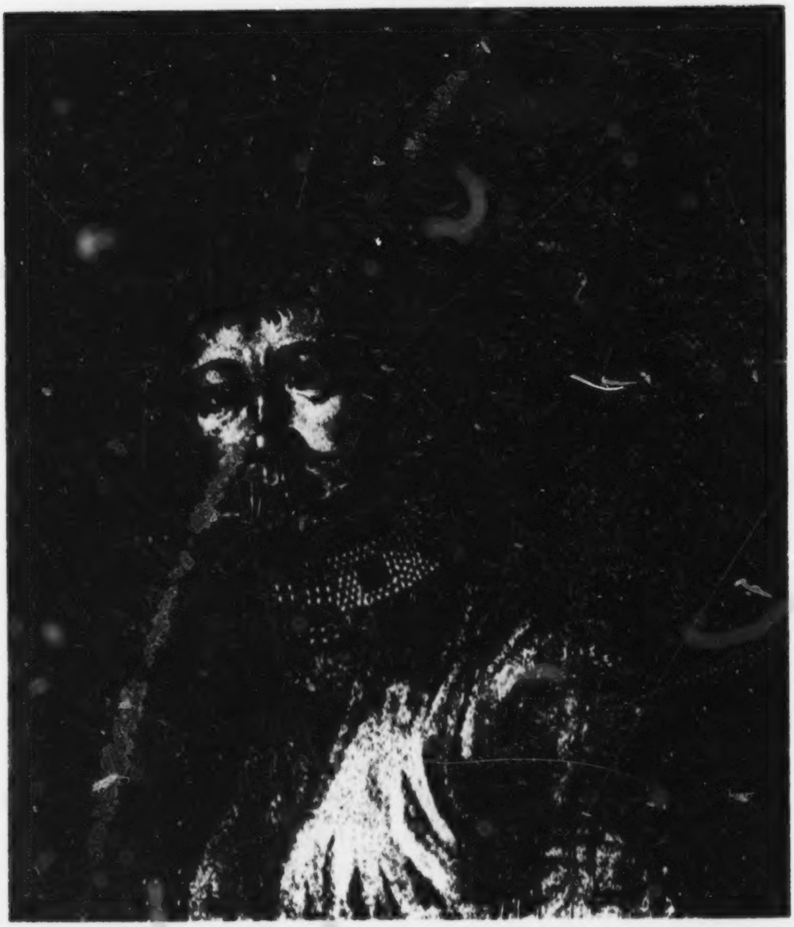
Nose pin, *qusidax̂*. Found at, *Atxalax̂*, *Atka Island*. Illustration from Jochelson's Archaeological Investigations in the Aleutian Islands, 1925.



***Suklun*, made of seals' teeth, with notches to hang them onto the *qusidax̂*, found at *Natxuqax̂*, Umnak Island.** Illustration from Jochelson's Archaeological Investigations in the Aleutian Islands, 1925.



***Tutax̂*, bone earring.** Illustration from Jochelson's Archaeological Investigations in the Aleutian Islands, 1925.



Woman of Unalaska. Drawn by Luka Voronin of the Billings–Sarychev expedition, 1790, and published in Sarychev's Atlas of 1802 (DK 754/522 Atlas Plate 24) in the Archives, Polar Regions Dept., University of Alaska Fairbanks.

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Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 19.

26

Sadidax̂

[1]Sadidax̂ lakaayax̂ agan aslaan, adagan ngaan saakunaaĝiikagan ngaan ayugikuu awa. [2]Adaan ayugiingan, ulaam kangan unguchilix̂takux̂, ayagam ilaan aĝakan, chaa sukan, igiim aygaxtusakuu awa. [3]Aygaglalix amamaalaaqaltakum, tanam qachx̂an sitxan qanguulanaan anuxtakux̂, ulam ilan qanguulaku[x̂]txin ukukux̂ awa.

[4]Ulam ilan ukaaĝaalakum, aliĝaadax̂ wangun ax̂takux̂ [ukukux̂ awa]. [5]Amaan ayagam ukaaĝaasanagan amaan aliĝaadam chidaĝan ungutachx̂iqadaagiim, ilaan itikuu, amaan aliĝaadam ngaan tunukuu awa. [6]"Lakaayax̂ ang aslaan ting sunax̂ awa. [7]Taĝa, awaya ilaligan wan ting liidatikung. [8]Tayaĝux̂ amasukux̂ ama ayagax̂ amasukux̂ aqataqaliqangulux, waya mataasalikung. [9]Waan tanam algaa ilganaam ilaan aĝdiikax̂ agacha ilan saxtananuuqidakux̂."

[10]Wakun iqadaagusakuĝ-aan, aman ayagam adaan tunuĝanaa aĝdiikan sux̂talix ukaaĝakux̂ awa. [11]Angalix̂ ikukuĝ-aan, aman lax̂ ukaaĝaasalaaĝanaan asix txin quyukux̂ awa. [12]Angaam akuĝ-aan, txin saĝanilaaĝanaan [masix] umlakum, chimaluum utman alix, tayaĝuugusax̂ alix inglaakuĝilix, agadax̂six̂takux̂, saĝanaan aadaasalix, ukux̂taqalikux̂ awa. [13]Ukux̂takan ngaan amamtaaqaltakuun, umlanaan aadakux̂txin-aan, txin ayagax̂silix, an'gix̂ alukux̂ ukux̂taqalikuu awa. [14]Umlaagiim, amaan ayagam-aan tunukux̂ awa. [15]"Itx̂aygim uluu kum qadax̂ liidax̂ tutakuqing."

[16]Angalix̂ aqaangan, ngaan itx̂ayginaaĝiikagan-aan anqakuu awa. [17]Amangun saxtanax̂ agulakaĝim, itx̂aygix̂ sux̂talix tanaaĝakux̂ awa. [18]Itx̂aygix̂ tanaaĝaasalaaĝanaan unalix qangasix, asix qakan aqadaa-

26

Piercer

[1]At the time when Piercer was a boy, his father went out to hunt king eiders for him. [2]After his father had left, he was sitting on top of his house, when a woman came up to him and, taking him by the hand, led him away. [3]When he had been led along thus for a while, he thought that he had been taken below the surface of the ground, but found that he was being brought into a house.

[4]When he was brought into the house, [he saw] that there was a little old man there. [5]The woman who brought him in had him sit down beside the little old man, and when she went out, the little old man said to him, [6]"At the time I was a boy she took me. [7]But staying right here with her I have become like this. [8]I did not know whether she was a man or a woman, and that's how it still is now. [9]She is usually out a little longer for ptarmigan than for the other animals of this country that she is looking for."

[10]As soon as he had said that, the woman talked about came in with some ptarmigan. [11]When daylight ended she went to bed with the boy she had brought in. [12]She was at his side, but when he had fallen asleep and woke up, he saw, pretending to be asleep, that she was making arrows in the middle of the floor, having whiskers as a real man. [13]After he had looked at her for a while and pretended to wake up, he saw that, becoming a woman, she was sewing gut. [14]Having awakened, he said to the woman, [15]"I feel like eating caribou meat."

[16]When daylight came, she set out to hunt caribou for him. [17]Having been away for a short time, she came home with a caribou. [18]She cooked the caribou she had brought home, ate with him, and

giim, asix txin quyukuu awa. [19]Tayaĝux̂ txin itadax̂takux̂ ukux̂talaaĝanaan maasakan, chaan ngaan ayugnikuun, chisuĝix̂takux̂ tuglaagiim, kugan akaaĝakan tumchiqalikuu awa. [20]Kugaan kimsxan aagiim, aĝdiikax̂ agacha qaqaan iĝamanalaaĝanax̂ ngaan iistakan, ilaan txin saĝanikuu awa.

[21]Saĝaaqaltakum, umlakum, aman ayagaan amaliim anqaqadalaaĝanax̂ ax̂takuĝ-aan, umlakux̂ awa. [22]Ax̂six, chux̂taqatxin chuqalikux̂, amaan ayagagan aĝdiikan sux̂talix ilan tanaaĝakuu awa. [23]Iikun liidan matakan asix anĝaĝiqalikuu awa. [24]Ukux̂tagan ilan ayagax̂ ngaan txin itakan, ukuxtaganulux ilan tayaĝux̂ txin itadakan.

[25]Ingamatalix txidix asix anĝaĝiliiĝdagalikux, dakix qignam ukuĝaa txidix liidanax iiltadax iĝanayii.

then went to bed with him. [19]Because he had seen that she could turn into a man, he moved his hand to her, and, having felt that she had a vulva, he got up upon her and started to copulate with her. [20]When he got down from her, he said that the ptarmigan he had eaten was best, and fell asleep by her.

[21]After he had slept for a while and woke up, the woman had apparently set out long before. [22]Getting up, he was putting on his clothes when his wife came back home to him with some ptarmigan. [23]In that way he began to live with her. [24]While he was looking at her, she would have become a woman for him, and while he was not looking at her, she would have become a man.

[25]While they were living with each other in that way, their eyes are said to have begun to look like fire, it is said.

Dictated by Isidor Solovyov, Unalaska, January, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 67.

27

Iguĝnam Tukugan Asxinuu

1 Iguĝnam tukugan asxinuu isuĝim iliiĝingin qaatulix txin agunaa, isuĝim iliiĝingin igiim tanaaĝaalaangin, ingaagan sulix kimusalix, kdam kugan igiim ungudusaqadaagiim, chx̂ux̂six, qaliiĝalikum, kdax̂ txin agaasalaaĝanax̂ ax̂takuĝ-aan, kangaan aĝitikux̂ awa. 2 Amamatalgalix ayĝaalaadakum,[a] tanax̂ ngaan akuuĝaalaagiim, kdam kugaan igalix, tanam kugan igakum, akalux̂ ukunaam naga aygagasalix̂takum, adum ilaan aĝakux̂ awa. 3 Malix amaan adum nagan qangukum, aataagin chx̂aasax̂takux̂ ukux̂talix, qakuunulix, qakuun qalan aataagim anagan chidaĝan txin ungutikux̂,[b] amaan aataagim ngaan anqakan, igiim ayagaasakuu awa. 4 Malix iingun aataagin ugix̂talix, kungiin aataagin aniqdux̂tadalix, malix ugitxin alaĝuĝiiĝin ayukungin, agiitalix ayukadaguum, tanaanugungin kayux asix tanaanudalix, iingun anĝaĝilix̂takux̂,[c] Alaxsxim adaan ulgaqax̂ ax̂tadax̂.

5 Tanax̂ kugan akuuĝaqaa Tanax̂silgux̂ iiltadax̂.

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a. Ms. ayjxaladáqam.

b. Ms. -kúu.

c. Ms. -kúu.

27

The Daughter of the Chief of Eider Point

1The daughter of the chief of Eider Point,[a] who grew up liking to eat seal entrails, once took the seal entrails that had been brought home to her down to the ice, where she sat down with them, and was busy washing and eating them, but when she raised her head, the ice had drifted away with her. 2In that way she was carried slowly along, but when she had been brought ashore to an island, she got off the ice and onto the land, and walked along a path she found until she got to a cave. 3When she entered the cave, she saw that it was full of fur seal bulls, went into the interior, and when she sat down beside a bull in the bottom of the cave, the bull got up for her and used her for his wife. 4And so she had fur seal bulls for husbands and fur seal bulls as children from them, and whenever her husbands set out to go to sea, she would set out together with them, and when they came back home, she too would come back with them, and she lived there until people reached her from Alaska Peninsula.

5The island she came ashore on is called the Big Made Island.[b]

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[a] Jochelson's note: "In a village called in Russian Pestriok"; on the west side of Unalaska Bay. See map 2.

[b] St. Paul Island. The Aleut name seems to indicate a volcanic origin of the island; cf. Tanax̂silĝux̂, Koniuji Island (west of Atka), which rose in 1760.

Fur seals, St. Paul Island. Charles S. Hamlin Collection (acc #728-77N) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

Fur seals, St. Paul Island. Photo by Bob Day, Fairbanks.

Dictated by Isidor Solovyov, Unalaska, 1910. First written down and translated by Sivtsov. First published in Jochelson 1923, pages 16–20. New York Public Library Manuscript 5.

28

Saĝim Tayaĝuu Uluuqidax̂

[1]Saĝim tayaĝuu Uluuqidax̂ asagaan Siimluudax̂ asix alaĝuĝiiĝan ayugikux̂ awa. [2]Malix iqaĝilix, Kisxan akayugan chuqaan aĝaagiim, txin aaĝatikux̂ awa .[3]Asagaan asix laaqudan lalix, usilalix aqadaagiim, tanaanuuĝan txin iqaĝitikux̂ awa. [4]Tanaanulix̂takuĝaan, kachix aqalix, angaliĝiqadalix, imachx̂iliin asagaan ngaan agiitaasaqalikux̂ awa. [5]Alaĝum taagaa aqaqaliguun, taagam ilaan iqiliiĝdagalikux, txidix ukux̂taqadadaqalikux awa. [6]Txidix ukux̂taĝulux aygaxchx̂iqadaamdix, txidix uux̂tukux, amaan kinguuĝix̂ asagam, Siimluudam iqaa tunux̂taqalikux̂ awa. [7]"Amamatalix amamada. [8]Ayagamin angaan ax̂tagalikux̂txin-aan, qachx̂imin uuĝnaasaa nung utadaĝultxin malix, txin akuuĝaasaaqalanaĝulting."

[9]Siimluudam iqaa tunux̂takux̂ tutaaqaltakum, iqaan kayux igiim tunux̂takux̂ tutaqalikux̂ awa, awan Uluuqidax̂. [10]"Aang, amamatalix amamada. [11] Ayagamin angaan ax̂txumin, ayagamin-aan qachx̂iin ụtanaan nung ulixsadanax̂txin malix, txin akuuĝaasaaqalnaqing," iilanaan tutikux̂ awa.

[12]Alaĝum taagaa aqaqaliix̂tukuĝ-aan, asagaan asix taagam ilaan iqilix, daĝikiimdix takaax̂tukux awa. [13]Asagaan imachx̂itagalikuun, tununaa tulakan, tanax̂ akuuĝaasakux̂ awa. [14]Malix iqaĝilix tanaam Saĝim[a] chuqan tigikux̂ awa.

[15]Ingan qilax̂ slatuĝulux ulaalaangan, ayugikux̂ awa. [16]Iqaĝilix amamalix̂takum, qangum sinigingin yaagam anikaa ukux̂talix̂taagiim, adan uyalix, ilaan aĝakux̂ awa. [17]Aman asagaam iqaa uda utmakiigiim sixsax̂talix udamtax̂takux̂ ukuugiim, ngaan txin ayugnilix,

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a. 1923 Sáaĝim.

28

The Man of Saĝix̂ Dried Meat

1The man of [the village] Saĝix̂ [named] Dried Meat together with his cousin Little Guillemot went out to hunt at sea. 2After he had paddled to Unimak Pass he stopped. 3Together with his cousin he killed a lot of fur seals and loaded them in and then headed home. 4On his way home a storm arose and it got dark, and he kept contact with his cousin only by voice. 5When a billow came, they would escape from it but began to lose sight of each other. 6When they had gone along for a while without seeing each other and then came close to each other again, the baidarka of the younger cousin, Little Guillemot, began to talk, 7"Take the consequences.[a] 8Since upon rising from your wife's side you would not touch me with your warm skin, I will not carry you to shore."

9After he heard Little Guillemot's baidarka talk, he began to hear his own baidarka speaking too, Dried Meat [did], 10"Yes, take the consequences. 11Upon rising from your wife's side you used to rub against me your skin which touched your wife, so I will carry you to shore," he heard it say to him.

12When a billow came again, the cousins escaped from it [but] became separated again. 13Although he called his cousin, he didn't hear his voice, and he reached land. 14Paddling along, he landed below his village of Saĝix̂.

15The next morning, when it was calm weather, he started out. 16He paddled along until he saw a log floating in the kelp and went over to it. 17Seeing that it was his cousin's baidarka lying there broken

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a. Lit. Being in that way (as in the past) be so.

aĝitikux̂ awa. [18]Asagaan wa iqaam ilan changalix asx̂alaaĝanax̂ ax̂takux̂ ukux̂taqaliigiim, qichx̂ux̂txin daĝan achisix, aman ilaan ukunaam adangan aguxsix, tigusakux̂ awa. [19]Iqaam ilaan igalix, iqaan akuuĝatxadaagiim, asagaam adan sakaanulix, iqaa sayulix, asagaan unĝigan sitxikiin sulix, iqagan ilaan idgitxadaagiim, awangun aqadaagiim, iqagan adan sakaanukan, ilaan aĝakuu[n], uluĝiim aslaan sixsalix udamanax̂ ax̂takux̂ ukux̂takan, amakux sixsax̂takix dax̂kin qisatxadaagiim, kumsikan, iqagan ilan angachx̂ikan, sukiixsxan, iqagan snangakin nayux umsxan ax̂sxan aqadaagiim, alaĝux̂ ngaan tadasxan, iqaan awaagan kumsilix alaĝum ilan ax̂six, ilan angalix, asagaam angaan aĝaqadaagiim, qichx̂ux̂txin daĝan achisix, igiim iqaĝidusakux̂ awa. [20]Iqaĝiisakan tanaam Saĝim[a] chuqan tigusakuu awa.

[21]Waaĝakuĝ-aan, Siimluudam ayagaa chaam ilan laan sux̂talix adangkiigiim sakaaĝaangan, aman laa adan uyakan, ingaagan sitxaan kumsikan, alaĝum adan sakaanusakan, alaĝum ilan taangalĝitakan, ngaan tunux̂taqalikuu awa. [22]"Txin ayagalĝigumin, ayagamin[b] angaan ax̂txadagumin, ayagamin-aan qachx̂iin utanaan iqamin-aan utadaqalinaaĝnaĝulux ax̂takux̂txin?" iistakan, alaĝum ilan ingumixtakan, qidachx̂ikan aqadaagiim, anagan-aan akuunusakan, chuqan ax̂sxan, ngaan tunukuu awa. [23]"Txin ayagalĝiguun, ayagaa ngaan agachiidax̂tachx̂iimin[c] aqaliqaan ax̂talix waya i?[d] [24]Uknan ugiin ukuda!" [25]Malakakin-iin ulaaqaltakutxin malix, iingun txin ungutxadaagiim, qidaqalikux̂ awa.

[26]Asagaam-aan sakaaĝalix, unĝigan sitxakiin kumsilix, angaasalix, ulaakax̂ ngaan agulix, asagaan ulaakam ilan tanasix, ingaagan ulaam adan uyalix, ulaan uqadaagiim, asagaam agalaan[e] txin chuuknuuĝdax̂sinaan ix̂talix iĝanayii.

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a. 1923 Sáaĝim.
b. Ms. ayagáan.
c. Ms. -cxúmin.
d. Ms. ix?
e. 1923 agálan.

in the middle, he moved to it and turned it over. 18When he saw that his cousin, being in his baidarka, had died, he attached his lines to it and towed it to the shore in from where he found it. 19Having gotten out of his baidarka and pulled it up on the beach, he went down to his cousin, pulled up his baidarka, and, taking his cousin under the armpits, pulled him out of his baidarka, and, having put him down there, he went down to his baidarka, and, seeing that it was broken in two by the hatch, he tied the broken pieces together, lifted him back into his baidarka, tied the baidarka skirt on, and, having inflated two floats and put them on both sides of the baidarka, launched it in the sea, and then he lifted his own baidarka and put it into the sea, climbed into it and, having got alongside his cousin, attached his lines to his baidarka and began to tow him. 20Towing him, he landed with him below his village of Sağix̂.

21When he arrived and Little Guillemot's wife, holding her son by the hand, came down to the beach to meet him, he went up to the boy and, lifting him up on his arm, carried him down to the sea and, holding him in the water, said to him, 22"When you marry, after having risen from your wife's side, won't you touch your baidarka with the skin that touched your wife?" he said, and, having pushed him several times into the sea and made him cry, he took him back up to his mother, put him down next to her and said to her, 23"When he gets married, you won't let him keep his wife for himself only, will you? 24Look at your husband down there!" 25Doing as she had not done during the night,[a] she sat down there and began to weep.

26[Dried Meat] went down to his cousin, lifted him up by the armpits and carried him up, made a burial hut for him and buried his cousin in the hut, and having gone over from there to his own house, he died of apathy [sorrowing] after his cousin — he said, it is said.

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[a] Jochelson's free translation [by implication]: "said that she will do what she failed to do before."

Dictated by Isidor Solovyov, Unalaska, June, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 8.

29

Agalinax̂

1Agalinax̂ malgakum, atuung lax̂ matanax̂. 2Malix amakun Agalinam langin ayuxtaaĝin ayugnan. 3Malix iqaĝilikun, sax̂ agutayĝax̂ ukulix, chmaxtaqlikun nawa.[a] 4Malix aman sax̂ chmaxtaliiĝlikun, angalix̂ inatxalikun nawa. 5Akun-iin, kinguuĝix̂ tayaĝux̂, chagan isanaĝii, tunukux̂ nawa. 6"Ax̂! ingan sax̂ ingamaalaqadaax̂ta[x̂]. 7Ingamaalaliiĝlikuĝ-aan, tanax̂ ukuĝaqadakux̂. 8Txin tanax̂six̂takux̂, kugan tixsxaaqilaqax̂," ix̂talix ingaya. 9Iistalix ludatxin aĝlix̂taaĝliqalikux̂ nawa. 10Malix aman sax̂ ukux̂taqadalix iqaĝilikun,[b] tanĝim alaĝugan achidan chuguulĝuĝii ulix,[c] kugan tigikun nawa. 11Aya! algam itxalax̂tagan tunungin tutaqalikun nawa! 12Malix iqamchi[d] linangin imchi ulasux̂silix, txichi quyukun.

13Angalix̂ aqaangan, ulax̂silix, ulax̂ inatxadaamang, alaĝum achidaan yaagam aduu qanglaĝulix akuunusalix, ulamchi[e] adangan chuchaxtikun nawa. 14Malix algax̂ asx̂asxan qanamchi qagnangin amaan yaagam chidaĝan ax̂tux̂smilikun, aman yaagax̂ akaaĝalix qanakalikun nawa.

15Amlix̂ aqaangan, qawax̂ imchi[f] ugdux̂sx̂iisalix, kayux ayagamchi ugdux̂taaĝin ngiin qawam ayagangin qigulix, kayux adamang kayux anamang ikin qawam ingachaĝikix qiguqadaamdin, qawamang ilan aĝalix, txidin taĝayaqalikun nawa.

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a. Apparently Yachmenev's variant for awa.

b. Ms. ikya- = iqya- (western form).

c. Ms. nulix (Yachmenev's western variant); likewise below.

d. Ms. iqyámcin.

e. Ms. -cin.

f. Ms. -cin.

29

Agalinax̂

1There was [a man called] Agalinax̂ who had six sons. 2Agalinax̂'s sons went out on a voyage in their baidarkas. 3As they paddled along they saw the bird agutayĝax̂[a] and began to chase it. 4They chased that bird in vain until the end of the day. 5Then the youngest man, who had a perforation in his hand,[b] said, 6"Ah, let us quit [chasing] that bird. 7While we have been [chasing] it in vain, land has disappeared from view. 8It [the bird] has become an island on which we shall soon be landing," he said. 9He tried in vain to tell his older brothers to quit. 10Losing sight of the bird, they paddled along until they reached an island with a gravel beach and landed there. 11Listen! what different kinds of animal voices they began to hear! 12They made a hut of their baidarka mats and went to bed.

13When daylight came they built a house, and, having finished the house, they carried a long log up from the beach on their shoulders and set it up behind their house. 14The bones of the animals that they killed and ate they piled alongside the log, reaching the top of it in the course of the winter.

15When spring came, they took sea lion [skins] as magic guise and having laid away female sea lion [skins] for their wives to have as magic guise and a sea lion couple for their father and mother they got into their sea lion [skins] and started practicing [being sea lions].

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a. Jochelson's note: "A bird having colored feathers, which were used as amulets (caĝax̂)."

b. Jochelson's note: "According to the narrator the old Aleut made a perforation between the metacarpus-bones."

[16]Alaĝux̂ taĝaamang, tanamchi adan akayulix, tanachi ulix, aaliisim ilan akuuĝakun nawa. [17]Akuuĝaqadaamdin, tunulix ingamtalikun-iin, amakun adaa madakutxin malix amgaan sadaltaaĝan itikum, aaliisim ilan qawam tunungin tutalix, sadaltaqadaagiim, qangulix, niim uginĝigan ilan txin ukaxtxadaagiim, tunukux̂ nawa. [18]"Tayaĝun alqunan iilaaĝin aqan ax̂takun ama," iisalix txin agumtikuĝ-aan, tayaĝux̂ ukaaĝalix, ludaaĝix̂ laam ayagagan ilaan aĝakux̂ ukux̂takux̂ nawa. [19]Kayux tayaĝux̂ ukaaĝalix, aalax-iisix̂ laam ayagagan ilaan aĝakux̂ ukux̂takux̂ nawa. [20]Malix tayaĝun agalilakiimchi ukaaĝalix, kinguuĝix̂ laam chagan isinaĝigan ayagagan ilaan tayaĝux̂ aĝakux ukux̂taagiim, ulaam ilaan isix sadaaĝakum, aaliisim ilan qawan tunux̂takun tutaqadaagiim, ulaam ilan ukaaĝalix, niim uginĝigan ilan txin ukaxtxadaagiim, tunukux̂ nawa. [21]"Tayaĝun alqunan iilaaĝin aqan ax̂takun ama," iisakux̂ nawa.

[22]Iisakuĝ-aan, lagan ludaaĝii adaam ngaan tunukux̂ nawa. [23] "Ilikiimin ayugikun-iin, sax̂ chmaxsxaliiĝlikuĝ-aan, angalix̂ ikukuĝ-aan, kinguuĝix̂ tayaĝux̂ tununax̂. [24] 'Ingan sax̂ ingamaalaqadaax̂ta[x̂], ingamaalaliiĝlikuĝ-aan, tanax̂ ukuĝaqadakux̂,' iisanax̂ ax̂takux̂ kinguuĝix̂ tayaĝux̂. [25]Tataam tununax̂. [26]'Ingamaalaliiĝlikux̂ tanax̂ txin itikux̂, kugan tixsxaaqlaqax̂ ax̂takux̂,' iisanax̂ kinguuĝix̂ tayaĝux̂. [27]Malix txin tanĝix̂six̂takux̂ kugan tixsxaqdaangan, ulax̂silix, ulax̂ inatxadaangin, alaĝum achidaan yaagax̂ akuunusalix, ulam chidaĝan chuchaxtxadaangin, algam ulugan qalganagan qagnangin chidaĝan ax̂tux̂sxalix akaaĝalgalix qanagikun," adaam ngaan iisanax̂ ax̂takux̂ ludaaĝix̂ tayaĝux̂. [28]"Malix qawam ingachaĝii tuman isix, kayux qawam ayagaan agiitaa imin aqaasalix aqakun," adaam ngaan iisakux̂ nawa. [29]"Malix amaan tanĝim kugan qanagikun," iisakux̂ nawa. [30]"Kayux yaagam ulam chidaĝan chuchaxsxaqaa inaqamin ukux̂taax̂txin anuxtalix, imin aqakun," adaam-aan iisakux̂ nawa.

[31]Malix qawamang ilan aĝakun-iin, amakun tayaĝun adaa ayagaan asix qawamdix ilikin aĝalix, alaĝux̂ tadalix, akayuqalikun nawa. [32]Malix aman tanĝix̂ ulix, aaliisim ilan tigikun nawa. [33]Malix amakun adaa ayagaan agiitalix laam aguqangin ukux̂taqadaagiim, ingaagan aaliisim adan uyalix, qawaam ilan aĝalix, latxin asix alaĝux̂ tadalix, asax̂ ulix, kugan akaaĝalix, aniqduĝigumang qawax̂ aniqdux̂tadalix, iingun anĝaĝiqalinan ax̂takun iĝanayii.

16Having got used to the sea, they crossed the strait to their village and went ashore in the harbor. 17They went ashore and roared until their father, going out in the night as usual, heard the roaring of sea lions in the harbor, and, going back inside, lay down on his back in the shadow of his rack[a] and said, 18"Someone will probably ask what has become of the men," he said, whereupon he saw a man come in and go to the wife of his oldest son. 19He also saw a man come in and go to the wife of the his second son. 20When he saw men coming in, one after another, and a man going to the wife of his youngest son, the one with a perforation in his hand, he went out of the house, but, having heard sea lions roaring in the harbor, he went into his house, lay down on his back in the shadow of his rack[a] and said, 21"One will probably ask what has become of the men," he said.

22After he had said that, the oldest son said to his father, 23"When we left you, we chased in vain a bird, but when daylight ended, the youngest man said, 24'Let us quit [chasing] that bird; while we were [chasing] it in vain, land has disappeared from view,' he said, the youngest man. 25Again he said, 26'Being [chased] in vain, it has become an island on which we shall soon be landing,' the youngest man said. 27After it became an island and we landed on it, we built a house, and, having finished the house, we brought a log up from the beach, set it upright beside the house and piled alongside it the bones of the animals' meat we ate, reaching the top of it in the course of the winter," he said to his father, the oldest man. 28"Becoming sea lion couple[s], we have come bringing also a sea lion with its wife to you," he said to his father. 29"We passed the winter on that island," he said. 30"Wishing that you might see for yourself the log that was set up right beside the house, we have come to you," he said to his father.

31When they got into their sea lion [skins], the men's father and his wife got into their sea lion [skins], and, stepping into the sea, they began to cross the strait. 32Reaching the island, they landed in the harbor. 33When their father together with his wife saw what his sons had made, he went from there toward the harbor, got into his sea lion [skin], and, stepping into the sea with his sons, reached a reef and climbed up on it, and when they had children, their children would be sea lions, and there they began to live, it is said.

a. Ms. "his bent knee" (an odd meaning not found in Jochelson's ms. vocabulary).

Dictated by Isidor Solovyov, Unalaska, June, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 11.

30

Saaqudgim Qigangan Ayagaa[a]

1Saaqudgim Qigangan ayagagan ilan uĝasiĝiiĝan[b] ix̂talix amaanunax̂ waaĝadalakaĝ-aan, tayaĝum manĝitalgaqaayulux txin ax̂saqadaagiim ayugnax̂. 2Malix amaanulix, amaaĝalix, tikadaagiim, iqaan akuuĝasix, iqaan chiglilix, usuxsix, amuqadaagiim, angalix, Saaqudgim ayagagan ilan ukaaĝakux̂ nawa. 3"Ayagax̂ wa, ukuĝaa amgix̂sikux̂ maalalix, ilan tayaĝun asx̂alaqangin ax̂takun," anuxtaasalix ingamtaqalikux̂ nawa. 4Malix txin chiglikux̂, chux̂taqaan iqitxuun, achikugan ngaan ignichx̂ilakakan, taxsadaqalikuu amaan ayagam. 5Angalix̂ inaangan, aman ayagax̂ asix txin quyukux̂ nawa.

6Angalix̂ aqakuĝ-aan, amaan ayagam asix qiigaakagan ix̂takuu. 7Malix txin aygaxsaĝan maayuugiim, qichx̂ux̂txin sulix, aĝdaax[c] ugdux̂taqaan sulix, aman ayagax̂ asix txin aygaxsagiim, aan'gilakaadaqalikux̂ nawa. 8"Ingaagan iistalix tayaĝun asx̂aadgunax̂ ax̂takum, ting asx̂asaĝan gumax̂takux̂," anuxtaasalix, amaan ayagam agalaan aygakalikux̂ nawa.

9Malix qayax̂ ayux̂six akaaĝakux, aman ayagax̂ sitxamadaa ukux̂takum, singlangin sitxamadaan slam qutaxtakuu ukux̂taagiim, ayaaĝuun tanam ilan sadiqadaagiim, aĝdaagiin[d] chaam ilan sux̂talix, amaan ayagam agalan anqax̂taqalikux̂ nawa. 10Aman ayagax̂ ingaagan kamgiin aĝisix, "Sakan ukux̂tanang ukuda!" txin iisaangan,

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[a] Jochelson's note: "This tale is also known under the name: "Yaĝim Kadan Ayagáa"—... the Woman of the extremity of the cape."

[b] = uĝasaĝiiĝan (so Jochelson's ms. vocabulary).

[c] Ms. aĝdax̂. Jochelson's note: "= aĝdamakyux̂."

[d] Ms. aĝdaĝiin.

30

Summer Face[a] Woman

1Whoever went to the Summer Face woman to have [her as] a sweetheart never came back, but a weakling of a man, after having made his preparations,[b] set out. 2Having come there and landed he pulled up his baidarka, took the skins off it,[c] turned it over, and after tying it down went up and entered the house of the Summer [Face] woman. 3"What a beautiful woman! That's why men have been dying because of her,"[d] he thought, and began to stay there. 4He undressed, but whenever he took off a piece of clothing, the woman did not let him put it on the floor but put it away. 5At the end of the day he went to bed with the woman.

6When daylight came, the woman said she was going to gather grass with him. 7So he got ready to go, took his harpoon line and the bird's down that he had as a magic guise, and, walking along with the woman, he began to think, 8"That's the way she must have been killing the men, so now she must be going to kill me," he thought as he began to walk behind the woman.

9They climbed up onto a mountain and when he saw that when the woman looked down, the wind blew her forelocks up from below, he drove his staff into the ground, and, holding his down in his hand, stood behind the woman. 10When the woman raised her head and said to him, "Look down where I was looking!" he took her place, and when

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a. Or: Head, front part (as of an animal).

b. Ms. "after having dressed himself."

c. Jochelson's note: "i.e. stripping off its skin cover, the rainproof skirt (over the hatch) and the skin seat."

d. Lit. at her, (staying) with her (at her place).

isxagan ilan aĝalix, sitxamdaa ukukux̂, amaan ayagam ingukuu nawa. [11]Ingulgaagiim, nuĝin kitamixtalix, usaadguqadaagiim, aĝdaagiim ilan aĝalix, amaan ayagam agalan achigikux̂ nawa.

[12]Amaan ayagam ingukan itxiqadaagiim, ngaan "asx̂akux̂txin" iisalix, alakum, amaan tayaĝum ilan alalix, utaam kamga kigikux̂ nawa. [13]Utaam kamga kigiingan, qichx̂ux̂txin saam sitxikin angax̂silaaĝanatxin uyugan ilan achitxadaagiim, chungluum ilan aĝalix usaasaqalikuu. [14]Usaalaqalikum, qidalix tunux̂taqalikux̂ aman ayagax̂. [15]"Aguĝim kinaa ukux̂taatung ukux̂taqadax̂ masxaangan ax̂talting," iistalix qidaqalikux̂ nawa. [16]"Aguĝim yalix sulgumax̂ agux̂tanaa tutaatung tutaqadax̂ masxaangan ax̂talting," iisalix, asx̂akux̂ nawa.

[17]Malix tunudaqadaangan, adan uyakan, ilaan aĝakuun, asx̂ax̂taangan, qichx̂ux̂txin daĝaan iqitxadaagiim, angaasakan, aman ilaan usaasaqalilaaĝanaan ngaan uusaqadaagiim, chugakix kugaan iqisxan, kayux saaqutiĝix̂takux̂ saaqutii kugaan iqitxadaagiim, iganam qaxchagan ilan qichx̂ux̂txin ngaan usxaasakan chidgitxadaagiim, ilaan kimikuu nawa.

[18]Kimsix sakaaĝakux̂, amaan ayagam anagan amatikuu, [19]"Kaman asix anqalaaĝanaan alquusalix asix tanaaĝalakax̂txin?"

[20]Ngaan iilaagiim, "Qiigakux̂, imgaĝiingan ix̂talix, ilaan aqakung," iisaqadaagiim, iqaam adan uyalix uqadaagiim, ayugikux̂. [21]Ayuxsix, amaan ayagam asx̂anagan sitxan aĝaagiim, ngaan kakix̂takum, qachx̂a qumax̂takux̂ maalalix, ilan tayaĝun asx̂alaqangin ax̂takun anuxtaasalix, aaluyuugasalix,[a] ilaan alaqadaagiim, txin iqaĝitikux̂ nawa.

[22]Malix tanadgusiim adaan likux̂, Saaqudgim Qigangaa ux̂tanan waaĝadananuluĝ-aan, aqalix iiltalix, inaĝilalix qangunaĝilaqaliqax̂ ax̂takux̂ nawa. [23]Malix tikadaagiim, iqaan taxsaqadaagiim, angalix, ulaam ilan ukaaĝaqadaagiim, tunukux̂ nawa. [24]"Latuĝning, adaning kayux ilaasaning kungin malgaqan ikanang anuxtakuqing," iisalix, isxaam ilan txin ukagdanaan ix̂talix iĝanayii.

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[a] Ms. aluyuugisálix.

he looked down, the woman pushed him. [11]Having been pushed, he kicked some rocks to make them roll, got into his down [guise] and fell (blew back) behind the woman.

[12]Having pushed him down, the woman said to him, "You are dead" and turned around, but faced the man and bit off the first joint of her thumb.[a] [13]When she bit off the end of her thumb, with his harpoon line that he had made a noose on under his parka he caught her around the neck, and, getting into his flat rock [guise], he began to roll down with her. [14]When he rolled down with her, the woman began to cry and said, [15]"The low-tide beach that I like to see, I am going to be reduced to never seeing again," she said and began to cry. [16]"The roaring of the rising tide that I like to hear, I am going to be reduced to never hearing again," she said and died.

[17]After she ceased speaking, he went over to her and as she seemed to be dead he took his harpoon line off of her, and, having carried her up to where he had started rolling down with her, he took off her fur parka and the breechclout she seemed to have on, hung her up on a black cliff tied to his harpoon line, and went down from her.

[18]When he got down, the woman's mother asked him, [19]"Why don't you come back with her whom you set out with?"

[20]Being asked, "She is gathering grass, and I left her saying I'm going to go fishing," he answered, and, having gone toward his baidarka and reached it, he set out. [21]On his way, when he got below the dead woman and looked up at her, he thought that it must have been because her skin was white that the men had been dying for her, laughed at her, and, having turned away from her, paddled along.

[22]When he came into sight of his village, people said that those who visited Summer Face never came back, but he did come, and he had many going out and many going in with him.[b] [23]And, having landed and put away his baidarka, he went up, entered his house and said, [24]"I think I have avenged what has been done to my grandfathers, my father and uncles, and to my [other] relatives," he said and lay down on his back in his bed — he said, it is said.

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[a] Jochelson's note: "Out of spite."

[b] Many people accompanying him; formula at the end of a story.

Dictated by Isidor Solovyov, Unalaska, June, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 9.

31

Sngaxsx̂itadax̂

[1]Sngaxsx̂itadax̂ Iĝadagax̂ sngaxchx̂iiĝan alaĝum kugaan akuuĝakux̂ nawa. [2]Aaliisim ilan aalax tayaĝux ax̂takux saĝachx̂ilix, sngaxchx̂ilix, igiim aalunix̂taasalix, ilikiin txin aygaxtikum, chamlin ilingin aalax tayaĝux ax̂takux kayux sngaxchx̂ilix, igiim aalunix̂taasalix, ilikiin txin aygaxtikux̂ nawa. [3]Amtix̂ kangakum, aalax tayaĝux ulix, sngaxchx̂ilix, igiim aalunix̂taasalix, ilikiin txin aygaxtikum, analuĝim chidaĝan aalax tayaĝux ukux̂ nawa. [4]Amakux tayaĝux sngaxchx̂ilikux̂, analuĝim utman tayaĝum anagan ilan igisxan, sukan, akaagan asix analuĝim chuqan isxan-aan, tunukuu. [5]"Sngaxsx̂itadax̂ sukuqing," iisakux̂ nawa.

[6]Iisakuĝ-aan, Iĝadagax̂ ax̂txadaagiim, qignax̂ anilgaax̂ta[x̂] iisakux̂. [7]Qignax̂ anilgaangan, taĝa Sngaxsx̂itadax̂ igiim aqaalaax̂ta[x̂] iisakux̂ Iĝadagax̂. [8]Igiim uulakux̂, ukukuun, "Sngaxsx̂itadax̂ wa!" signuum utman ataqan dax̂takum, daa susux̂ chx̂aasax̂takux̂ ukux̂taqalikux̂ nawa. [9]"Wan txin liidatalix ukulgaduukanulux ngiin sngaxtachx̂iqalidakux̂ wa!"

[10]Angalix̂ aqaangan, niĝalaan ax̂satachx̂ilix, inasxaangan, tayaĝutxin imgaĝingin ngiin suchx̂iqadaagiim, Sngaxsx̂itadax̂ chagan unangaan sulix, asix niĝalaam adan txin aygaxtikux̂ nawa. [11]Malix niĝalaan ulix, Sngaxsx̂itadax̂ asix niĝalaam ukangagan ilan txin ungusix, txin ayx̂atikux̂ nawa.

[12]Ayx̂alix, aduuĝix̂ imgaĝalux̂ uugiim, "Alix ama?" Sngaxsx̂itadam-aan iisakux̂.

[13]Ngaan iilakum, "tachim" iisakux̂ Sngaxsx̂itadax̂.

31

The Dream Maker

[1]Dream Maker came up from the sea to make Iĝadagax̂[a] dream. [2]In the harbor were two men whom he[b] lulled to sleep and made dream, and, laughing at them, he left them, and among the boat racks were also two men whom he made dream, and, laughing at them, he left them. [3]When he had got to the top of the bank, he reached two men whom he made dream, laughed at them and after he had left them he came to two men beside the doorway. [4]While he was making the two men dream, a man who was halfway up the ladder jumped at him and seized him, and, dropping down with him to the bottom of the ladder, he said, [5]"I caught Dream Maker," he said.

[6]When he said that, Iĝadagax̂ got up and ordered the fire be lit. [7]When the fire was lit, Iĝadagax̂ ordered Dream Maker be brought to him. [8]When he had him brought to him and looked at him, he recognized "this is Dream Maker," having one eye in the middle of the bridge of his nose and the eye full of matter. [9]"It is looking like this he makes us dream things that will not be seen!"

[10]When day came, he ordered his baidar to be prepared, and when it was ready, he had his men bring their fishing lines and then took Dream Maker by the hand and walked with him to his baidar. [11]And, reaching his baidar, he sat down with Dream Maker in the stern of the baidar and set out.

[12]Having sailed to the inshore fishing place, he said to Dream Maker, "Is this it?"

[13]"Not yet," Dream Maker said in reply.

[a] Starfish (Atkan).

[b] No sex implied.

[14]Tataam txin ayx̂asix, aluuĝix̂ imgaĝalux̂ uugiim, tataam amatikuu Iĝadagam. [15]Amasxakum, “tachim” iisaangan, saduuĝix̂ imgaĝaluĝim adan txin ayx̂atikux̂ nawa.

[16]Saduuĝix̂ imgaĝaluĝim kugan aĝaagiim, “Alix ama?” Sngaxsx̂itadam-aan iisaaĝutakux̂. [17]Ngaan iilakum, tunulakan ingaagan anqaqadaagiim, niĝalam miisitakagan kungin igichx̂ilix kaduunulix, niĝalam changigan ilaan aĝaagiim, Iĝadagax̂ qimnuqadaagiim, alaĝum ilan igitikux̂ nawa.

[18]Alaĝum ilan Sngaxsx̂itadax̂ igisangan, imgaĝdin itxikun niĝalam tayaĝungin. [19]Imgaĝdin itxikun-iin, changim tayaĝuu txin kayuuĝasalix imgax̂txin ungux̂six, imgax̂txin akaaĝatikum, qawaadam sanĝugan chadux̂ chx̂aasaa akaaĝasix, niĝalam ilan aĝikux̂ nawa.

[20]Adan tayaĝuu unguqalikux̂. [21]Ungux̂six imgaĝiin akaaĝatikum, qawam ayagagan sanĝugan chadux̂ chx̂aasaa akaaĝasix, niĝalam ilan aĝikux̂ nawa.

[22]Qaankun-iisix̂ tayaĝux̂ unguqaliiĝutakux̂. [23]Ungux̂six imgaĝiin akaaĝatikum, qawam kinguuĝigan sanĝugan chadux̂ chx̂aasaa akaaĝasix, niĝalam ilan aĝikux̂ nawa.

[24]Siichin-iisix̂ tayaĝux̂ unguqaliiĝutakux̂. [25]Ungux̂six imgaĝiin akaaĝatikum, qawalgum sanĝugan chadux̂ chx̂aasaa akaaĝasix, niĝalam ilan aĝikux̂ nawa.

[26]Iĝadagax̂ aangisaagaan imgaĝiin ayugnidalix unguqaliigiim, tayaĝuun adaam aqaax̂ta[x̂] iisakux̂. [27]Iisaangan, ulgalix, asix imgaĝingin ungux̂sxaqalikux̂. [28]Akaaĝasxalix ukulgakum, aaĝyaadam sanĝugan ayagam imlingin chx̂aasaa ax̂takux̂ ukulgakux̂ nawa. [29]Aman sanĝux̂ akaaĝanaan dux̂taam daĝaan iqisix, kimchx̂iqadaagiim, aman Sngaxsx̂itadax̂ ukux̂taguum kum asx̂anaan[a] anuxtaaĝlilix, tanaanuuĝan txin ayĝatikux̂ nawa. [30]Tanaanulix waaĝalix, ulaan ulix, isxaam ilan txin ungunax̂ ax̂takux̂ iĝanayii.

[a] Ms. asxáñan.

[14]He set out again and, having reached the middle fishing place, Iĝadagax̂ asked him again. [15]When in reply he said "not yet," he set out toward the outer fishing place.

[16]Having come to[a] the outer fishing place, he again said to Dream Maker, "Is this it?" [17]Saying nothing in reply, he stood up, jumped on the thwarts forward in the boat and, having reached the bow, he turned away from Iĝadagax̂ with closed eyes and jumped into the sea.

[18]After Dream Maker had jumped into the sea, the men in the baidar let down their fishing lines. [19]When they had let down their fishing lines, the man in the bow with great effort pulled his lines up, and when he got them up he had brought up the stomach of a sea lion yearling full of oil and put it in the baidar.

[20]The next man began to pull up his line. [21]After he had pulled up his line, he had brought up the stomach of a female sea lion full of oil and put it in the baidar.

[22]The third man in turn began to pull up his line. [23]When he pulled up his line, he had brought up the stomach of a young sea lion full of oil and put it in the baidar.

[24]The fourth man in turn began to pull up his line. [25]When he pulled up his line, he had brought up the stomach of a big sea lion full of oil and put it in the baidar.

[26]Iĝadagax̂ could hardly move his line when he began to pull, and he told one of his men to come over. [27]Being told, the man came over to him and they began to pull the line together. [28]When they got it up and looked at it, they saw that it was the stomach of a bullhead full of women's hair. [29]When he had taken the stomach he had brought up off his hook and let it sink [into the sea again], thinking that he would have killed Dream Maker if he had seen him, he set out for his village. [30]Coming back to his village, he reached his house and sat down in his bed, it is said.

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a. Lit. upon.

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32

Aagluudax̂

[1]Chisung tukuu Aagluudax̂, Kumĝuun tayaĝungin alaĝuĝiiĝin, ayukungin, agluum ilan aĝalix, ayuxsix, iqam alaĝuĝiiĝan ayugnangin agalan adangiin ulix, ilingin igichx̂ilix, asx̂aadguqadaguum, tigdaqalikux̂ nawa.

[2]Ignaachxix̂ chikiidaam madax̂tanangin tutaagiim, tayaĝum kayutungin qimitaqatxin suqadaagiim, amax aqaangan, ayuxsix, tanaa ukan, aaliisigan uglagan tigikux̂ nawa. [3]Malix tikadaagiim, qaankun tayaĝun Ukalaĝim ilan qanguux̂tan masix, inaqaam chikiidaam Aagluudam ilan qanguuĝan matikux̂ nawa.

[4]Malix txidin aygaxsix, akaaĝalix, kagignan ilgalikum, kaalakdax̂ ukuugiim, igiim chugaayuusaqadaagiim, qiigam igdiknangin sagimaĝiim-aan agusaqadaagiim, chikiidaam ulagan adan txin aygaxtikux̂. [5]Malix chikiidaam ulaa ulix, analuĝim kangaan sitxamadaa ukukum, chikiidaan angux̂takux̂ ukux̂talix, alaasaang analuĝim angaan txin qaxsasix, ungiim ilan sakaaĝakux̂. [6]Sakaaĝaqadaagiim, alaasaang maaĝan anuxtanatxin ungiim-aan ix̂taqalikux̂ nawa.

[7]Aagluudax̂ angulix txin kinitaaqaltakum, kangaan aĝitikum, ayagaam chidaĝan kaalakdax̂ chugaayux̂tax̂ ax̂takux̂ ukuugiim, "Ingan inga?" iisakux̂.

[8]Iisaangan, ugiim ngaan tunukux̂. [9]"Iistaaĝan aĝiix̂tukux̂, Anĝuchaĝimulux awadaa ting anaadax̂taaĝan ix̂talix ukaaĝakux̂."

32

Little Killer Whale

1The chief of Chisung,[a] Little Killer Whale, whenever the men of Kumĝuun[b] went out to sea to hunt, used to get into his killer whale [form] and set out, and reaching the baidarkas that had gone to hunt in the sea from behind, he would jump on them and kill [the men in] them and then go back to land.

2When Reed Grass heard what his brother-in-law was doing, he took [with him] some strong men he had picked out and when night came set out and reached his village, landing in another harbor than his [brother-in-law's]. 3And having landed, he ordered three men to enter [the house of] Bark,[c] while he himself prepared to enter [the house of] his brother-in-law Little Killer.

4So they walked up [to the village], and, having searched the refuse heaps and found a small grass mat, he covered himself with it, and after smearing his face with grass ashes he walked on over to his brother-in-law's house. 5When he reached his brother-in-law's house and looked down from the top of the ladder, he saw his brother-in-law warming himself over a lamp, and, slipping quietly down the ladder, he came down to his sister. 6Having come down, he quietly told his sister what he planned to do.

7When Little Killer, who had been bent over his lamp, raised his head and saw the one covered with the grass mat beside his wife, he said, "What's that?"

8When he said that, she said to her husband, 9"He's starting again, the servant of Noseless came in to ask me to be her adoptive mother."

---

a. A village on Alaska Peninsula, on the east side of False Pass (Isanax̂).

b. A village on the Unimak side of False Pass.

c. Jochelson's note: "Name of a strong man."

10“Alix ninga iĝaĝalakan, kuming malgaax̂tan ix̂tadakuning,” iisakux̂ Aagluudax̂.

11Iisaqadaagiim, tataam angulix saam ilikin kamgiin kinitakux̂, ĝuchix̂takuun,[a] qamliim kugan tadax̂talix angux̂takux̂ ukux̂taqalikuu[b] nawa. 12Ingamtalikum, qululax̂ aygagikuĝ-aan, Aagluudax̂ kangaan aĝisix, “Uman uma?” iisakux̂.

13Iisaangan, ayagagan “Aĝanunan[c] aaĝin maayulix iĝalaaĝanan,” ngaan iisakuu nawa.

14“Aang!” iisaqadaagiim, tataam anguum qusan saam ilikin kamgiin kinitaqaliingan, ilan igisxan, qangligan kukiin ingukan isxagan ilan ayutxadaagiim, qamlii sukan, ngaan qasx̂ikan, tunuuluĝa isikan, asx̂atxadaagiim, ilaan itikuu nawa. 15Ulagan kangan akaaĝaqadaagiim-aan, imasix tunukux̂ nawa. 16“Asx̂alagaax̂ta[x̂] aguqax̂, Aagluudax̂ asx̂akux̂,” iisakux̂.

17Tayaĝum asx̂asxanagan asangin iĝakun-iin, Ukalax̂ asaa ilgaanganulux, adan txin aygaxtikux̂ nawa. 18Aman Ukalax̂ ilaam ukaaĝanan amnixtaasaqadaagiim, ayugiiĝan iqaam adan kimkalix̂takux̂ ukulix, agalaan txin idgix̂tikux̂. 19Malix Ukalax̂ iqaan ulix, awaagan sulix, alaĝum ilan ikisix, ayugiingan, iqax̂ ukux̂tanaan sulix, agalaan ayugasakux̂ nawa. 20Malix aman Ukalax̂ atx̂isaĝalikuun ulakan, tanadgusim sadan aĝaasakum, amaan tanadgusim tukuu sngalux̂takux̂ ukux̂taagiim, ngaan tunukux̂. 21“Awa, kugan mananing maasakan, imin ikaasada,” iistakuun, sakin iqitxadaagiim, idgix̂talix iqaam adan kimkaliingan, chiilukux̂ nawa.

22Chiilulix, chikiidaam Aagluudam tanadgucha uqadaagiim, aĝiisalaaĝanatxin asx̂aadguqadaagiim, ungiin aniqduu asix sulix, tanaam adan uyaasalix, tanaan ikin uusanax̂ ax̂takux̂ iĝanayii.

---

a. Ms. x-.

b. Ms. -kux̂.

c. Ms. Aĝanuunan; obscure form.

[10]"But I always tell them to do that to me without fear,"[a] Little Killer said.

[11]Having said that, he again bent his head inside his parka to warm himself over the lamp, and when [Reed Grass] looked at him out of the corner of his eyes,[b] he saw that he had his foot on his knife as he was warming himself over the lamp. [12]While [squatting] thus, when a war cry sounded [outside] Little Killer raised his head and said, "What's that?"

[13]When he said that, his wife said to him, "It is the ones we were just talking about getting ready to dance."

[14]"Yes," he said and again bent his head inside his parka over his lamp, whereupon [Reed Grass] jumped on him and pushed him by his shoulders over into his bed, grabbed his knife and, raising his arm over him, slashed his throat, and after killing him went out. [15]Having gotten up on the top of the house, he shouted, [16]"He who was born not to die, Little Killer is dead," he said.

[17]When the names of the men who were [subsequently] killed had been called and Bark's name was not mentioned, [Reed Grass] went over to him. [18]Seeing that Bark, having cast aside those who had come in upon him, was on his way down to his baidarka in order to set out to sea, he ran after him. [19]When Bark reached his baidarka, took it from there and launched it into the sea and set out, he took a baidarka he saw there and set out with it after him. [20]When he pursued Bark without reaching him and got outside a village, he saw the chief of that village observing weather and said to him, [21]"There, do to him as I did and take your revenge on him," he said to him, and when he (the chief) had taken off his parka and was running down to his baidarka, he (Reed Grass) returned.

[22]Having returned to his brother-in-law Little Killer's village, he killed those he had left, took his sister and her child and started with them to his village and brought them both there, it is said.

---

a. Jochelson's free translation: "Well, he said, I always told that I have not to fear that something could harm me."

b. i.e., without turning his head.

Dictated by Isidor Solovyov, Unalaska, June, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 72.

33

Aaygiiĝux̂[a]

1Aaygiiĝux̂ ayugdaĝ-ulug-aan, iqax̂ igiim agulgax̂takux̂ igiim ayaĝidusalix, udaamulux qimaqugan sinigingin ingukux̂ nawa. 2Amlix̂ aqaangan, [iqaan] amaagan iguqadaagiim, alaĝum achidaa uusalix, ax̂satxadaagiim, alaĝum ilan ax̂six, nagan angalix, txin iqaĝitikux̂ nawa.

3Iqaĝilikum, sulux aqakux̂ tutalix, txin iĝataqalikux̂ nawa. 4Sulugulux ax̂takux̂, saayun ax̂takun ukuugiim, adangin uyakin, ilingiin saayux̂ asx̂atxadaagiim, usikux̂ nawa. 5Aman saayux̂ usiqadaagiim, iqaĝilikum, sulux aqakux̂ tutaqaliiĝutakux̂ nawa. 6Sulugulux ax̂takux̂, aataagin ax̂takun [ukuugiim], ilingiin aataax asx̂atxadaagiim, usilix, txin iqaĝisax̂tukux̂ nawa.

7Iqaĝilikum, iqam iqaĝii taduyaĝakux̂ liidaayulux, qayaatx̂ugan daĝan aalax aaygiiĝux aalayaaĝukux ukux̂talix, taduyax̂talix, adan uyalix ulix, asix txin sulix, ngaan tunukux̂[b] nawa. 8"Ayang wan, ingan txin achx̂ilakating," iisalix, atuukix txidix sukux nawa. 9Txidix ax̂saasalix, aman iqax̂ unaan aataax asx̂asaaĝanaan igulix ngaan usichx̂iqadaagiim, asix txin iqaĝitikux̂ nawa.

10Iqaĝilikux, tanadgusim adaan liqalikux, amaan ayagan ngaan

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a. Ms. ayigiĝux̂; presumably = a[a]yagiiĝux̂.

b. Ms. tunúkux 'they both said' (the dual does not go with the context).

33

Incompetent[a]

1Incompetent never went out to sea, so when a baidarka was made for him, he was ashamed and pushed it inside the sedge of a bay other than his own. 2When spring came, he took it out from there and went down to the shore with it, and, having made it ready, put it in the water, got into it and began to paddle along.

3While he was paddling along, he heard thunder coming and got scared. 4When he saw it was not thunder but fulmars, he went over to them, killed one of them and loaded it into his boat. 5Having loaded the fulmar into his boat, he paddled along and again heard thunder coming. 6When he saw that it was not thunder but fur seal bulls, he killed one of them, loaded it into his boat and started paddling again.

7Paddling along, he saw a paddler who was not likely to be taken by surprise, having on his wooden hat two incompetent[b] looking from side to side, and trying to surprise him went over to him, took hold of him and said to him, 8"My friend here, I didn't think it was you," he said, and they took hold of each other['s boat]. 9Recognizing each other, he took out the fur seal he had killed and had the baidarka man he met load it into his boat, and started paddling along with him.

10Paddling along, they came in sight of the village, and his friend

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a. Jochelson's ms. vocabulary: "a person totally unable to go in baidarka and hunt; a man of weak disposition, not industrious"; cf. a[a]yagiiĝux̂ 'transvestite, hermaphrodite'.

b. Ms. "inexperienced men." Presumably reference to figures on the wooden hat, but the translation is at variance with Jochelson's free translation: "When he was paddling he turned his head and saw two men in boats as if they intended to overtake him. And indeed they reached him soon, grasped his skin boat and one of them said: ..." In the following there is question of just one man in addition to the main figure.

tunukuu. [11]“Gumatalix aqalakaqingaan, amalax̂talix aqalax̂taaladakuqing,” agitaasaam-aan iisakux̂ nawa.

[12]Malix tigiiĝan maayuqalikux, anĝaĝim amnaĝungin sakaaĝalaqaliingin, aman saayux̂ iqaam ilaan iguqadaagiim, igasigan kukin anĝiqadaagiim, taadaayaam kugan aqadaagiim, akuunuqalikux̂. [13]Akuuĝaqalikuĝ-aan, aman saayux̂ ingaagan aĝlalix akuuĝakux̂. [14]Amakun anĝaĝin sunaaĝiiĝlikudin, sulakakin, agalaan usungin akuudan aĝaangin, ayaan asix tikalikux nawa. [15]Malix iqadix chiglilix, aman dux̂taasix̂ iqaan usuxsaĝan maayukux̂, ayagan ngaan tunukuu. [16]“Ayang, usuxsxaguum, uknaan asam kugan [ch]aĝaĝidax̂ iiltalix, usuxsxadaĝulux,” ngaan iisakuu.

[17]Malix iqaan usuglakan amuqadaagiim, ayaan asix angalix, ulam ilan ukaaĝalix, txidix ingamatikux nawa. [18]Ingamatalix amaxsix, amgim utma ulgakuĝ-aan, ukaaĝanan alix tunux̂taqalikun nawa. [19]“Anunan anuuĝlilix, inganan ingasaĝlilix, tuganan tugaaĝlilix, qagachaĝum agachan utxikuu.” [20]Aqaalakux̂ iiltalix, amaan ulam tayaĝugan waaĝalaaĝanagan-aan ax̂sxakux̂. [21]Igiim ax̂sxaangan, amaan ayaam-aan aĝikuu nawa. [22]Ayagan aguqalgaax̂ta[x̂], ulax̂ ngaan qichiilaax̂ta[x̂], idusachx̂ikuu, ngaan qaĝanaasax̂[a] atxax̂s[x]aqalikux̂. [23]Malix qaĝanaasalix amaxsix, angalix̂ aqaangan, aman dux̂taasix̂ tanaam adan uyaaĝan maayukux̂. [24]Malix kachigulugum[b] ilan tanaam adan uyalix, tanaan unax̂ ax̂takux̂ iĝanayii.

---

a. Ms. qaĝanásix̂.

b. Possibly = kachigulugam, kachigulug(a)m ilan; normally kachig(i)mul(u)g ilan.

said to him, [11]"I have not come in this way [before],[a] and the people are always angry at me for being afraid," he said to his companion.

[12]So when they got ready to land and many people came down [to meet them], he took the fulmar out of his baidarka, breathed on its wings, and, having put it on the deck of his baidarka, began to go to the shore. [13]As he was reaching the shore, the fulmar flew ashore with flapping wings. [14]The people tried to grab it but missed it, and when all of them had gone away up[b] in pursuit of it, he landed together with his friend. [15]They uncovered their baidarkas, and the guest was preparing to turn his baidarka over, but his friend said to him, [16]"My friend, when one turns it, they say, one has[c] charms on the reef down there, [otherwise] one does not turn it," he said to him.

[17]Having tied up his baidarka without turning it, he went up together with his friend, and they entered into the house. [18]There they spent the night, until midnight, when some people came in and said, [19]"Those who threw [stones] missed it; those who threw spears missed it; those who clubbed missed it; only the slinger hit it." [20]Being said to have been brought [there], it was given to the man of the house who had come back. [21]After it was given to him, he gave it to his friend. [22]When his friend had it taken out to be decorated and be carried around the house, a feast was arranged for him. [23]So they passed the night feasting, and when day came the guest prepared to travel back to his own island. [24]During a calm spell he started for his island and reached it, it is said.

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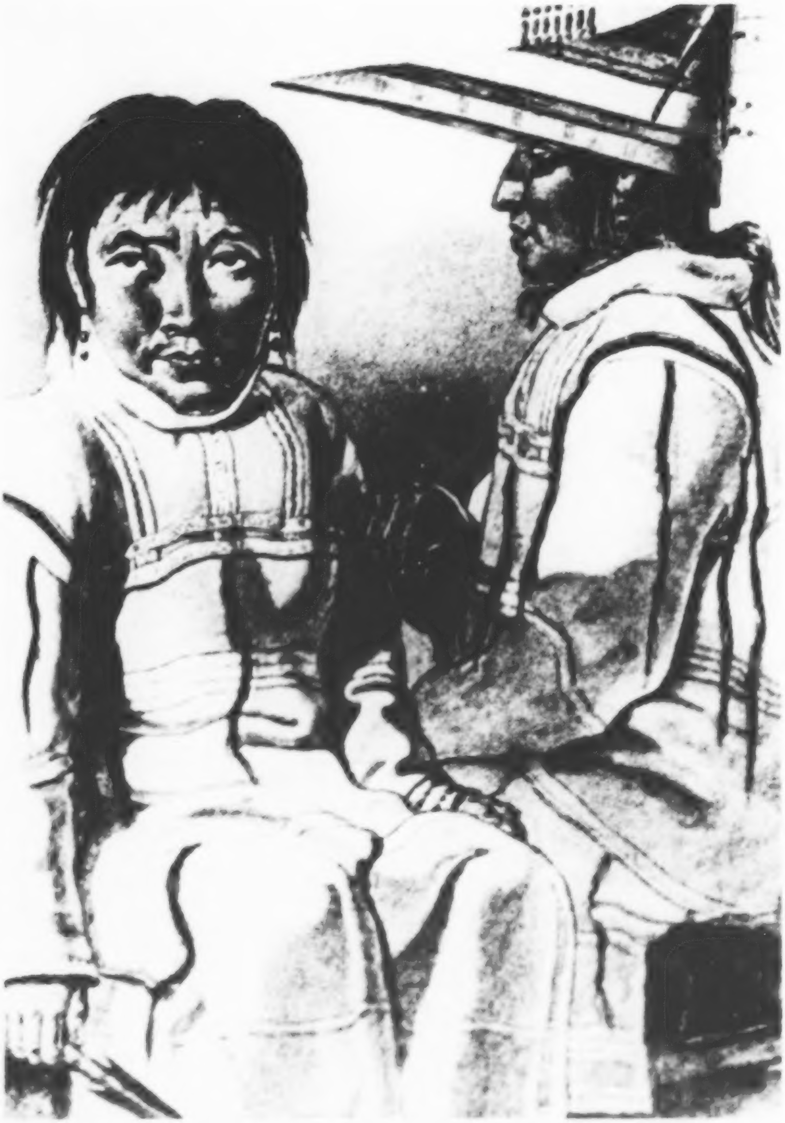
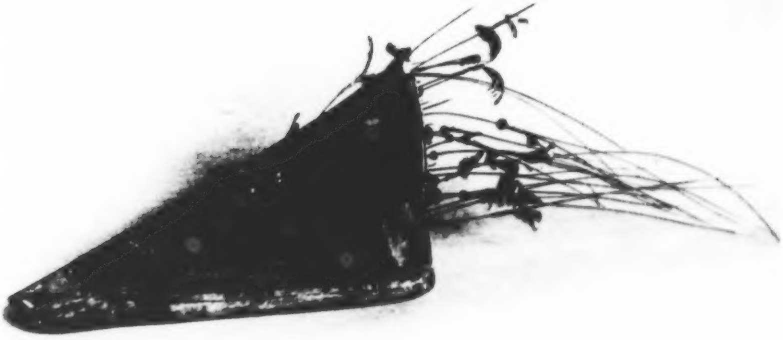
a. Ms. "when I am not starting."

b. Ms. "behind a hill."

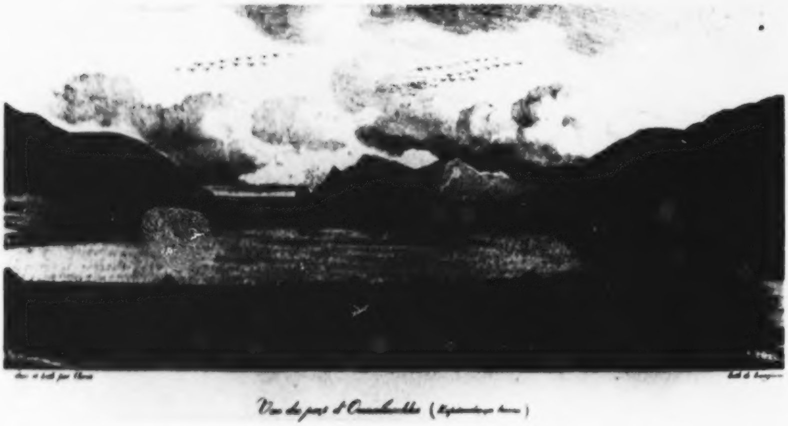
c. Ms. "one must have."



A man named Umasikh from Unimak Island, 1818. Photo from a painting by Mikhail Tikhanov. Original in the Museum of Academy of Arts, Leningrad. Photo courtesy of Richard Pierce, UAF History Department.

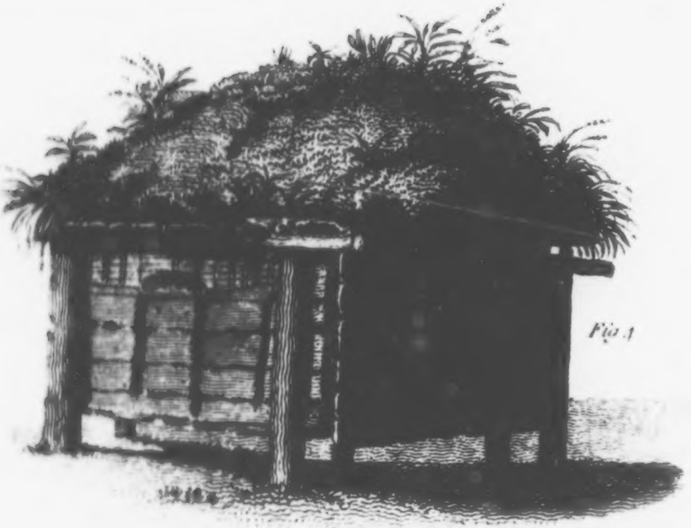


Wooden Hunting hat from Unalaska. Photo by Auvo Hirsjärvi, courtesy National Museum of Finland, Helsinki.



The village and port of Unalaska. Photo from an illustration in *Voyage Pittoresque Autour du Monde*, Louis Choris, 1822 (#G0420K84C5) in the Archives, Alaska and Polar Regions Department, University of Alaska Fairbanks.

Unalaska, 1915. Amelia Elkington Collection (acc. #74-175-74) in the Archives, Alaska and Polar Regions Department, University of Alaska Fairbanks.



***Ulaakax̂*, burial hut of Unalaska, drawn by Martin Sauer after the Joseph Billings expedition of 1785–1794.** Photo from An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia (atlas), published in 1802, (acc. #A0144) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

A mummy from Shiprock. Negative #79-4488, Smithsonian Institution, Washington, D.C.

***Kaadĝaadax̂*, Ivory Idol, found by W. S. Laughlin, Chaluka, Umnak Island, 1948.** Photo from Peabody Museum, Harvard University, Photo No. N32346, Cat. No. 48-42-10/30889.

Told by Kliment Burenin, Unalaska, 1909. Cylinders 19-23 (ten minutes and forty-five seconds). Cylinder 18 missing. Cylinder 19 marred by severe noise. Tempo throughout is relatively slow. Uncertain transcriptions are given in italics; dots indicate passages obscured by noise.

34

Waangilax̂[a]

... amaanulix,
haman hixtalix,
qignam ilan hixtalix,
husungin hixsix,
qignam ....[b]
aqadaangan,
ulax̂ agulgalix,
ulaak(am) nagan ax̂sxalix,
aqadaang(a)n ingaagan qangulix,
am(a)n aduuĝix̂ tayaĝux̂
ngaa(n) tum(a)n ayugnilgalix,
aqadaangan,
chiglilgalix,
akum away amak(u)n ka*dimdakin*
amaan kinguuĝix̂ tayaĝ(u)maan *wa*yaaĝnax̂talix,
hixsaĝ(a)n aĝiis(a)nang(i)n iing(un) sulix,[c]
ngaan ax̂six,
akung(i)n aman kinguuĝix̂ tayaĝux̂,

---

[a] Jochelson 1918:1985 Ayagáan asx̂ánax̂ Hwañilax̂ - "Khvangilakh, ubivshiv svoyu zhenu" (W. who killed his wife); cf. line 199.

[b] Heavy noise for about four seconds.

[c] Transcription uncertain because of scraping.

34

Waangilax̂

[*Cylinder 18 missing*]
... [he/they] went over there and
burned him,
burned him in the fire,
burned all of them,[a]
... fire ....
after that
a [burial] house was built and
[they] were put in the burial house, and
then [he/they] went in [to the house] and
(I)we[b] started on[c]
the next man, and
after that
he was undressed
but, putting those in front,[d]
he/they left the work[e] to the youngest man,
took what they had left for burning,
gave/put [them] to/on him,[f]
then the youngest man —

---

[a] Perhaps the Koniag chief burned his Aleut prisoners; cf. lines 187–195.

[b] Apparently the Koniag, possibly telling their own story; cf. the formulaic asx̂agnaan ix̂talix in: 2:31, etc.

[c] Possibly preparing him for burning; cf. line 192.

[d] Uncertain translation.

[e] Uncertain translation.

[f] Perhaps putting on him the fuel to make him burn.

ilaan {suux̂/} suuĝdix sukin,
.... hiikun maal(a)duuk(a)naan aqatakux̂ malix,
hiing....
[*heavy noise for about forty seconds*]
away amakux higdiknangin,
hingaag(an) taxsalgalix,
hidulalix,
amaan ulaak(am) nagan taxsalgalix,
ax̂sxalix,
aqadaangan aman kinguuĝix̂ tayaĝux̂ ngaa(n) tum(a)n ayugnilgalix,
kitagan qalik(i)x imtalgalix,
aqadaangan hingaan ul(a)m angunagan daĝan,
ulaadaadax̂,
malganagan nagan aman kaadĝaadax̂,
uyalgaax̂t(a)x̂ iĝal(i)gaan am(a) ayagax̂ hama/[a]
uyalgaax̂tax̂ ngaan hamaanuchx̂isxaqaa ngaan agiitaalalix,
away amalig(a)n {ax̂/} ax̂sxaqax̂.
Malix amalig(a)n aqalinax̂ txin ayugnid(a)lakan,
amam/ [*end of cylinder 19*]
Malix away hamungn[b] hingamtal(ix) txin ayugnid(a)lakan,
away agumtalix[c] hingamtaq(a)linax̂.
Hingamtalix,
unguchilix txin ayugnid(a)ĝulux,
hingamtalix,
adalikum haway {aw/} qitax̂ anĝitaadax̂ angalil(i)x akuĝaan,
aĝadax̂ ukux̂takum agaan
ul(u)m[d] asx̂ax̂tag(a)niinaan[e] aĝadax̂ ula(m) naga tanix̂takux̂ away ukux̂taq(a)lin(a)x̂ awa.
Asl(a) igiim haway aan'gil(a)kaadaq(a)linax̂,
wan aĝad(a)x̂ iká·,
qaniking(a) aqaguu(n) taaman matakung(i)n ukux̂tad(a)qatxin

---

a. Apparently corrected to the following.
b. Syncopated from hamangun.
c. Apparently corrected to the following.
d. Or ul(a)m 'house'.
e. -aan obscure.

taking from him what they were supposed to take (?)
... because he knew what was going to be done to him,
there .....
[*heavy noise for about forty seconds*]
then the burned remains of those two[a]
were collected and
taken out and
put away in that burial hut,
put there, and
after that we started on the youngest man and
turned the soles of his feet,[b] and
then, (31)into
the little house
that was there, (29)attached to the big house, the stone amulet[c]
was ordered brought [in] and that woman
that had been sent for for him, being given him as companion,
he was put there.
So he stayed there without moving,
[in] that [way] [*end of cylinder*]
So staying there without moving,
that's the way he was.
In that way
he was sitting there without moving,
in that way,
until the cramp had become a little better, and then,
when he looked at the sun,
he saw the sun illuminating the interior of the house, [shining]
on the dead corpses (43)up there.
Then he started thinking:
the sun up there,
only when spring was coming had he seen it [shining]

---

[a] The two older of the three Aleut brothers taken prisoner, cf. line 64.

[b] Perhaps backwards up, as on a mummy in a burial cave, see photos, pages 252 and 253.

[c] See Jochelson 1925:95, Fig. 79: stone amulet in the shape of a man's figure.

mataa ukux̂talix,
aqaliigiim away amaan ayagaamaan tunun(a)x̂ awa.
Qan(a)ng uliik(i)n igiim ax̂taax̂tax̂ ngaan iqaa awa.
Mal(i)x uliigiim ilik(in) changalix,
aqadaagiim,
hihnaax̂six,
analuĝ(i)m ilaan hihnaax̂six,
hisix,
chadux̂six slaaĝalix,
akum haway {sada/} sadan ukux̂taq(a)linax̂.
Unugulux qanikinga haqaqadax̂takux̂,
haqaq(a)dal(i)x uniiĝnax̂ ax̂takux̂,
ukux̂tal(i)x iing(u)n ingamtalix,
aan'gil(a)kaadal(i)x ingamtalikux̂,
lakaay(a)x̂ aygagik(u)x̂ ukux̂taq(a)liigiim haway hix̂talix,
hadaam huyachx̂il(i)x aqadaagiim,
haway ngaa(n) tununax̂.
Amakux {kingiim} ludaam higdiknakix,
ilan ax̂sxaq(a)x̂ ukux̂tan(a)ĝul(u)x aax̂taa,
ngaan amatxaa.
Ingay ingalig(a)n ulaakalĝisxal(i)x ax̂sxaqax,
ngaan hiistak(u)x̂[a] hamakux hadik(i)n huyalix,
chidax̂k(i)n unguchilix,
{higdiknagan} ulaakaga(n) chidaĝ(a)n unguchilix,
hiingun qidalix,
angaliiqaltakum,
hiingun qangulakan,
qaxchikaay(u)x̂ aqachx̂ilix,
away ingamtalikux̂ haway amaan ula(m) tukug(a)n away uyachx̂iqaa nawa,
qanguux̂tax̂ ayal... [*noise for about three seconds*]
Malix[P] uyalgakux̂ qangul(i)x ukaaĝalix,
aqadaagiim tunulak(a)n ingamtalik(u)x̂ haway amasxaqax̂,
"Alqulix agumaax̂taa,"
ngaan amasxaqax̂.

---

a. Perhaps -k(uu), the expected form.

like that, he saw, and
then talked to that woman (wife) of his,
asking her to give him his boots.
So he got into his boots and
then,
trying to go out,
trying to go out by the hatchway,[a]
he went out,
crawled outside,
and started looking around outside.
Spring had apparently come already long ago,
had apparently come already some time ago,
he realized, and so being there
thinking,
he saw a boy walking [by], called him, and,
having had him come to him,
talked to him,
(66)asking him
(65)if he had not seen where
the burned remains of his older brothers
had been put.
They were put in the burial hut over there,
the boy told him, so he went over to them and,
sitting beside them,
sitting beside the burial hut,
cried there
for the [whole] day,
without entering [the house],
waiting for the dark to come,
until the chief of the house sent for him,
request[ing him] to come in.
So being sent for, he went in and
then he remained silent until he was asked,
"Why does he (i.e. you) behave like that,"
they asked him.

---

a. The doorway in the roof of a sod house.

Amasxakum away tununax̂. [*end of cylinder 20*]
Malix awaya^{P} hawan {ay/ ay//} ayagaan,
ilaasatxin igiim ukux̂tachx̂iix̂txin {ax̂/} ix̂talix,
hix̂talix wakun qidaasalix qidalix gumanaan away hinax̂ awa.
Malix hiistal(i)x akux̂ haway
haway ilaasatxin hadangin chiiluux̂tax̂,
away ngaa(n) tuma(n) qungasxaq(a)likux̂ nawa.
Malix ngaa(n) qungasxalix,
suuĝasix̂taaĝing(i)naan atxax̂sxalix,
aalax nayux,
ngaan atxax̂sxalix,
{anga/} ukuniilalix,
angalix̂ haqakuĝaan haway iqaa^{P} hax̂sasxalix,
aaĝlik(um) chak(i)n ayugnilakan,
away ingamtaq(a)linax̂;
{iqaa}^{P} inqiiluĝing(i)n atxax̂sxalix,
aalax nayux iqag(a)n ilan^{P} ax̂sxalix,
kadim-ad(a)n amay(u)x ukaa-hadan,
igiqang(i)n iqag(a)n hangad(a)n ax̂sxalix,
aqadaangan aalax Kanaaĝ(im) suganĝikix,
ngaan^{P} amgiĝnaalalix,
haway am(a)n ayagax̂taaĝ(i)naan agumqangin iqaam ukangag(a)n il(a)n husilix,
haway hingaag(a)n ayugnax̂ awa;
ayugiix̂tax̂ {aya/} maayuulax̂tag(a)likum,
chaan ayugnin(a)ĝulux,
kumsilgalix,
iqag(a)n il(a)n ax̂sxaqax̂.
Mal(i)x aqadguusikix ngaa(n) kulig(an) qusil[a] ĝaach(a)ĝiiluĝ(i)m ilan [ax̂sxalix],
haway agumtal(ix) txi(n) chidgichx̂iq(a)linax̂.
Malix chidgilgalix,
sakaatxan aĝasxalix,

---

[a] Obscure form, perhaps blend of qus(an) 'above' and il(an).

Being asked, he responded,[a] [*end of cylinder*]
So then — his wife,
telling [him] to let her see his relatives,[b]
he was crying because of them, he said.
So when he had said that,
for him to return to his relatives
we started packing for him.
So packing for him,
we made his equipment ready for him,
two safety floats[c]
we made ready for him [too],
until evening, and
when daylight came we made his baidarka ready,
but he did not move his hands,
[remaining] like that;
we made his seat pads ready,
put two safety floats in his baidarka,
fore and aft,
put his spears on top of his baidarka, and
then two young Koniag men
were assigned to him as watchmen, and,
loading into the stern of his baidarka the one they had made his wife,
he set out from there;
he was made ready for setting out but
he did not move his hand,
was lifted up and
put in his baidarka.
Then his paddle was placed in its hook on the deck of his baidarka and
so he had himself set adrift.
He drifted
far out and

---

[a] Lit. talked.

[b] So apparently the text, but the sentence is perhaps irregular, the meaning being possibly that he asked for permission to see his relatives.

[c] Cf. 28:19.

hinga(n) tanadgusix̂ ngaan utx̂ud(u)lalix,
akum away^{P} aqadguusik(i)n hawaag(an) sulix,
amakux txin amgiĝiix̂tax igiim agiitachx̂iqax,
inga(n) tan(a)x̂ utx̂us(a)giim atuuk(i)x uĝalul(i)x asx̂as(i)x aqadaagiim,
haway ingaag(an) txi(n) kay(ux) kumsilix,
away txin iqaĝinax̂.
Mal(i)x iqaĝil(i)x angalilix,
matal(i)x amaxsix,
ahlikum [qaat][a] taangaatuu haqaagiim,
taangalix,
inux̂ inulix aqadaagiim away txin iqaĝinax̂.
Mal(i)x iqaĝilix,
iqaĝid(ax̂) txin hisix, [*end of cylinder 21*]
Malix awaya ingaagan^{P} ataq(a)n [saĝad/] saĝad(a)mul(u)gaan away [txin iqa/] mal(i)x iqaĝilix,
amamtad(a)likux̂ haway^{P} tanadgusiim hadaan away liqalin(a)x̂ awa,
tanaan Uxchalux̂.
Malix ngaan huyalix,
ngaan hakuunulix,
ila(n) tigiiĝ(a)n aaliisiim il(a)n aĝakum,
am(a)n anaadaan,
hakangun il(an) txin ungut(i)kuu ukux̂tak(a)naan ayukaan,
iing(u)n unguchilix̂takux̂ il(a)n^{P} tixsix,
ngaan angal(i)x il(a)n hakaaĝal(i)x aqadaagiim away ngaa(n) tununax̂.
Maaqatxiniin qagaanuchx̂isxaqatxin ax̂takun malix,
[luda/] amaaĝ(a)qaan angalilix ludaĝ(i)qadasxaqax̂txin ngaan iistakan akuu,
maligaan[b] ax̂tagalikux̂,
qangul(i)x ax̂tagalikux̂ alaasaang hamaan adaamaan tunuux̂t(a)x̂ away ngaan hiqaa malix haka,
malix amaan adaam il(a)n ukaaĝal(i)x away tununax̂.
Maaqatxiniin hamaanuchx̂isxaqatxin ax̂takun malix,

---

[a] False start on qaatuu '(became) hungry'.

[b] Perhaps corrected by the following word.

was brought out of sight of that village,
but then he grabbed his paddle from the [deck of his baidarka] and those two who were with him[a] to watch him —
having got out of sight of the village — he speared both of them to death, and then
he lifted himself up and
started paddling.
He paddled the whole day and
the night
until he became thirsty, whereupon
he drank[b]
and had a piece of food, and started paddling [again].
So he paddled,
became a paddler, [*end of cylinder*]
So he paddled without sleeping a single time
until he came into sight of his own village,
his own island Ogchul.[c]
Going toward it,
he approached its shore and
when he got into his harbor in order to land,
his mother
(133)was still sitting (132)up there where he had seen her sitting when he went out, and
he landed below her,
went up to her and talked to her.
Doing what he had been told to do going eastwards,
the day he had arrived there he had lost his older brothers, he said to her,
and
she told him to go in but talk quietly to his father,
so he went in to his father and talked to him.
Doing what he had been told to do going there,

---

[a] Apparently in separate single-hatch baidarkas.

[b] From his water container, taangadgusix̂, kept on the deck.

[c] East of Vsevidof I., off the east coast of Umnak. See map 3.

{lu/} hamaaĝ(a)qaan angalilix ludaĝ(i)qadasxaqax̂txin,
away ngaan hiilaq(a)x̂ am(an) Waangilax̂,
hax̂saq(a)dalix agumtan(a)x̂ ax̂takum,
haway hax̂naax̂six,
hax̂sˀix,
aqadaagiim haway tunun(a)x̂ ulaam ingyug(a)n il(an) saygik(i)n ax̂taqakin sulix,
agadĝiin amang(u)n ax̂six aqadaagiim,
"Aman maatung maasal(ix) aĝachaĝiltxin,"
hiistalix saygikin qinqax̂talix,
ulaam nag(a)n anĝaĝing(i)n ax̂taqaanuchx̂ilix,[a]
mal(i)x iqin(a)n al(i)x away aqalinan.
Ahlikuĝaan away ngaa(n) tunuqax̂,
"Waangil(a)x̂ ingam(a)naaĝasaq(a)daax̂txin,"
away ngaan hiilaqax̂.
Malix awəy txin hingamanax̂.
Malix away amakux laam kugan maqan akiiĝan away alitxux̂sil(ix) qanaxtikux̂ nawa.
Malix qanaxsix ingamtadanax̂ ma(lix) awaya,
alitxuun atxax̂s(i)x awaya
qanikinga haqak(u)ĝaan hawaya
{qa/ qan'gix̂[b] qa/} Kanaaĝ(im) tanaa tanaadaaĝan haway qagaanuuĝ(an) txin ayx̂atikux̂ nawa.
Malix qagaanulix, *[end of cylinder 22]*
Mal(i)x away qagaanuq(a)linax̂,
malix qagaanulix,
am(a)n alitxuun qagaan(u)salix,
Kanaaĝ(im) tanaĝingin nulix,
amaaĝig(an) tixsix aqadaagiim,
hingamtal(i)x angada(n) qagaanul(ix) txin aguq(a)lik(u)ĝaan away Kanaaĝ(im) tanadguch(a) nulix,
aqadaagiim aman[P] Kanaaĝ(im) tukug(a)n am(a)n ulaa haqatalix,
inaqaam nulix,
aqadaagiim inaqaam hamangun qangulix,

---

[a] Slip of the tongue for ataqa-.
[b] 'winter'.

the day he had arrived there he had lost his older brothers,
he was told, [his father] Waangilax̂,
who was already ready,
tried to get up,
got up,
and then with the following words grabbed his bow that he had somewhere in his house,
and put an arrow on.
"It has turned out that you have done what I want to do,"
he said and strung his bow,
had the people of his house gather in one place,
and they started scrambling out.
Then, however, some said to him,
"Waangilax̂, stop doing what you are doing,"
he was told.
So he did so.
To avenge what had been done to his two sons he spent the winter preparing a war party.
So spending the winter like that
he had his war party ready and
when spring came
he started out eastwards to visit the Koniag land.
So going eastwards, [*end of cylinder*]
so he went eastwards,
going eastwards
with his war party, and,
reaching the Koniag settlements,
he landed beyond them and then,
having so got ready (for the attack), going east against it, he reached the Koniag village, —
knowing the house of the Koniag chief,
he reached it by himself
and, having entered it by himself,

aqadaagiim alitxuun[P] ayugnichx̂in(a)x̂ awa.
“Taĝa” hiisal(i)x ayugnichx̂ilix,
mal(ix) Kanaaĝin lalgal(i)x aqalik(u)niin,
aman Kanaaĝ(im) tukuu,
hawaya {im/} *kaan ukdaa*[a] ngaan imgux̂talix,
away kug(a)n inqinax̂,
{an/ aniq}[b] ąsxinuk(i)gaan angaasalix.
Malix haway hagumtalix,
hawa(kun) Kanaaĝin lalgalix,
inasxalix,
husuu maas(a)qadasxalix,
tayaĝuĝ(i)qadasxalix,
akuĝaan haway hawaagan[P] sukan,
hax̂tachx̂ikan sukan,
away ingaag(a)n ayugas(a)qaa.
Maasak(a)n ayugasakan,
tanaan Uxchalux̂ ngaan hadan huyaasakan ngaan nuusakan,
ingaligan waaĝaasak(a)n aqadaagiim haway ingangu(n)
qignan anichx̂ilix,
amakun laam kugan matak(i)niin asx̂achx̂i[na]ngin masxan,
{tag/} qachx̂an angadan hisxan,
aniqduk(i)x asix,
chaduĝnaĝaan hagig(a)siisakan,
aqadaagiim qignam il(a)n hixtachx̂ikan,
husuu inatachx̂ikan,
maas(a)qadachx̂ik(a)n aqadaagiim,
haway amaan laa(m) kugan maqan away akilix,
txin hagumanax̂ ax̂tad(a)x̂ awa.
Hawan Waangilax̂.
Mal(i)x away am(a)n ayagaan asx̂anax̂.[c]
Hawaya[P] amakun latxin akinax̂ hiistad(a)x̂ hawa.
Iĝan(a)ĝii.

---

[a] Perhaps [u]kaan[ulix] (going in) ukdaa, or kaanukdaa (unknown word).

[b] False start on aniqduk(i)gaan 'his two children'.

[c] So heard by Sivtsov, Jochelson 1919:1985. From the copy of the cylinder, where the higher frequencies have been filtered out, the word sounds more like ax̂anax̂ 'danced' but this word would have a preceding asix 'with', which is certainly not there.

had his war party set to work.
Saying "Now!" he had it set to work and
when the slaying of the Koniags had started,
(175)he wrapped up (?) the Koniag chief
.....[a] and
sat down (violently) upon him,
together with his two daughters.
In that way it went on,
the Koniags being slain,
all of them,
all of (the chief's party) being annihilated, and
when he (the Koniag chief) had no more men,
he (Waangilax̂) took him from there,
had him get up and took him, and
set out with him (in his boat).
Setting out with him,
he went towards his island Ogchul, reached it, and,
having arrived there with him, he (W.) had fires lit and,
making him die in the way he (the Koniag) had done to his sons,
he stripped him naked,
together with his two children,
rubbed them with blubber
and then made them burn in the fire,
all of them, and
having had them annihilated
avenged what had been done to his son[s],
in that way according to the story,
that Waangilax̂ [did].
He also killed his own wife.[b]
That is what is told about him avenging his sons.
So the story goes.

---

[a] Perhaps in his mats, to prevent him from moving.

[b] The motive for this drastic and unexpected act was perhaps mentioned in the beginning of the story, on the cylinder now missing.

Dictated by Illarion Menshov, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 65. Compare text 43.

35

Usilax̂

[1]Usilax̂ awa malgaqaliqax̂ ax̂takux̂. [2]Malgakum, ungiin tayaĝum laĝanaa aguguun, asx̂adaqalinax̂ ax̂takux̂ awa. [3]Ingamatalix anĝaĝilidakuĝ-aan, aman ungii tataam lax̂ aguugiim, igiim iĝaynganiisalix, malix amaan Usilam-aan ayagaadax̂ agulganaa iiltaaĝan masxaqax̂. [4]Usilam ngaan ilgaagiim, ukux̂taaĝan ngaan amaanukuu awa. [5]Ulam achaan aĝalix, tunukux̂ awa. [6]"Qaataa?" [7]Iistaqaliingan, unga agalmudaĝan sayuĝalix, "Waya," ngaan iiltalix, ngaan ukux̂tachx̂isxaqaliqax̂. [8]Ingaya ingamatalgalix, ukudigatanaax̂sxaax̂ta[x̂] iistakan-aan, ulaam adan uyaqaa.[a]

[9]Aman lax̂ axsix, txin angunasix, malix sadangun uuĝaluudanaaĝdagalikux̂, itachx̂isxadalakan agisxaqalikux̂ awa. [10]Kayux Usilax̂ sadangun akuĝ-aan, anqax̂talix tugaadidalagaax̂ta[x̂] ngaan aĝlix̂taaladaqalikux̂ awa.

[11]Usilam ulaam kangan sngaluĝiim aslaan sadangun anqax̂talix tugaadikux̂ ukux̂taagiim, ix̂takan adaam uyachx̂iqadaagiim, tuxtingin angasxan, ukukuu[n], tayaĝux̂ akux̂ igiim adaluulaqax̂ ax̂takux̂ ukux̂taqalikuu awa. [12]"Ayagax̂ agunadix ix̂tanax,[b] malix lamax anĝaĝii ukux̂taax̂kin ama," iisanax̂.

[13]Ingan qilax̂ Usilam asix iklaaĝan ix̂takan, asix anqaaĝan maayuungan, amaan anagan ngaan qugaanguusix̂tachx̂iqaan, chidqachiyagux̂[c] amayux waygim qagnaa ngaan suchx̂ikan, Usilam adan uyachx̂ikuu awa.

[14]Usilam, txin uungan, asix anqakuu awa. [15]Iklam iklalgaaka-

---

[a] Ms. -nax̂.

[b] Ms. ixtánáx̂ 'he said'.

[c] Or perhaps chiidqachiyaaĝux̂, cf. 3:47; Jochelson's note: "= ciĝadax̂" (= chiiĝaadax̂).

35

Usilax̂

1There was that [man called] Usilax̂.[a] 2Whenever his sister bore a male child, he would kill it. 3Things went along this way for some time, but when his sister again bore a son, she became afraid for him, and it was arranged to tell Usilax̂ that a girl was born. 4When this was told him, Usilax̂ went over there to see. 5Getting to the entrance of the house, he said, 6"Where is it?" 7When he said that, with its penis pulled backwards it was showed to him, saying, "Here it is." 8Saying that this one, being like this, was to be kept in good health, he went to his house.

9The boy grew up and became bigger, so he tried to go outdoors to play with spears, but he was raised never being allowed to go out. 10Also he was forbidden to urinate standing up when Usilax̂ was outdoors.

11One time when Usilax̂ was on the top of his house observing the weather, he saw [the boy] urinating standing up outdoors, called him over to him, and when he lifted up his hem to see, he saw that he was a male and that he had been deceived. 12"They said that they had had a female, so let them see their son alive," he said.

13The next morning Usilax̂ said he would gather firewood with him, and when the boy was preparing to set out with him, his mother made him take what she had let him have as a magic protector, [namely] a black beetle, and also a mussel shell, and sent him over to Usilax̂.

14Usilax̂, when he reached him, set out with him. 15He saw that

---

[a] Could mean "Multiple Load."

ngin ilangin igiim axtaasakux̂ ukux̂taqalikuu awa. [16]Yaagam anatuugisaa ilaan txin aĝaasakuun, angtaan an'guqalix chagayakux̂ ukux̂taqalikuu awa. [17]Wan yaagax̂ chaxsix, umniim[a] kamga itax̂ isagiim, umniin ilan ingulix, amakun an'guqatxin yaagam ilaan idgisix, aman umniin asx̂anaan anuxtalix, ilaan igikux̂ awa. [18]Taĝa wan lax̂ umaalaagiim, chidqachiyaguum ilan aĝalix, amaan yaagam kilĝingin uĝliqadaagiim, aman waygim qagnaa ngaan isilaasalix, ilaan igakux̂ awa. [19]Waan yaagam ilaan igaagiim, iklan lalix, igusaqalikux̂ awa. [20]Iklatxin igusalix, Usilam ulagan kangaan ukaadan itxiidgulix, tunux̂taqalikux̂ awa. [21]"Usilam-aan iklaqaning a!" iistalix aqadaagiim, ingaagan anaam adan uyalix, ilan txin quyukux̂ awa.

[22]Ingan qilax̂ slachxisaadax̂ ulaalakuĝ-aan, Usilam[b] asix isuĝnaaĝiiĝan ix̂takan, iqaam ukangagan ilan changachx̂ikan, ayuxsakuu awa. [23]Aqadaagiim, isuĝim ixsxa ngaan uusakan, iingun asix igaqadaagiim, humaĝiin[c] atxax̂six, isuĝim umaĝilix, achaĝiiqaltakum, isux̂ txin uungan, agalĝilix asx̂asix aqadaagiim, hugilix,[d] uluu tanaanusaaĝan masix aqadaagiim, aman umniin amaan isuĝim igluqagan nagan ax̂six, angtagan atuukix uyax̂six aqadaagiim, taamanaan asx̂atamanaan anuxtalix, ilaan tanaanukux̂ awa.

[24]Amangun asam kugan aasanaam ilan, sax̂ kuum tagaguun, tugalix kukiigiim igadachx̂ilix, angaliqalikux̂ awa. [25]Agumatalix angalikum, agux̂ yalix, txin anikatiku[x̂]txin tutaqalikux̂ awa. [26]Alaĝum kugan̂ ayx̂aalalix amamaaladalikum,[e] alaĝum achidan chiigimqiilaku[x̂]txin tutalix̂takum, adangakiigiim aalax ayagaadax isux̂ kasunadix ix̂talix aqakux tutaqalikux̂ awa. [27]Maalalix ilaan aĝalgakum, aalax adakiin qisax̂tax̂takux̂, qisatii chililgakum, lakaayax̂ nagan ax̂takuu, ilaan igaangan, ugix̂taaĝdix kasunadix iistakix, tanaanusakix, uladix ngaan uusaqadaamdig-aan, anaadamdig-aan tunukukix awa. [28]"Ugiĝaax̂ kasulgakux̂," iistakukix, anagan "Anĝaĝitalgalix imdix ugix̂tachx̂isxaaqalaqaĝulux" iistakan, qachx̂iqadaagiim, kingsiitim awangan aĝutikuu awa.

[29]Amangun alix̂takum, uman ulax̂ kamisxaqax̂ liidaa tuta-

---

[a] Ms. umnîin.

[b] Ms. Usîlax̂.

[c] In ms. h- added with pen.

[d] Ms. huĝîlix, h- added with pen.

[e] Ms. -qam.

he (U.) was taking him past the firewood that could be gathered. 16He saw that when he (U.) had brought him to the thickest log, he (U.) tried to split it in the end with his wedges. 17Having made the split big enough for his nephew's head, he pushed his nephew into it, pulled his wedges out of the log, and, thinking that he had killed his nephew, left him and went home. 18The boy, however, when that was done to him, got into his beetle [form], and, having wet the layers of the log, cut through them with the mussel shell and got out of there. 19Having gotten out of the log, he gathered firewood and began to take it home. 20The firewood he brought home he dropped down into Usilax̂'s house and said, 21"There are the pieces of wood that I got for Usilax̂!" he said, and then he went to his mother's and went to bed there.

22The next morning, when very fine weather dawned, Usilax̂ said he would hunt seal with him, and, having him crawl into the stern of his baidarka, put to sea with him. 23Then, having reached the seal rookery and gotten out of the baidarka with him, he fixed his decoy seal, and when he had waited with his decoy seal for a while, a seal came up to him, and, having harpooned it, skinned it and fixed the meat to take back home, he put his nephew into the skin of the seal, bound both ends, and, thinking that now he had finally killed him, he left him there and went back.

24While he was there on the reef, whenever a bird alighted on him, he would strike it to make it fly off him and thus passed the day. 25Having passed the day like that, he began to feel that the tide was coming up and that he got afloat. 26Thus he was conveyed along the sea until he felt that he had drifted ashore and heard two girls coming from his landward side saying that they had found a seal. 27And so he was approached, and the bindings that bound him at both ends were untied, and when the boy who was inside got out, they said they had found someone to have for a husband, took him home, and, having reached their house with him, said to their mother, 28"We have found someone to have for a husband," they said, but their mother said, "We will let him live but for the time being not let you have him for a husband," and, having fed him, hid him behind the wall mat.

29Having been there for a while, he felt as if the house were

lix̂takum, tayaĝux̂ ukaaĝalix tunux̂takux̂ tutaqalikux̂ awa. [30]“Tayaĝunux̂ umaa!” iistalix̂taangan, ayagagan inĝasakan ngaan tunukuu awa. [31]“Iistaliimin, Unangan ilingin igax̂talix, qalix angaliqadaamin, ingakun liidan ix̂taqaliiĝutakux̂txin!” [32]Ugiin kugan madakutxin maasalix anĝaĝiyachx̂ilix, igiim anĝaĝiyaasanatxin akaaĝaasaaĝan maayuungan, ngaan tunukux̂ awa. [33]“Asx̂udgix madakudix malix alaĝum achidan kimiix̂tukux, isuĝim asx̂ax̂taa ukulix, adan uyakudix, angtagan atuukix qisax̂tax̂takux̂,[a] chilikukix,[b] ilaan lakaayax̂ kuuĝaangan, ugix̂taax̂kin iistalix tanaaĝaasakukix, anĝaĝitaaqalaqaanulux anuxtaasakan, kingsiitim sitxan aĝusaaĝanang.”

[34]“Amamatalakakan kuuĝachx̂ida.” [35]Ix̂tanangin maalalix, kuuĝachx̂isxaku[x̂], itxaan ulalĝikan, asxinuum-ikin ugiisakuu awa.

[36]Amamatalix amangun anĝaĝilidanam, angalikinga aqaangan, ayagakin asix txin quyuugiim, ikin tunux̂taqalikux̂ awa. [37]“Anaadaking anĝaĝilikug-ikin, umaqalinaqing malix, adamdix ugduĝan maligaayulux ax̂tagalix̂ ilaan ayalting, ngaan iisaaqilaax̂txidix.” [38]Amaan saatika[a]yagan igiim iĝaangan maasakan, tix̂lam tidga ugdux̂taqaan adan uyachx̂ikuu awa. [39]Maalalix amaanuux̂ta[x̂] ax̂salgalix, alam udangin, chadux̂ sigaadax̂taax̂ta[x̂] ngaan atxax̂sxalix aqadakum, amakun sigaadatxin sulix, anaam adan igakux̂ awa.

[40]Igax̂talix angaliiqaltakum, Usilam tanadguchan yaĝan kadan unglum anagan kugan tagaqadaagiim, iingun angalix̂ ikuchx̂iqadaagiim, ixsix, anaam[c] ilan tanaaĝakux̂ awa. [41]Anaan qidaliiĝalikum, inguqam dagluu sanax̂[d] igiim daasax̂takux̂ ukux̂taqalikux̂ awa. [42]Sigaadatxin ngaan qanguusakan, asix sigaadaqalikuu awa.

[43]Usilax̂ madakutxin malix tugaadiiĝan inaa,[e] ungiim ulagan qignadigaa ukulix, qanguqadaagiim, ayagaan uknan ungiim ulaa qignadigaasakin-iin qignaĝinangin ukuux̂ta[x̂] iistalix, amaanuchx̂ikux̂ awa. [44]Amangun ukaaĝakum, ugiidaan ukulix txin ugutalix, kayux asix qaasaqadaagiim, ulaam adan uyalix, ulaam ilan ukaaĝakux̂,[f] ugigan igiim qaĝataasalakakan amatikuu awa. [45]“Alqutax̂ qignadigaasalix qignaĝilix u[k]namax̂talix?”

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a. Ms. -kux.

b. Ms. cilinákix.

c. Ms. anáan.

d. Ms. sánax.

e. Ms. iñáa, perhaps = ihnaa.

f. Ms. -kúu.

swinging and then heard a man coming in and saying, [30]"Smell of man in here!" he said, whereupon his wife angrily replied to him, [31]"Are you still going to say that? After flying around all day among the Aleuts and eating them you again begin to say things like that!" [32]She let her husband feed as she used to do, and when he was about to get through what he was feeding on, she said to him, [33]"When the girls as usual went down to the seashore again, they found a dead seal, and when they went over to it [they saw that] it was bound in both ends, untied it, and when a boy came out of it, they brought him home saying that they would have him for a husband, but, thinking that you would not let him live, I hid him under the wall mat."

[34]"Don't let him stay there, make him come out!" [35]When [the boy] was brought out as he said, he gave him a separate house and married him to his two daughters.

[36]After he had been living there like that for some time, one evening after he had gone to bed with his two wives, he said to them, [37]"I began to do like this when my parents were alive, so tell your father that I request from him one of his magic guises (skins) even though it be a worn-out one." [38]When his father-in-law was told that, he sent him a young eagle that he had had as a magic guise. [39]So he was equipped to go over there, and when pieces of dried whale blubber and oil had been prepared for him to have as provisions, he picked up his provisions and flew over to his mother's.

[40]Having flown the whole day he alighted on a pinnacle rock on the point of the cape of Usilax̂'s village, and, having waited there for the end of the day, went home to his mother's place. [41]He saw that his mother had cried until she had eyes the size of a needle's eye. [42]He brought his provisions in to her and began to eat them together with her.

[43]Usilax̂, who had gone out to urinate as usual, saw the bright light in his sister's house, went back inside and sent his wife down to find out why there was such a bright light in his sister's house. [44]When she came in the house, she was glad to see her nephew, and, having also had a meal with him, she went back to her house, and when she came in her husband was angry with her and asked, [45]"For what reason does she have such a bright light down there?"

[46]"Alqutax̂ qignadigaasalix qignadigaaĝan aĝnax̂, madakutxin malix igdulasix uknamax̂taaĝutakux̂."

[47]Amax sanaa aqaangan, anaam ilaan isaĝan maayuugiim, ngaan tunux̂taqalikux̂ awa. [48]"Saĝatulagaaqilaax̂txin, qilaax̂ ax̂six, aaliisim adaan liiqilaax̂txin, amangun alax̂ ulachx̂iduukakuqing. [49]Malix Usilax̂ ax̂saĝan kadaan, alax̂ ngaan kasunaan ix̂talix, uuqilaax̂txin. [50]Taĝa uknaan unglum kangan alix, kumin malganan ukux̂taduukakuqing," iistakan, ilaan itxadaagiim-aan, umĝulix̂ asx̂asix, tanax̂ ngaan akuuĝaasaqadaagiim, ungluum kugan tagalix, alaĝigalim waaĝanangin achi-ĝiqalikux̂ awa.

[51]Anaa angalix̂ txin aguudaqalikuĝ-aan, Usilam aaliichan adaan likum, alam chixtaa ukulix, txin aasanatalix Usilam ulagan adaan aĝaqadaagiim, Usilam-aan ukangudaĝan tunukux̂ awa. [52]"Usilax̂, aaliisimin ilan alax̂ imin kasukuqing."

[53]Usilax̂ ax̂six, aaliisiim adaan likum, matalgax̂takun iĝax̂takun ukuugiim, tanadgusiim anĝaĝigan usungin alaĝiix̂tan aĝiidguchx̂iqalikux̂ awa. [54]Alaĝigalin maayuungin, alam adangan luugiigamax agitachx̂iqadaagiim, sam chingaĝikix chulix, ayagaam quchxikin txin ungutxadaagiim, alaĝinan ukux̂taqalikux̂ awa.

[55]Alaĝinan, anaan alam ilaa suguuṅ, ilaan sudakun ukux̂taliiĝalikum, txin kaadaxsii aqalix, ungluum kugaan igalix, alam kikagnaagusaa chixtxadaagiim, Usilam qusan igax̂taasaqalikux̂ awa. [56]Igax̂taasakan amamaasaaqaltakuun, akaagan Usilam kugan itxikuu awa. [57]Usilax̂, alam ilaa kuum itxil̂gaangan, kakiqadaagiim, tunux̂taqalikux̂ awa. [58]"Agaya waan aslaan saagamagim madangin malix agamakux̂ aga hi?"

[59]Ungluum kugan tagax̂talix ingamtaliix̂tukum, anaan kugan malgadaaqaltanan maalalix, alax̂ suguun, ilaan sudalgakux̂ ukux̂taliiĝalikum, txin kaadaxsii aqalix, ungluum kugaan igaqadaagiim, Usilax̂ ilaan aĝalix, chixsix igaasakux̂ awa.

[60]Igax̂taasakan, alaĝum adan sakaanusakan, sakaatxan aĝaasaagiim, ngaan tunukuu awa. [61]"Usilax̂, ting asx̂ayayukunax̂txin, anaagulumaan asx̂anam matadangin txin masangan aĝikuqing."

[62]"A, ingaya aman umniidang[a] txin hi? [63]Ting akuunusada,

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a. Ms. umnîyan̂, with -y- changed from -g- with pen; in note: = umnidax̂.

[46]"For what reason she would have a bright light? As usual she is burning her lamp again down there."

[47]When it became completely night, he got ready to go out from his mother's place and said to her, [48]"Don't sleep late, get up early and get within sight of the harbor, I'll have a whale be there at dawn. [49]Before Usilax̂ gets up, go to him and say that you have found a whale for him. [50]I on the other hand will be on top of that pinnacle rock down there and watch what happens to you," he said, and, having left her and gone out, he killed a blue whale, brought it ashore, and then alighted on his pinnacle and waited for the people to come and cut it.

[51]As soon as daylight began to appear, his mother got within sight of Usilax̂'s harbor, saw the stranded whale, and, having hurried to Usilax̂'s house, spoke down inside to him, [52]"Usilax̂, I have found a whale for you in your harbor."

[53]Usilax̂ got up, came within sight of his harbor, and, having seen that things were as they had been said to be, had all the people of his village get up to cut the whale. [54]When the people got ready to cut the whale, he had a decorated grass mat spread out on the landward side of the whale, put on an ornamented bird parka, and, having sat down between his two wives, began to watch the people cutting the whale.

[55][The boy] saw that every time his mother took a piece of the whale, those who were cutting took it away from her, until he became disgusted and, flying off his pinnacle, seized the filthiest piece of whale in his claws and began to fly around above Usilax̂ with it. [56]Having flown around with it for a while, he dropped it down on Usilax̂. [57]When the piece of whale was dropped on him, Usilax̂ looked up and said, [58]"Is that up there behaving now in the usual way of an eagle?"

[59]He alighted again on his pinnacle, but after he had seen long enough the same things done to his mother that had been done a while before, how whenever she took a piece of whale it was taken from her, he became disgusted and flew off his pinnacle, came to Usilax̂, seized him and flew off with him.

[60]Having flown along with him far out to sea, he said to him, [61]"Usilax̂, for a long time you tried to kill me, but now I am about to make you like dead people are."

[62]"Ah, you there are my dear nephew, eh? [63]Take me ashore, my

niĝing akuya, maayuning akuya," iistagalikux̂, sakan uusakan, anum qiichii ngaan uusaqadaagiim, tataam ngaan tunukuu awa. [64]"Usilax̂, ting asx̂ayayukunax̂txin, anaagulumaan asx̂anam matadangin txin masangan aĝikuqing," iisaqadaagiim, akaagan anum qiichigan ilan itxikuu. [65]Chidĝaayux̂ agux̂talix amnax̂sxakux̂ ukux̂takan, ilaan akuunukuu awa.

[66]Alaĝinan aqadax̂takun-iin, akuuĝalix, amaan alam angaa tanadgusim anĝaĝigan-iin chisilix, angaa anaam-ikin ax̂six aqadaagiim, ingaagan amakux ayagaam adakin uyalix, tanax̂ ilan anakix uqadaagiim, anaagulumaan aman tanax̂ tanax̂taaĝan, ingangun txin tanalĝinaan ix̂talix iĝanayii.

baidar is ashore there, my belongings are ashore there," he said, but [the boy] took him seaward to a tidal whirlpool and said to him again, 64"Usilax̂, for a long time you tried to kill me, but now I am about to make you like dead people are," he said and then dropped him down into the whirlpool. 65Seeing that he turned blue and was carried away by the current, he left him and went ashore.

66The people had finished cutting the whale when he got ashore, and after distributing half of the whale to the people of the village and after giving half of it to his parents, he went away from there in the direction of his two wives, and when he finally reached the place where they were, he settled there to have the place as his home — he said, it is said.

Dictated by midwife Marfa Golodova, Unalaska, 1910. First written down and translated by Sivtsov. New York Public Library Manuscript 36.

36

[Aniqduĝix̂, Ugiĝiqadax̂, Lamaan Qadachx̂isxadan]

1Ayagax̂ mataqaĝinaan anuxtaguum, baabkax̂ uyachx̂iqadaguum, ngaan txin sux̂tachx̂isix aguun, baabkam matax̂tanangin ngaan idaa, aniqduĝiix̂taa alix aniqduĝiix̂taayulux. 2Aniqduĝix̂taguun, baabkagan gukun[a] maax̂ta[x̂] ngaan kyaĝusadaa, maaĝan anuxtanatxin ingamatadaasalakan, madaax̂ta[x̂] aniqduun aguyukunaaĝlagaaĝan quliin.

3Qilam anĝaĝin saĝangin guudgan, satmalix̂ axsxaaĝan kadaan, itaangasix satmalix̂ axsix taangadax̂, anĝaĝim txin aqatamdinulux[b] guudgin[c] aguqaĝiiĝan quliin, kayux aman aniqdux̂ agiiĝan aqaan saxtanaasalakan agiix̂ta[x̂] quliin.

4Tugidam aqanagan tamadaga baabkagan chaĝidadaa, aman aniqduu ilan txin angunalagaaqaa quliin, kayux anaam ilan atxaĝiigusaliix̂ta[x̂] quliin. 5Chaam kadakin anaĝim kayagnangin kumsimiglagaax̂ta[x̂]. 6Nanax̂ tutaqaliguun, unguchichx̂isxalakax̂, chimalugan kugan aygaxchx̂isxadax̂.

7Taĝa maqadaguun, ungutachx̂isxalix, chiidgiidax ixsxigan ikin inguulalix, sanĝuu aalax adakiin aalax chax ngaan suulalix aguum, saxtanalakan kuuĝatxaĝikux̂. 8Aniqdux̂ kuuĝaguun, qilĝii qaankun atx̂un slagaatax̂ aduutax̂ isxalix isilgadax̂. 9Aqadaguun aamgigan machxidaayulux yuchx̂isxalix aqadaguun, taaman isilgadax̂. 10Aqadaguun iluuĝingin ataqanulux qisatix̂ ngiin qisaduladan, txidin nanalagaax̂tan quliin. 11Taĝa aman angax̂tii, tayaĝugan kugan malgaagusa-

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a. = wakun.

b. Perhaps for aqatananginulux.

c. Ms. gudgín.

36

Pregnancy, Child Bed, Widowhood, and Rearing of a Boy

[1]When a woman thinks she is with child, she send for the midwife and has her feel her, and then the midwife tells her how it is, whether she has a child or not. [2]If she has a child, the midwife orders her to do the following things, in order that she may not act in the way she thinks herself but so that she will bear her baby without delay.

[3]Early in the morning, while the people are sleeping, before anybody else has passed through the door, she goes through the door as the first one to fetch water, in order to give birth when the people are not aware of her, and so that the baby will come out without delay when it is going to come out.

[4]At the beginning of each month the midwife massages her, in order that the baby may not become too large inside her, and so that it will be in the right position inside its mother. [5]She should not be lifting heavy things with her hands. [6]When she begins to feel pain, she is not allowed to sit down, but is made to walk around on her floor.

[7]But when she feels pain, one has her sit down, pushes her loins with both knees and holds her belly on both sides with the hands, and then she has her delivery without delay. [8]When the baby comes out, the cord is cut to the length of the breadth of three fingers. [9]Then, when one has let the bad blood run out, only then one cuts it. [10]Then one binds her uterus with several bindings, so that it will not pain her. [11]The afterbirth, after it has been washed in the same way as the

nan maalalix, uqlax̂sxalix aqadaguun, uxsx̂isxalix tanam ilan tanasxadax̂. 12Taĝa aman aguqaĝinax̂ qagnatxin atxax̂talix, taaman angamiix̂ta[x̂] matalganaax̂sxadax̂, txin umlikanilagaax̂ta[x̂] quliin. 13Ayagax̂ sanĝutugan aslaan amaagan daĝiim umlikanax̂ ama nanax̂ matanaa[a] amaan aslan kugan usmimixchx̂isxadax̂; 14aguum aman umliganax̂ uĝadax̂.

15Ayagax̂ ugiĝiqadaqaam agalaan aniqduun asix saĝaaĝalikum, adaa ukux̂talix kugan anĝidaĝulux. 16Maguumulux, aniqduu agdaĝulux. 17Ingalilix[b] iiltakum, taĝa aniqdux̂ txin suganĝix̂sikum akuunulux, chimignugan daĝan chimignux̂ qisasxaqadaguun, unĝigan sitxikiin sulgalix, ngiin aqatmixtaalalix qayayalgadax̂.

18Ayagax̂ ugiĝiqadaguun, uguĝingin usungin qisaadgulgalix, ulaadam ilan inaqaadan sichidim atix̂ angalix̂ ngaan axchx̂isxadax̂. 19Kayux amangun aam aslaan chiqix̂ asuxtalix, chunglux̂ ngaan chachix̂talix, ilan ataqam aslan sadalidadax̂, uguĝingin qagalachx̂ilagaax̂ta[x̂][c] quliin. 20Kayux sadaliin slam usminagan kayux anĝaĝim ilan aygakagan ilan amnixtaasaguum, txin uyqix̂siguum, kuum tugaadiitudax̂. 21Maalalix kayux suuĝasin alaĝum adan uyaasin ngaan aluchx̂isxalix ama ngaan chaasachx̂isxadaĝulux. 22Kayux qalgadam-aan chaa ngaan ayugnichx̂isxadaĝulux. 23Maalaguumulux, aluqaa chux̂talix ayuxtanax̂ algax̂ qiĝux̂tadax̂ maalalix. 24Kayux ugilam qalgaax̂ta[x̂] chaasaqaa qaguum-aan, qanangin guudgan chitaatuduukalakaĝa malix.

25Tayaĝum laĝanaa qadaa aqaqalilix aguun, waygim qagnagan ataqan ichaa qaqax̂ kayux taangax̂ ngaan qadachx̂isxaqalidax̂, suganĝix̂ aa[d] akiitax̂. 26Taĝa suganĝix̂ aam[e] ilaan tayaĝux̂ aa akiitax̂ aalax waygim ichakix ngaan qaqax̂tachx̂isxalix agisxadax̂. 27Kayux aygagdaa akiitam ilaan txin tayaĝux̂sii akiitax̂, angalix̂ ikulix aĝadax̂ naadan aĝaguun, kitakix ngaan chx̂ux̂chx̂isxalix aqadaguun, quyuchx̂idaqax̂, qaxchikaayum ilan aygakuum, algax̂ ilganaan qiĝux̂taduukakux̂ maalalix. 28Taĝa qilam angalix̂ qigaagan tatxaliguun, taangam

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a. Ms. -nam

b. Ms. Iñalílix̂, in note: "I cannot find out the meaning of this word." Possibly for Ingaliligan.

c. Ms. qaĝa–.

d. = txin suganĝix̂sii

e. = suganĝiim; agan better than aam.

child,[a] is wrapped up and buried in the ground. 12The woman who has just given birth, only after her bones have returned to their right places is she allowed to lie down on her side, so that she may not do something harmful to herself. 13A woman who during her pregnancy has something harmful or a pain in her [body] is made to blow repeatedly on that place; 14then what caused the aching is relieved.

15After the loss of her husband a woman may sleep with her child but never breathes on it while looking at it. 16Otherwise her child will never grow. 17As soon as it is said so about it,[b] if the child does not grow when he becomes an adolescent, one ties one's big toe to his big toe and, holding him under the armpits, stretches oneself with him to make him grow taller.

18When a woman has lost her husband, one ties her around all her joints and has her stay alone in a little house for forty days. 19And during the time that she is there, she digs a pit in the ground and covers it with a flat rock to do her eliminating in it in one place, so that it will not make her joints crackle.[c] 20And if she throws her eliminating where the wind blows and where a person walks, when she gets old she will tend to urinate on herself. 21So also one does not let her sew or touch tools for going out to sea. 22Also one does not let her touch food with her hand. 23Otherwise someone who goes out wearing what she has sewed will have difficulty catching animals. 24Also if one eats what a widow has touched in preparation, what he eats will tend not to remain within him, that's why.

25When a boy child begins to eat by himself, one begins to feed him with the amount of one mussel shell in food and drink at a time, until his adolescence. 26As he is raised from adolescence to manhood he is given two mussels full as food. 27From the time he can walk until manhood one used[d] to have him wash his feet and go to bed in the evening when the sun sets in the west, because if he walked in the dark he would have difficulty getting the animals that he was hunting. 28But early in the morning, at daybreak, one would send him

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a. Lit. the man of the afterbirth (placenta).

b. Uncertain translation.

c. Perhaps = become rheumatic (Marsh); ms. no translation.

d. Sentences (27-28), (30) and (32) are in the past, the rest in the general tense.

adan uyachx̂isxalix, kitakix kayux chakix taangam ilan ngaan taangalĝix̂tachx̂isxalix, kayux umakux sinikin anglinax̂ liidaa aqalix iisaguun, taaman ingaagan akuunuchx̂idaqax̂, kayutuux̂ta[x̂] quliin. [29]Aqadaguun angalim qigaagan tanagan angadan sigamixchx̂isxalix kayux kanaĝmixchx̂isxalix aqadaguun, ulagan ilan qanguchx̂isxadax̂, kaanguux̂ta[x̂] kayux amaagan uumlikaadam txidin agux̂tagalinangin aqatalagaaqaa quliin. [30]Kayux qanagan usugan ilan qanagan qagnalii ngaan kixchx̂idaqaĝulux, kigusingin qichaĝiix̂ta[x̂] quliin. [31]Taĝa lam txin agunaa adagan ama anagan asalĝidaayulux. [32]Taĝa amigan agachan asax̂ ayaĝix̂taaqaan ngaan txin amqix̂siiĝa ngaan asaasadaqaa.

down to the water and have him put his feet and hands into the water, and only when he said that he felt that he was becoming hard inside was he allowed to come ashore, in order that he would become strong. [29]Then one would make him stretch out his arms and bow several times before the sun rising in the east, before letting him go back into his house; in order that he would be in good health and not be affected by any epidemic that might occur. [30]Also during the eating of all his meals he was never allowed to bite on the pure bones; in order that his teeth would be sharp. [31]Also, when a boy is born, he is not named by his father or his mother. [32]It was his maternal uncle who gave him the name, a name that would shame him and make him angry.[a]

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[a] Jochelson's note: "A name was given to Aleut children long after their birth." By 1910 some of these customs probably were obsolete.

Written by Sivtsov. Translated by Yachmenev. New York Public Library Manuscript 79.

37

[Kalikax̂]

Nawan-Alaxs[x]ix̂, Iluulax̂.
Atix̂ sisam sichiing sisam sichiing signax̂taa sluĝaa.

Iĝayngax̂taasaadang Vlaadimir Iil[y]ich!

[1]Ukudigaan tusix ting ugutikuqing; [2]ingakun ituĝisamin angunangin quliin, alqusix Aguuĝum ilaan ukudigax̂ uyqiiĝiin asix imin aakax̂.

[3]Ukudigalix tanang unaqing. [4]Malax̂uudax̂ "Bear" Unmagim kugan saĝaaĝan matax̂tanax̂ akux̂-ngaan, ayangix̂ aqalix, ingamasmililix ingaagan ayugnan. [5]Qaankun chasan axsxakun-ngiin sunam kugan imachx̂ix̂ txin agunax̂. [6]Atxidusix̂ taĝalgaqaa, ingaligaagan qamdaĝulux ulgalix (qaxchikaayux̂ malgalix, anaĝilix̂ ukuĝaqaĝulux) saxtanaĝulux agulgakux̂-ngaan, tataam qamdax̂ uqax̂. [7]Unmagim kugaan ayukam qilaa slachxisaadam ilan Ikalĝan qam agalaan sichin chasan ilan uqax̂.

[8]Amaaĝakun-ngiin, sunam tayaĝungin gulaayaax̂tan takachx̂iqan, malix ting kayux adimadaa ux̂tanaqing.[a] [9]Anuxtanamin usungin imin chx̂aduukax̂. [10]Taĝalilakaqing-ngaan,[b] taĝa angunaĝulux awax̂tanamin-ngiin sismiisaangan[c] anuxtalix quliin, tuyuunax̂ ulix asix tunulix, ilaan anuxtananing ax̂saasalix, malix ix̂tanangin adaluux̂taayulux ax̂saasaangan asix ting aygagnaqing. [11]Tanadgusim ilaan amaatxanulux alaĝum achidan adum qamdaayulux malganagan ilan (taĝa kadamadaan qamdanax̂-akum chatux̂six qamdaqadalix) anĝaĝim qagnagan amnaĝuu malgakux̂. [12]Ukuĝaacha imin chimgux̂taangan

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a. Jochelson's note: "Or adimadaltanaqing"

b. Ms. Taga— "Although when I had no time".

c. Ms. sismisígan.

37
Letter

Unalaska Island, Unalaska Village.
The Year 1909.

My most honorable Vladimir Ilyich!

[1]I was glad to hear that you are in good health; [2]for your great favors, may you and your wife have good health from God.

[3]I happily reached my home. [4]The steamer "Bear" was supposed to stay overnight at Umnak, but fog came in and so[a] we started from there. [5]After three hours a cry arose on the ship. [6]When the plumb was tried, it reached at once a shallow place (it was dark and we did not see anything) and after a short while it again reached a deep place. [7]The morning after we had left from Umnak in very fine weather we reached Chernofski at four o'clock in the afternoon.

[8]When we arrived there, the people on the ship were allowed to go ashore for a walk, so I too went ashore. [9]You will have all you want fulfilled. [10]I have not yet tried, but, wanting to be of some little help to your work, I went to talk to the village chief and got from him the information I wanted, and to find out whether he told the truth I walked [to the place] with him. [11]In a shallow cave on the seashore not far from the village (formerly, however, it was deep but through sliding has become shallow) there are lots of human bones. [12]In order

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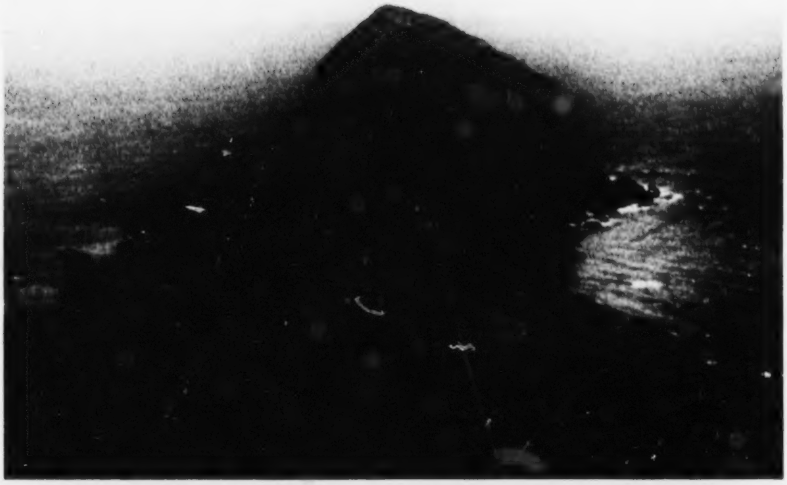
[a] Lit. still being like that; ms. "then ceasing."



***Taanĝiinax̂*, Shiprock, near Umnak Island, looking southwest.** Photo by John Reeder, Alaska State Division of Geological and Geophysical Surveys.

asxan iqitachx̂ikan, maasakan imin chimgux̂takung. [13]Tanadgusim qusaligan ulaakax̂taqax̂ malgakux̂ itaa anĝaĝin itadanax̂ ax̂takux̂. [14]Aman amgulgakum, anĝaĝin tunusangin adiin anaĝix̂ ilaan ukulgaaĝan matakux̂. [15]Wakun uglagiin Unmagim akayugan ilan tanĝix̂ malgakux̂, Taanĝiinax̂ asax̂taa. [16]Ikalĝan ux̂taduukagumin, akaluĝim ilaligan imin akux̂. [17](Qanikingan Mr. Applegate Ikalĝan ux̂taaĝan, saĝaaĝan matikux̂.) [18]Amangun aalax anĝaĝim qakax̂takix malgalix iĝakux̂. [19]Agalmadaan wan qanikinga aman saamlanam Ikalĝan kugaan ukux̂taqangin ax̂takun. [20]Imlidix daĝuutalix qakalix iĝakux̂.

[21]Ikalĝan uglagaan[a] tanax̂ ux̂talinanulux. [22]Wangun aalgidim saĝanan. [23]Voskrisiiniyam angalii qam agalaan chaang chasam ilan Iluulax̂ unan. [24]Wangun pochtoovax̂ kayux U.S.S. Perry, aman Seward kugaan chiilunaa, qilagan Seattle adan ayugiiĝan txin atxax̂tanax̂. [25]Malix kalikatxin ukalĝan aalgidim saĝalinanulux. [26]Yaasin wangu-

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a. Ms. uglágan.

Leontiy Ivanovich Sivtsov (1872–1919) in Unalaska church. Photo courtesy of Larry Collins, Seattle.

to convey to you how it looks, I had a photograph taken of it, which I am sending you [enclosed]. 13Just above the village there is an old fallen-in burial house which seems to have contained people. 14If it were excavated, according to what the people report, one should find something in it. 15Besides these, in Umnak Pass there is an islet, called Ship Rock. 16When you are on the way to Chernofski, you have it right in the way. 17(In spring Mr. Applegate has to go to Chernofski to overnight.) 18There, they say, are two dry persons.[a] 19They were last seen this spring by people from Chernofski gathering eggs there. 20They are dry with their hair on, they say.

21We did not go in to any other place than Chernofski. 22There we spent two nights. 23Sunday at five o'clock in the afternoon we reached Unalaska Village. 24Here also the mail boat U.S.S. Perry, which returned from Seward, got ready to set out for Seattle the next day. 25So your letters have not even been for two nights in this village.

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[a] Mummies.

daĝan chimgux̂taqatxin usungin chimikangin waaĝanan. [27]Malix qakam ilan tanachaĝikun.

[28]Aluqaning waya imin chimgux̂talakaqing, aangan kangchimatingin inax̂talakan. [29]Unugulux kalikatxin waaĝachx̂iduukaltxin anuxtaasaqalinaqing. [30]Taĝa Ikalĝangiin unugulux aqanaaqalinax̂txidin iistakun, taĝa slax̂ angunaasaadalix, masxangaan ayx̂algakux̂ alakan, amamataqalinan[a] ax̂takun. [31]Kalikan anuxtanatxin liidan laavkam ilan maasalakan, aalax agachiisakix malganakix imin chimguĝakux.

[32]Mr. Gray waaĝadamulux-ngaan ayugikux̂. [33]Taĝa Miss Wagner Ginvaarim kugan ayugduukakux̂. [34]Kayux waaĝaduukamusulakax̂. [35]Prosiiniyax̂ alux̂sxakux̂, Olga Renkin a post mistress aax̂ta quliin. [36]A. Sayaasnikuv ngaan ayaasaqatxin tanam chngangin taxsanax̂ ax̂takux̂ iistakux̂. [37]Yam angalii lax̂ ngaan kuuĝalaaĝanaa, Innokiinti ngaan asaasakuu. [38]Maalsalam tagadagan ayagaĝii waaĝakux̂, adam tagadaa kayux. [39]Mr. Straus Ikalĝan tayaĝugan-ngiin ix̂tanatxin malix chaang duulirax̂ aĝikux̂. [40]Taĝa ataqakun adamin uyaasaax̂tan ayakuning.

[41]Dine Lazarevne-ngaan ukudigax̂ kayux kamgam angunaa chimgux̂takuqing. [42]Ngaan nung iisaax̂txin,[b] amakun ngaan igadaasaqaning aqatakan kayux chx̂atikuqing.[c] [43]Atuskagan adaan ukudigalix kayux txin angunasix ngaan nung iisaaqaan. [44]Fenagan kayux ngaan kamgakan ngaan nung iisaaqaan. [45]Alqusix Aguuĝux̂ manamin usugan ilingin txin sismitax̂ aax̂ta.

Txin iĝayngax̂tax̂ L. Sivtzev.[d]

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[a] Ms. -xalinan.

[b] 1987 iisaaqaan.

[c] 1987 inatikung.

[d] Cf. Introduction 3.1 with note.

[26]All the boxes you sent over here have arrived whole. [27]And they have been put in a dry place.

[28]What I have written I am not sending you now, because the translations are not finished. [29]Long ago I began to think that you would send your notes here. [30]The Chernofski people, however, said that they had begun to move here long ago, but there was a very strong wind and it was impossible to travel, so they apparently remained. [31]Notebooks of the kind you want are not found in the shop, and I am sending you the only two available.

[32]Mr. Gray has departed never to come back. [33]Also Miss Wagner is leaving in January. [34]Perhaps she too will not come back. [35]A petition has been written to have Olga Renkin as postmistress. [36]She[a] says that A. Shayashnikov has collected the plants you asked him [to collect]. [37]Yesterday a boy was born to him, whom he gave the name Innocent. [38]A married new marshal has arrived, a new priest too. [39]Mr. Strauss has given the men from Chernofski five dollars as you said. [40]I asked them to take them to you at once.

[41]To Dina Lazarevna I send my wishes and a great greeting. [42]Tell her for me that I have remembered and fulfilled what I promised her. [43]As regards Atuska[b] tell her for me that she is in good health and is becoming big. [44]Tell her that Fenia too sends her her greetings. [45]May God be your helper in all that you are doing.

Yours respectfully L. Sivtsev.[c]

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[a] Ms. He.

[b] Her dog.

[c] Cf. Introduction 3.1 with note.

Written by Sivtsov. Translated by Yachmenev. New York Public Library Manuscript 80.

38

[Kalikax̂]

Nawan-Alaxsxix̂, Iluulax̂.
Dikaabrim 27/15 1909.

Iĝayngax̂taasaadang Mlaadimir Iilyich

1Ukudigax̂ imin aax̂ta. 2Ikalĝan tayaĝungin waaĝanangin aalax kalikakin unugulux Ikalĝan-ngaan uulaqakix ax̂tanakix waaĝaasakun,[a] ataqan Kasakam tanagan adan, agiicha Iluulam ilan. 3Kalikan chaasanam-ngaan usukix waaĝaalalix nung ax̂sxaqagan angalii ax̂qaking.[b] 4Usukiingin ukudigalix anĝaĝikun. 5Malix kayux imin uyqiiĝiin asix ikuugusan anuxtakuqing.

6Ilan aduukanan[g] ilan Siiduram-ngaan maquladax̂ ax̂talakaqing, unguchichx̂ikan ix̂tanangin kalikam-ngaan kikagnaasakan. 7Aalax tugidam kalikangin adamin amaanuchx̂isxakux̂. 8Maarsalam waaĝaqaa nidilim ilan txin aaĝatalakaĝim miigum boochukangin adaam aglakux̂. 9Malix waan agalaan anĝaĝim miigux̂ agunaa atxaĝusam adan amaanuchx̂iiĝan txin atxax̂takux̂. 10Adulfax̂ Renkin kaangulguudalilakax̂,[c] Gliiyax̂ ayukagan agalaan tuunuchx̂aadan achigaasalix. 11Jesse Lee Home ilan yuulkaĝinan akun. 12Tuunuchx̂aadan mikasanaqing. 13Waya amangun malgaqam kalikaa imin chimgux̂takuqing. 14Ungiikan aluĝasananing iliin ataqan ungiikax̂ imin amaanuchx̂ikuqing, inaqamin taĝakan kangchimasaqaan quliin.

15Waaĝagumin tataam Shaayashnikum ulaa ulax̂taamin aĝnax̂ amasukux̂txin? 16Aguun, anuxtagumin waaĝaaĝamin-ngaan kluuchii

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a. Ms. -kux.
b. Cf. Introduction 6.5.
c. Ms. period.

38

Letter

Unalaska Island, Unalaska Village.
December 27/15 1909

My most honorable Vladimir Ilyich

1May you have good health. 2The men from Chernofski have brought your two letters which had been brought to Chernofski long ago, the one for Russia, the other for Unalaska Village. 3I gave them to the postmaster on the day they were brought to me. 4We are all living in good health. 5And I wish the same to you and your wife.

6For the time being I am not letting Isidor[a] be idle, having him sit and writing down on[b] paper what he tells. 7Two months' writings are sent to you. 8The marshal who came here has for a week without interruption been hauling barrels of beer to his place. 9After that he is prepared to send the man who made the beer to court. 10Adolf Renkin is still very sick; after Mr. Grey left he is teaching music.[c] 11In Jesse Lee Home[d] they have a Christmas tree. 12I played the wind instruments. 13Here I am sending you the program of the performance. 14I am sending you one of the stories I have written, for you to try and translate yourself.

15When you come here, perhaps you are going to stay in Shayashnikov's house again? 16If so, I could perhaps, if you want, wait for

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[a] Solovyov.

[b] Lit. making dirty.

[c] Lit. wind instruments.

[d] Jochelson's note: "A Methodist Mission Home for Eskimo and Aleut boys and girls in Unalaska."

sux̂takan imin achiĝiisaakangan saĝaakamasukung. [17]Phinagan-ngaan plitaa anichx̂iingan saĝaakamusukung. [18]Anuxtagumin nung aluĝasaduukakutxin. [19]Waan agalan tugidagan kugan Faraluunax̂ agacha waaĝaduukakux̂, aaĝan Duulax̂ Siattilax̂ ux̂taduukakux̂ malix.

[20]Kamgam-tukuu prutuiyaliiyax̂, adax̂ Nikulaayax̂ kamgam angunaa imin chimgux̂takux̂, ikuugusan malix Siidulax̂ kayux.

[21]Wan qanax kuluumam uluu alanalakan qanagikux̂. [22]Kayux akitulakan, inkacha atim chaang signax̂taa siintax̂ akix̂talix qanagikux̂. [23]Aslaan-ngaan txin uduukanaa aqataguung-kum, imin liidax̂ chimgux̂taangan anuxtagalikan, aĝiisakung.

[24]Kamgam angunagan waaĝaaĝan aĝnaa, tuman Aĝitam angalix̂ ilan aĝaqaa, kayux slum tagadaa ulgaaĝan aĝnaa imin muslaamix̂taasalix, uyqiiĝiin asix ukudigax̂ imin kamgaasakuqing. [25]Malix Aguuĝux̂ ayakuqing, aman ituĝisaam adagaan ukudigamin nung akituu agliisalix, ukudigax̂ kaangux̂ imdix ax̂talix, tanadix imdix uchx̂iix̂ta. [26]Awaan usugaan uyqiiĝiin asix nung iĝamanaasaqatxin iliming aĝataagusalikuqing, maasakin qusangiin txin qaĝaasaqadalakaĝning. [27]Ting amqix̂talagaax̂txin angunaĝulux aluĝasananing adiin, aaqing Ikulĝan tayaĝungin txidin aasanatalix adiin. [28]Ukudigaan kayux ituĝisaan achaĝilix, kalikax̂ aluĝnang chachikuqing.

Txin iĝayngax̂tax̂ L. Sivtzev

[29]Wan kalikam ilaa pismam sinigan aĝiingan maayulaaĝanang ugunux̂takan, ilaan itxaan imin chimgux̂takung. [30]Alaxsigan-ngaan ting kamgachx̂iix̂txin. [31]Kasakam-tanaa nung tanaadachx̂iduukanaan un'gitalix, ituĝisaan achaĝikuqing. [32]Wan qanax ukalĝan qaniix maasalakax̂, wayaliim tanax̂ aĝax̂takux̂. [33]Inaqamin aanum tagadaa qax̂tamusukux̂txin. [34]Atim signaĝii tayaĝux̂ Ikalĝan kugaan walitakun. [35]Sisax̂ aalgidim atim aalax signax̂taa aaykaaĝux̂ waaĝaasakun. [36]Kapitaan Lee Ikalĝan ux̂tadanax̂,[a] wayaam malakan, iliin ukalĝaagan tayalix txidin aĝutusix, iliin akiisiĝinmulugaan anaĝix̂ aĝuutulakaĝin, iliin waaĝagumin akiisaamin aqatxin ngiin iistakan, iliin kalikatxin ngiin suchx̂ikuning. [37]Taĝa asakix aqataangan quliin aluĝasakuking.

Txin iĝayux̂tax̂ L. Sivtzev.

[a] 1987 -nam.

you with the key until you come. [17]Perhaps I could have Fenia[a] light the stove. [18]If you want, you could write to me about it. [19]Next month it is the "Faralon" that will come here, because the "Dora" is making a trip to Seattle.

[20]The archpriest father Nikolai sends you a great greeting, likewise Isidor.

[21]This winter there is plenty of cow meat. [22]It is cheap too, costing fifteen cents a pound. [23]If I had known when it could reach you, I would have liked to send you some, but I didn't.

[24]Congratulating you with the great holiday to come, the birthday of our Savior and the coming New Year, I am praying for good health for you and your wife. [25]I am asking God that he may in his mercy preserve your health so dear to me, give both of you good health and well-being and let you reach your country. [26]I always remember the favors granted to me by you and your wife, and I do not cease being grateful to you for them. [27]Don't be angry with me for writing so little, the reason being that the men from Chernofski are in a hurry. [28]Awaiting [news of] your good health and your favor, I close the letter I am writing.

Yours respectfully L. Sivtsev

[29]I forgot to put this piece of paper in the letter, so I am sending it to you separately. [30]Please convey my greeting to Alexis.[b] [31]Hoping that you will let me visit Russia, I am waiting for your favor. [32]This winter there is no snow here, and the ground is still bare. [33]You yourself may perhaps have fresh red salmon to eat. [34]More than ten men from Chernofski came here. [35]They brought a hundred and twenty-two foxes. [36]Captain Lee used to go to Chernofski, but now he doesn't, so doing their shopping here they have big loads, so they are unwilling to take loads [for other people] without pay, so I told them that you will be paying them when you come, and had them take your letters.[c] [37]But in order to know, I wrote down the name of both of them.

Yours respectfully L. Sivtsev

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a. Sivtsov's daughter.

b. Yachmenev.

c. Jochelson's note: "There were not only letters but also books and other packages."

Written by Sivtsov. Translated by Yachmenev. New York Public Library Manuscript 81.

39

[Kalikax̂]

Nawan-Alaxsxix̂, Iluulax̂
Janvaarim 14/27 1910

Iĝayngaĝan aslitax̂ Mlaadimil Iilyich!

1Kaangux̂ imin aax̂ta. 2Kalikam aluĝaĝii ilakiimin ukuusanang,[a] adaadang ilakiiming amaatxan akux̂ ilaan ukunax̂ liidax̂ nung tunikuqing. 3Malix angadamin ting kanax̂six txin qaĝaasakuqing.

4Tugidax̂ aakax̂ axsxakux̂, kalikan adamin amaanuchx̂isxaqangin, agalingiin[b] taĝa amayangin tachin[g] txin ulix̂talakaĝin tutakuning. 5Kalikax̂ ukuyukasxaaĝanulux aqatakuqing. 6Malix kalikax̂ ukuutulix tutanamin usuu kayux aqatakuqing.

7Aluqaning adamin amaanuchx̂iiqing ix̂takux̂txin. 8Taĝa asinangin[c] matagalikuning, tachin[g] kangchimatalakaĝning, aangan ilan aduukanang ilan ungiikan aluĝasanax̂[d] agacha malix, aaĝan aluĝaĝigungin kangchimasxangin amgim ilan ax̂tagalim[e] kum chaasadakuning. 9Quliin ting amqix̂talagaaqatxin txin ayakuqing. 10Amakun angdax̂sx̂iiqing imasuĝaadaasin liidan nung ax̂qatxin,[f] ungiikan ilingin taaman usungin angdax̂sx̂ikuqing, wangun taaman aqatanaagusakun maasakin. 11Taĝa tayaĝum chadux̂ atx̂uum kadiin yuchx̂idaa liidam ungiikaĝanaa ama tunusaĝanaa maasalakax̂. 12Amakun ama-

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a. Ms. period.
b. Ms. Agalíñin.
c. Ms. asín-ñan.
d. 1987 -nang.
e. 1987 ax̂tagalix̂.
f. Cf. Introduction 8.5.

39

Letter

Unalaska Island, Unalaska Village
January 14/27 1910

Honorable Vladimir Ilyich!

1May you have good health.[a] 2Getting a letter[b] from you I felt as though I were getting it from a father of mine far away. 3And I bow before you[c] and thank you.

4As regards the letters that were sent to you about a month ago, I heard afterwards that they have not yet reached you. 5I understand that a letter will not be received for a long time. 6And I also understand fully how you feel, wishing to get a letter.

7You told me to send you [the stories] that I have written. 8However, although I have lots of them, I have not yet translated them, because for the time being I am only writing down the stories, for translating them when they are written down would keep me busy even in the night. 9I beg you not to be angry with me for that. 10As for the questions about riddles you gave me to answer, I have answered all of them within the stories, because they are fully understandable only there. 11But there is no story or narrative about a man letting oil run from his fingertips. 12Besides the questions you asked me in writing,

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a. Apparently a translation from Russian Zdravstvuy = How do you do.

b. Lit. written paper.

c. Translated from Russian klan'yus' = I send you my best regards.

yaax̂takin nung aluĝasaqamin uglagngiin, imin anuxtanaduukanan aqatananing amayaax̂talix aluĝasadakuqing. [13]Ilingiin waya ataqan angadax̂taqulix̂: [14]Ayagax̂ aniqduĝiguun, ama anaagulumaan ayagam madangin maguun, amaagan kuum nax̂taqaĝinax̂ nax̂tanaam asla ngaan usmichx̂idaa ax̂takux̂; [15]aguum, nax̂tanaa uĝadax̂ ax̂takux̂. [16]Kayux liidaagusax̂ ayagax̂ ugiĝiqadaguun.

[17]Wayaam sunam kalikan ayx̂aasanaa txin agalikunix̂taqalikux̂. [18]Duulam isxagan ilan Malaluunax̂ waaĝaaĝan matakux̂. [19]Akum agalikukux̂. [20]Duulax̂ agacha wayaam waaĝaduukalix anuxtaqalikuqing.

[21]Ukalĝan asla tunusam kum imin tutaatunagan malganaa maasalakax̂. [22]Ukalĝan anĝaĝigan usuu kaangulix kayux ukudigakun. [23]Wayaam taaman ukalĝan qinganax̂ aqakux̂. [24]George Washington aĝaqagan angaligan ilan angalikingaan Nawan-Alaxsxim tuunuchx̂aadam chaayaĝanangin qaĝanaasax̂ agux̂taduukakux̂, ax̂ax̂ kayux agaluuĝix̂taa. [25]Amangun kayux uĝayanax̂ Siidulax̂ qaankun alix usungin Unangam chaayangin sux̂talix qaĝaduĝiduukakun.

[26]Alexander Shayashnikov qiigan qakatx̂atxin tachin[g] nung waaĝax̂taasalakax̂. [27]Nung waaĝaasaakigin unugulux ix̂taqatxin akungin,[a] taĝa aqaguum ugunux̂tadakin, amakun kalikan ilingin tanachxangin qakasaqangin ngaan ax̂qatxin[b] usungin chx̂anax̂txin iisax̂takux̂. [28]Sunax̂ txin uyaaĝan adamin uyaguun, ulagan kluuchii ilaan suduukakung,[c] ulam naga uĝnax̂talix uyqiiĝiin asix txin waaĝachx̂iingan quliin.

[29]Uĝayanax̂ Siidulax̂ angadamin tanax̂ qingulix txin qaĝaasakux̂, aman ngaan chimgux̂taqamin quliin. [30]Malix ukudigax̂ kayux kaangux̂ uyqiiĝiin asix imdix anuxtalix, Aguuĝum ilaan ayanaan iistakux̂.

[31]Unmagim tayaĝungin ukalĝaltanangin ukalĝan kalikam sunaa achaĝiduukanachi iistakun[-n]giin malix, ting aasanataliiĝalilakaqing-ngaan, qilagan ayugduukax̂takun tutalix, ting aasanatalix aluqalikuqing. [32]Amaagan aqakun, aqayukachaasaadanan ax̂takun,[d] ma-

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a. Ms. period.
b. Cf. Introduction 8.5.
c. Ms. period.
d. Ms. period.

I am inquiring and writing down things I know you'll like to have. [13]Here is one of them as an example: [14]When a woman has a child, or for the first time has the usual thing for a woman,[a] if she has a pain somewhere, one has her blow on the painful spot; [15]then, they say, the pain is relieved. [16]Likewise when a woman loses her husband.[b]

[17]Now the ship carrying the letters begins to be overdue. [18]"Faralon" is supposed to come here instead of "Dora". [19]But it is overdue. [20]I begin to think that it is "Dora" that is coming now.

[21]Here there is no news that could interest you. [22]All the people here are well and in good health. [23]Only now have we gotten cold weather here. [24]On George Washington's birthday, in the evening the Unalaska band will arrange a ball, with dancing afterwards. [25]There also doctor Isidor[c] and two others will dance with Aleut drums.

[26]Alexander Shayashnikov has not yet brought me the grasses he has dried.[d] [27]He said long ago that he would bring them to me but when he comes he always forgets them, and he says that he has filled all the papers you gave him for drying plants in. [28]When the ship goes to fetch you, I'll have him give[e] me the key to his house, in order to let you and your wife come to a warm house.

[29]Doctor Isidor, doing obeisance to you,[f] thanks you for what you have sent him. [30]Wishing you and your wife good health and well-being, he says he is begging it of God.

[31]Because the men from Umnak who came in here said that they would wait for the mail boat here, I did not hurry, but, hearing that they are going to leave tomorrow, I started to write in a hurry. [32]It is very long ago that they came from there,[g] so they do not want to stay

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a. Her first menses.

b. Cf. 36:13-14.

c. Jochelson's note: "Isidor Solovyov was a blind Aleut who dictated to me many Aleut tales and stories. He is given by Sivtzev the title of doctor because he cured people by certain formulas and was known as a foreteller."

d. Jochelson's note: "Shayashnikov, a son of the local Russian priest, made for me a collection of grasses on the island Unalaska."

e. Lit. take from him.

f. Lit. kissing the ground before you.

g. Lit. When they came from there, they had come a very long time ago, it seems.

lix ukalĝaĝiituqadalix. [33]Umakun yaagam qaayungin uyqiiĝimin-ngaan chimgux̂takuqing. [34]Iĝamanalix amaaĝaduukaax̂tangin aqatalakaĝning.

[35]Atuskaa[a] umlikaĝilakan uyqiiĝimin-ngaan iisaax̂txin. [36]Ilan dax̂kiiming takax̂takuu alakax̂, ilan aĝanang usugan ilan aĝadakux̂. [37]Taĝa aalax tugidax utxitaĝulux aygaxchx̂ikux̂.[b] [38]Taĝa wayaam an'gikin sakaaĝataqalikux̂.

[39]Aman Misiisax̂ Atugan kugaan suqaan ama ukudigakux̂ hi? [40]Ukudigaasanangin amangun txin aĝiisaqagan agalaan tachin[g] tutalilakaĝing. [41]Tanaan ila[a]m aĝataa aqamusukux̂. [42]Taĝa ax̂tagalikum, tanaam kugan malulaalanan aqatakum malix, matanatxin agatingin iĝamanachx̂ilimasukux̂. [43]Tanax̂ asuxchx̂iqamin aslaan aaguqaadam qalaa ukunax̂ ax̂takux̂txin tutakuqing.

[44]Waaĝaqang agalaan tachin[g] ukalĝaagan ayuxtalakaqing. [45]Unmagim tayaĝungin ukalĝaltanangin txin iĝamanachx̂ilix kayux txin qaĝaasanadin ix̂takun, taamanulux-ngaan alix̂tanaa Kiliilax̂. [46]Tataam Fifraalim tugida[ĝa]nagan kugan Ikalĝan ux̂taduukanaan ix̂takux̂, kalikan uyaaĝan quliin. [47]Ikalĝan kugaan walitanan-ngiin, imin kalikan malgagungin, ngiin amaanuusachx̂iduukanang ngaan ix̂takung.

[48]Ilakiimin kalikax̂ ukuuming, uffisam ilan tatxilix samnaqing. [49]Amangun kayux Mr. Applegate anax̂. [50]Kalikaan samikuqing-ngaan, ting amayaax̂tanax̂, Unangan ilingin nung alux̂ta[ax̂]taan. [51]Ngaan angax̂taqang. [52]Aqadaagiim ukux̂tagalikuun, qalax̂tanangin aqataduukalakaĝa maasakan, ngaan ukux̂tachx̂ikung, igiim alaqaadanix̂taasaqaliqaa. [53]Amilaayum muukmagan ilan aluĝaĝiisanangin maasakan, uyqiiĝiim-ngaan ukux̂tachx̂iikagan ilakiiming ayakuu, maasakan ngaan ayaquliisaqang. [54]Inaqamin aluĝikatxin ngaan iistagalikung, nung luusanaĝulux liidaqaa.

[55]Mr. Bolshanin qanikingaan Maayam kugan Adolfam asxinuu Uulga asix chixsaĝan txin atxax̂talix iĝakux̂. [56]Maasakan chignaa ukux̂taamin saĝamusukuun. [57]Sludálax̂ San-Franchiskax̂ ukuu[c]

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a. Ms. Atúska; cf. 37:43 Atuskagan, rel. of Atuskaa.

b. Ms. uyigaxcxikux̂.

c. 1987 ukux̂.

here any longer. 33I'm sending those tree fruits[a] to your wife. 34Whether they will arrive in good condition, I don't know.

35Tell your wife that Atuska[b] is fine. 36She never goes away from me but goes everywhere I go. 37For two months, however, she was disobedient.[c] 38But now she has begun to calm down.

39That "Fox"[d] you took from Attu, is he in good health? 40After he remained there I have not yet heard how he is. 41Perhaps he is getting homesick.[e] 42However, knowing that they are short of everything in his own place, perhaps he still thinks he has a better time now. 43I hear that you have found lots of artifacts during your excavations.[f]

44Since I came back home I have not yet been out of the village. 45The men from Umnak who have come here say that they like you and are grateful to you, especially their old man Cyril. 46He says his is going to visit Chernofski again next February, in order to fetch letters. 47I said to him that when there come letters for you I will let the people who come here from Chernofski take them there.

48When I got the letter from you I opened it and read it in the post office. 49Mr. Applegate[g] was there too. 50When I read your letter, he asked me if you had written to me in Aleut. 51I answered yes. 52Then, because he would not know the meaning even when he saw it, I let him see it and he was amazed by it. 53Because it was written with American letters he asked me for the permission to show it to his wife, so I lent it to him. 54I told him that you had written it yourself, but he did not seem to believe me.

55They say that Mr. Bolshanin[h] is ready to marry Adolf's daughter Olga next spring, in May. 56So perhaps you will be seeing the wedding. 57When Schroter reached San Francisco he was discharged from

a. Apples.

b. Her dog.

c. Lit. let disobedience go.

d. The Attuan word for fox used as a nickname. Jochelson's note: "He calls thus a man whom I took from Attu to Umnak in order to learn from him the Attu dialect and to write down from him Attu tales."

e. Lit. has begun to remember his country.

f. Lit. at the time you had the ground dug.

g. Jochelson's note: "Captain Applegate was at one time United States Signal Service recorder, but at the time of our visit of Unalaska he was engaged in sea-otter hunting."

h. Jochelson's note: "A custom-house officer, a Russian-Tlingit, born in Sitka."

Asaĝim ilaan itxitxax̂ ax̂takux̂. [58]Qanikingaan sunaĝilix waaĝaduukalix iĝakux̂.

[59]Qaankun nidilin aakan ungiikam adaan alux̂ nung aqayax̂talakaqing, aangan adam tagadagan waaĝanaa kayux kamgam-tukulguu Nikolaayax̂ asix kamgam ulagan kayux skuulam maayungin alusix, kayux slum ikaaĝagan ilan kalikan atxax̂six, sichin angalin axsxagungin ama ataqan nidilim ilan usungin inaduukakun. [60]Amaan aslaan tataam ting ungusix aluqaliduukakuqing.

[61]Adolf Renkin kaangulgulakan, ulaam ilaan tugidam chimikaa slaaĝax̂talakax̂. [62]Waan kadaan kalikam sunagan kugan laan John ayuxchx̂inax̂, ukalĝan ax̂taduukaqadakan, taangalix̂taatulix, kayux taangalix̂taguum adaan sakaaĝatax̂ ngaan ax̂talakan amx̂iisanaaĝdalix, kayux adaam qichitingin chxalix.

[63]Kuluumam uluu uyqiiĝimin-ngaan chimgux̂taangan maayuusaaĝalilix aĝiisakuqing,[a] amaanuulaguum txin chaknaduukalix anuxtakan, kayux aĝuĝaa kayagnaduukakux̂ maasakan. [64]Qan'gim chimikaa ulum tagadaa qax̂talix qanagikun. [65]Wayasaaĝuum Shayashnikux̂ kuluumam aliĝan aalax slux̂taa asx̂asix, inkachan-ngaan aalax qichitix akix̂takuu. [66]Taĝa sax̂ agacha ukalĝan maasalakan iiltakátxin.[b] [67]Inaqamin amangun chiĝanam sagan kayux qamgaangim tagadaa qax̂tamusukux̂txin, kayux chiĝanam qagan tagadaa (aanux̂) ngaan agiitakan. [68]Amakun Sasxinam tanagan kugan sam alanaqangin-ngiin akiisaqalimusukuun. [69]Qamgaang alaĝnux̂siĝii qasudadax̂. [70]Liidax̂ maankalĝikan taĝaaqaan, waaĝagumin ngiin dux̂taasix̂taasaakamin quliin.

[71]Wayalingin imin aluĝasakuning, alqusix iĝamanaasanamin adangiin Aguuĝum ilaan ukudigax̂ kamgaasananing.

Txin iĝayngax̂tax̂ Liontix̂ Simchix̂.

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a. Ms. period.

b. Apparently a corrupt form, probably for iistaakax̂txin.

the Company. 58They say that he will be coming back on a ship next spring.

59For about three weeks I have neglected writing down stories, because together with the new priest who came here and archpriest Nikolai I am recording the properties of the church and the school, and also putting in order the records for the ending year, all of which we are supposed to finish within four days or one week. 60By that time I will sit down and write again.

61Adolf Renkin is very sick and has not been out of his house for a whole month. 62Before that he sent his son John away on the mail boat, being unable to have him in this village anymore, [because] he is a drunkard, and when he gets drunk he does not leave his father in peace but tries to fight with him, and also steals his father's money.

63I was about to send some cow meat to your wife but didn't, because I thought it would be spoiled by the time it arrived, and it would be heavy to carry too. 64We have been eating fresh meat all winter. 65Recently Shayashnikov slaughtered a two-year-old bull[a] and sold it for twenty cents[b] a pound. 66But you could say that there are no ducks here. 67You yourself are perhaps eating fresh river ducks and emperor geese there, together with fresh river fish (red salmon) too. 68Perhaps you are making up for the shortage of ducks on Attu. 69Salted emperor goose is delicious. 70Try and can some, in order to treat us with it when you come.

71This is all I write to you this time, because of your kindness praying to God for [you] good health.

Yours respectfully Leonty Sivtsev

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a. Lit. male cow.

b. Jochelson's note: "1 qicitix̂ is = t[w]o 10 cents"; cf. 38:22. Nowadays 1 qichitix̂ is said to equal 50 cents (at Atka 1 dollar).

Russian School, Unalaska. George Talmadge Collection, (acc. #74-18-36) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

Aleksey Mironovich Yachmenev (1866–1937) with son, circa 1900.
Photo courtesy of Ray Hudson, Unalaska.

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Written and translated by Yachmenev. New York Public Library Manuscript 57.

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[Sanaĝagim Ilaan Iluulam Adan Ulux̂taĝilix]

[1]Ukux̂taqaning kayux ilingin aqaning tunusaasaangan. [2]Ukux̂taqaning agaliin aalgidim atix̂ ataqan signax̂taa ama aalax signax̂taa slux̂ axsxakun.[a]

[3]Qanikingaan Apriilam kugan chngatunaaĝiingan ting ayx̂anaqing, Iluulam kugaan Sanaĝagim adan, kayux Iluulam tayaĝugan chngatunaaĝdanagan usungin asix paraxuudax̂ Duuram kugan. [4]Malix chngatunaax̂six saaqudagnaqing. [5]Amaan aslaan ayuqdaagin agatingin chmaguladaqan. [6]Taĝa maadux̂ malgaguun, chimx̂ax̂ chngatunaaĝaladaqax̂. [7]Ulux̂tam ukaaĝiisii aqang agalaan, iikun aslingiin inaqating kukiiming aalax iisalix ulux̂taĝinaqing. [8]Ingan saaqudax chaang chngatux̂ asx̂anaqing.

[9]Malix chngatunaaĝnan aqadalix, tanĝim kugan saaqudaxsxanagan kugaan sunam aaliisadanagan adan uyalix nunan. [10]Sanaĝagim naaĝix̂ angtagan ilan udam angunaayulux malgakux̂, Kuluĝax̂ asax̂takux̂. [11]Ilan Asaĝim laavkaa aqaa. [12]Wayaam imgaĝnan tanax̂takungin. [13]Amaligan alix aalax nidilix aakax axsxakugikin, sunax̂ tuman nunax̂. [14]Sunam kugan ayugiiĝin tuman qungasmilikuniin, atix̂ angalix̂ achiĝiix̂tan iĝaqaliqan. [15]Kayux ingan angalix̂ sunax̂ ayugnax̂. [16]Malix anĝaĝin atix̂ angalix̂ achiĝiitulakan, ulux̂taĝilix Unimgim chidaĝa axsix Unalaaskam adan uyaaĝin maayuqalinan. [17]Ting kayux agiitaa-

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[a] Jochelson's note: "or slun axsxakux̂"; the more normal variant would be slux̂ axsxakux̂.

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Account of a Trip by Baidarka from Sanak Island to Unalaska Village

1I am going to give an account of some things that I saw and took part in. 2Twenty-one or twenty-two years have passed since then.

3In the spring, in April, I set out to hunt sea otter, from Unalaska Village to Sanak Island, together with all the sea otter hunters from Unalaska Village, on board the steamer "Dora." 4So I spent the summer hunting sea otter. 5At that time they were only hunted with harpoons. 6However, when there was a breeze a shotgun was used to hunt sea otter with. 7After previously having been aft man in a baidarka, at that time I had for the second time a baidarka all to myself. 8That summer I killed five sea otters.

9And, having finished hunting sea otter, we went from the island where we spent the summer[a] to the place where the ship used to harbor. 10On the west[b] end of Sanak there is a small bay called Kuluĝax̂.[c] 11There the Company[d] had a store. 12Nowadays fishermen stay there. 13There we stayed for about two weeks when the ship reached us. 14While we were packing in order to set out on the ship, we were told to wait for ten days. 15That day the ship put out. 16So not wanting to wait for ten days the people prepared to go by baidarka along the coast of Unimak Island to Unalaska. 17I also prepared to go with

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[a] Jochelson's note: "It was the island Umlax̂, not far from Sannak Island," off the southeast end of the island. See map 2.

[b] Ms. "southeast"; actually northwest.

[c] Apparently Sanak Harbor.

[d] Jochelson's note: "Alaska Commercial Co."

kingin maayuqaning. [18]Iikun aslingiin Sanaĝagim kugan anĝaĝix̂ amnaĝunax̂. [19]Chngatunaaĝnam usuu sichidim atix̂ signaĝii aakax̂ ulux̂tax̂ malgaqax̂, Iluulam tayaĝungin kayux Umnagngiin,[a] Akutan'ngiin kayux Sidaan'ngiin, taĝa usunginulux sxiigiiĝin maayunan.

[20]Aalax angalix axsxakuĝaan, slachxisax̂ ulaalaangan, qilam chaang chasam ilan ayuxsix akayuqalinan. [21]Akayum utma nulgaangan, tuman anikatalix sigaadaqadaangin, tuman ayx̂anan. [22]Sichiing chasax̂ nulgakuĝaan, Ikatan nuuĝigan aaliisix̂ nunan, Qamaĝyax̂ asax̂taa. [23]Qagaadaan maadux̂ aqalix, kachix malgalix, ingaligan sichidim saĝanan.

[24]Chaang-iisix̂ angalix̂ ulakuĝaan, slax̂ anĝitalix ulax̂takuĝaan, qilam chaang chasam ilan ayugnan aaĝin maayuqalinan. [25]Malix iqyam usungin ayuxsix, tanĝim Kitanamax asax̂taa malgakux̂,[b] amaan adangan tuman anikataqadaangin, tuman ayx̂anan.

[26]Tuman ayx̂asix sutux̂ angasxaqax̂. [27]Kayux aĝnakax̂ atxax̂six malgaduukanan inaĝulux. [28]Malix Tulagim sila axsix, sadaan aaliisii ukuĝakum, alaĝutulix, ilan tixsxaduukalakan, tataam sutux̂ angasix tuman ayx̂anan.

[29]Ayx̂alix, chasam angaa aakax̂ axsxakuĝaan, ayangix̂ aqalix kayux slax̂ agnaax̂six, iqyan ukux̂taqadanaqing. [30]Qaankun iqyan ukux̂taqaliiming, ikichaatulakan, adaasangin aĝalix, ayx̂aqalinaqing. [31]Kayux kachix aqalix, amakun iqyan ukux̂tananing uglagiin, iqyan ukux̂taqadanaqing. [32]Kayux tanax̂ ukux̂talakan ayx̂alix angalinaqing. [33]Taagam ilaan iqigung, angamadaatxan aĝagung, tataam amakun iqyan ukux̂tananing adaasangin aĝadalix angalinaqing. [34]Kayux asla ilan tigduukanang aqatalakan ayx̂alikuqing-ngaan, chaagamguuĝing adan alakuqing-ngaan, tanam amaatxaa[y]ulux ukunaqing. [35]Ukux̂taqaliimingaan, amakun iqyan aslan ukux̂tadakin-ngiin angalinang adangin ting sayux̂talikuqing-ngaan, amakun iqyan sutuchi kimsix, adaatxaming aĝax̂takun ukulix, ting kayux sutung kimsix ting aaĝana-

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a. Unmagiin (1974).
b. Ms. -kuu.

them. 18On that occasion there were many people on Sanak. 19All the sea otter hunters made over forty baidarkas, men from Unalaska Village and Umnak, from Akutan and Biorka, but not all of them prepared to return home.

20After two days, when fair weather dawned, at five o'clock in the morning we set out to cross the strait. 21When we reached the middle of the strait, we stopped and ate some provisions and then set out again. 22At nine o'clock we reached a harbor on the south[a] side of Ikatan Peninsula called Qamağyax̂.[b] 23A breeze from the northeast blowing up to a storm, we passed four nights there.

24At daybreak the fifth day the wind had abated, and at five o'clock in the morning we began to prepare to set out to sea. 25So all of the baidarkas set out, and, having stopped for a while inside an islet there called Kitanamax,[c] we traveled on.

26Starting we hoisted sail. 27Furthermore the chief had not told us correctly what was about to happen. 28So, passing close to Cape Lazaref,[d] when we saw from the sea that the harbor there was taking heavy sea and we would not be able to land there, we again hoisted sale and traveled on.

29Traveling along, after about half an hour a fog came and the wind was increasing so that I lost sight of the other baidarkas. 30Having finally seen three baidarkas and not wanting to lose them, I drew nearer to them and traveled on. 31When the storm came I no more saw any baidarkas except those three. 32I traveled the whole day without seeing land. 33The whole day, whenever I got too far aside when getting off a wave, I would again move nearer to those baidarkas I saw. 34I was traveling along without knowing where to land until I turned my head toward my right side and got sight of land not far away. 35Having seen it, I pulled over to where I had seen those baidarkas off and on all day, until I saw that they had lowered sail and were coming over toward me and then I too lowered my sail and

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a. Ms. "eastern."

b. Probably Dora Harbor inside Bird Island (or perhaps West Anchor Cove) rather than East Anchor Cove on the East side.

c. Bird Island, outside Dora Harbor.

d. On the south coast of Unimak Island, toward the East end, about thirteen miles west of Bird Island.

qing. [36]Ax̂tagalikuĝaan, ilhman unganangin ilingiin iqyaĝilix angamdaatxan aĝagung, tataam adangin iqyaĝidalix, kayux amakun iqyan asix adaming uyalix, nuqalinaqing. [37]Taĝa masxaligaan agitaasaam chidaĝiigusan aĝalgakux̂ anaĝulux. [38]Slax̂ kayux alaĝux̂ angunalix, imachx̂ilix agitaasaam-ngaan tunux̂tagungin, isaax̂ tutalix kayux iĝanam agiitingin tutadananulux.

[39]Malix aman tanam ukuĝanaa adaasan aĝalgakum, sixsxalix, Unimgim naaĝigan adan yaĝim aduuyulux, qagaaĝigan tugumax̂ malganaa, Tanam Tugumaĝa asax̂taa, aman ax̂takux̂ sixsxalix, ilan tixsxaaĝan-aan akuunulgaqaliqax̂, uglagaan asla ilan tixsxakux̂ alakan. [40]Uglagaan aaliisix̂ malganaa ilaa axsxalix, adan asxilgaaĝlikum, nulgaduukalakan, Akutanam kugaan aalax ulux̂tax kayux Iluulam kugaan aalax ulux̂tax usugaan sichin ulux̂tan alix, tigiiĝan maayuqalinan. [41]Kayux aman ilan tigiingan maayunang masxiniin ilan tigduukanang aqatanaĝulting, alaĝux̂ angunalix. [42]Malix aalax ulux̂tax txidix asix akuunuux̂kin maayunax, Akutanam tukuu kayux asagang. [43]Malix aachix̂ aqaangan, txidix ayx̂asix akuunulix tignax. [44]Tikadaamdix,[a] ulux̂tadix akuudaasan aĝatxadaamdix, aachix̂ txin agunaa ukux̂tax̂takux, tuman uĝlaĝukux ukux̂taaming-aan, angtaasang angunasix iqyaĝiix̂ta[x̂] [ngaan] iisaqadaaming, asix ting iqyaĝisix akuuĝanaqing.

[45]Aman ulux̂tax̂ agiitaaqaltanang kayux tixsix, usukiingin ulux̂tan akuuĝasix amuqadaangin, pulaatakax̂ tihnilix, chasaning ukux̂takuning, sichin chasan utmingin nulgax̂takun ukux̂taqadaaming, tataam ulux̂tan amuliiĝin[b] adangin uyaqaliiming, alaĝum adaa ukukuqingaan, ataqan ulux̂tax̂ ukux̂taqaliiming, agitaasaning-ngiin ix̂takung, agitaasaning ukukin, asix aman ulux̂tax̂ tixchx̂iiĝan adan sakaanunan. [46]Tigiingan, ulux̂taa asix akuuĝasxaqadaangan, ulux̂tan ukux̂taax̂taayulux ahmayaaĝakum, anaĝix̂ ukux̂tanaanulux iistanax̂. [47]Kayux slax̂ angunaa aqalix, angalikingan chix̂tax̂ aqanax̂. [48]Malix ulux̂tam amnaĝugan ilaan chaang ulux̂tax̂ alix, iingun saĝaaĝin tuman quyunan. [49]Malix slax̂ kayux chix̂tax̂ unuugnax̂ liidakux̂ tutalix, saĝalakan amagnaqing.

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a. Ms. Tigqadámdix.

b. Plural form ('we').

stopped. 36However, paddling away from the breaking waves, whenever I got too far to the side, I would again paddle toward them, and those baidarkas likewise coming toward me, I began to reach them. 37But it was impossible to get quite close to each other. 38The wind and sea being heavy, whenever we spoke to each other by shouting, we could hardly hear and never heard part of what was said.

39When we got closer to the land that we saw, we recognized that it was the short cape toward the southwest side of Unimak, on the northeast side of which there is a sandy beach, called Tanam Tugumaĝa,[a] and we headed toward land to land there, there being no other place to land. 40Besides it there was a harbor we passed by, which we headed upwind toward but could not reach, so we began to prepare to land [on the beach], being two baidarkas from Akutan and two from Unalaska Village, in all four baidarkas. 41I did not know how I could land there where I was preparing to land, the sea being great. 42Two baidarkas prepared to go ashore together, the chief of Akutan and my cousin. 43When the trough of a wave came, they started toward the shore and landed. 44When I saw that the two, having landed and taken their baidarkas farther up the beach, saw a trough of wave forming and signaled to us, I told my partner to paddle hard, and together we paddled ashore.

45The baidarka that I had accompanied landed also, and all of us took the baidarkas farther up the beach and tied them, and then we set up a tent, and when I looked at my watch and saw that it was half past three,[b] I went again toward the baidarkas (for us) to tie them down more, and when I looked out on the sea I saw one baidarka, told my companions, and they seeing it too, we went down to help that baidarka land. 46When he landed and was brought ashore with his baidarka, we asked him whether he had seen other baidarkas, but he said that he had not seen anything. 47The wind became strong, and in the evening there came rain. 48Being five out of a large number of baidarkas, we lay down to sleep the night there. 49And, hearing the wind and the rain sounding like singing, I spent the night without sleeping.

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[a] The Land's (Island's) Beach, presumably the one marked Sand (with a cabin on each side) on the modern map, north of the nameless cape north of Cape Lutke.

[b] Lit. the middle of four hours, "half four."

[50]Angalix̂ aqaangan, chaayuqadaangin, sichin alix tuman aygagnan. [51]Aygaxsix amaatxan aĝakun-ngiin, itx̂aygin ukulix, ilingiin tuman aĝutalix, amaatxaĝulux isxalix, taĝaadalix tumhdanan. [52]Sichin itx̂aygin asx̂asxalix, agitaasangin txidin idgix̂tikun kayux tumhdamigalix, tataam qaankun itx̂aygin asx̂asxaqan. [53]Slax̂ ixsalix kayux chasutax̂ aqalix, amakun itx̂aygin algax̂talix, usukiingin aĝux̂ atxax̂six, kayux aĝiilanan chachiqadaangin, tuman aygagnan. [54]Malix aygaxsix tanaaĝalix, chaayulix kayux qaqadaangin, tuman quyunan. [55]Angalix̂ aqakuĝaan, amakun itx̂aygim ulugan aĝiila[laa]ĝanagan usungin uyachx̂isxaqan.

[56]Aalgidim iingun saĝakun-ngiin, qaankun ulux̂tan ilingin waaĝanan. [57]Qankudim iingun saĝaqadaangin, ingaagan ayuxsix, akayum angadaa nunan. [58]Kayux aalax ulux̂tax iingun ax̂takux nulgaqax.[a] [59]Malix aalgidim ingaligan saĝakun-ngiin, slachxisax̂ malgax̂taangan, qilam chaang chasam ilan ayuxsix, akayunan, Kisxan akayuu asax̂takux̂ ama Unimgim akayuu.

[60]Akayulix Ugangax̂ nulgaangan, aaliisim ilan akuuĝaqadaaming, ulux̂tang ilaan igalix, angtaasang ulux̂tang ilan aĝiisalix, akuununaqing. [61]Pulaatkaĝiilux̂ nukuqing-ngaan, pulaatkan iqisxasaaĝux̂takun ukux̂talix, aqadaaming unaaluĝim adan uyalix, utxingin tuglax̂takuning, uĝnaasax̂taangin, ulux̂tang adan uyaqdaaming, ayuxsix, agitaasaning nuuming, ukux̂tananing ngiin ix̂takuning, tixtalakan ingaagan tataam tuman aygaxsix, Qigalĝan ngaan akayulix, chidaĝa axsix Agutanam ngaan akayulix, akuuĝaasanan. [62]Taĝa tixtalakan iqyaĝilix, tanadgusix̂taqam adaa likun-ngiin, pulaatkan kayux ulux̂tan ukulix ting qaĝataqalinaqing. [63]Malix tixsix, ulux̂tan akuuĝatxadaangin, pulaatkax̂ tihnilix, qaaĝin maayukun-ngiin, alix̂ N. Pankov ilingin ukaaĝanax̂. [64]Kayux ulux̂tan ukuĝaax̂tangin ahmayaax̂tanax̂. [65]Ulux̂tan ukuĝananginulux ngaan iĝakum, ilikiingin ihnax̂. [66]Ingakun agaliin atuung ulux̂tan maasax̂talakaĝin ax̂saasanaqing.

[67]Ingaligan saĝaqadaangin, qilam ayuxsix, ayx̂alix angalilix, qam agalaan sichin chasan ilin Akutanam nuuĝigan aaliisim malganaa nulix, ilan tignan. [68]Ingaligan saĝaqadaangin, qilam agalaan anux̂

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[a] Ms. -x̂.

[50]When daylight came, we had tea, and then four of us set out walking. [51]When we had walked a long way, we got sight of caribous, and, hiding from them and getting close, we said "Now!" and fired. [52]We killed four caribous, and when the other ones ran we fired again several times and killed three more. [53]The wind abating and the rain stopping, we butchered the caribous and all of us fixed up a load, and, having covered the rest, we started walking. [54]And we walked back to camp, had tea and ate, and then went to bed. [55]When daylight came, we fetched all the caribou meat that we had left.

[56]After we had stayed there two nights, three baidarkas arrived. [57]Having spent three nights there, we set out to the side of the strait. [58]And we came upon two baidarkas that were there. [59]After we had stayed there two nights and there was fair weather, at five o'clock in the morning we set out to cross the strait, which is called Kisxan Strait or Unimak Pass.

[60]After we had crossed the strait and reached Ugamak Island, having come ashore in the harbor, I got out of my baidarka and, leaving my partner in my baidarka, went up to the beach. [61]When I came to the place for tents I saw that tents had been recently removed, then went to the cooking place and touched the ashes, and as they were warm I went back to my baidarka and set out to my companions to tell them what I had seen, and without landing we started out from there again to cross the strait to Tigalda Island, and, passing beside it, we crossed over to Avatanak Island, where we went up to the shore. [62]But, paddling along without landing, when we came in sight of a former village site, I was happy to see tents and baidarkas. [63]So we landed and took the baidarkas up onto the beach, and when we had set up the tent and were ready to eat, the old man N. Pankov came in to us. [64]And he asked if we had seen any baidarkas. [65]When we told him that we had not seen any baidarkas, he left our place. [66]After that I learned that six baidarkas were missing.

[67]Having passed the night there, we set out in the morning and traveling all day, at four o'clock in the afternoon we reached the harbor on the southeast side of Akutan and landed there. [68]There we passed the night, and in the forenoon, when the tide became even,[a]

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[a] slack.

sanaa aqaangan, ayuxsix, akayulix, tanĝin nunan. [69]Tixtalix, chaayuqadaangin, tataam ayuxsix, akayulix, Unalaaskam daĝan tignan. [70]Aman aaliisix̂ Axsxidax̂ asax̂takux̂. [71]Amaligan angaliqadaangin, amaagan ayuxsix, angalikingaan qamchiing chasam ilan Iluulax̂ nunaqing.

[72]Iluulax̂ nuqang agalaan aalax-iisix̂ angalim ilan Sidaanam tayaĝungin Iluulax̂ nux̂takun, aalax ulux̂tax maaslakan ix̂tanan. [73]Iikun agaliin Akutanam kugaan ataqan ulux̂tax̂ kayux maasax̂talakax̂ ax̂saasanaqing. [74]Kayux Akutanam kugaan aalax ulux̂tax Unmagim[a] kugaan ataqan ulux̂tax̂ Akutanax̂ nunan ax̂takun tutanaqing. [75]Kayux aman Unmagim[b] ulux̂taa skuunam kugan tanaam adan uyax̂takux̂[c] tutanaqing. [76]Kayux amakun Sanaĝagim kugan txidin aĝiisanan Iluulax̂ nuqadanan ax̂takun-ngiin, Iluulax̂ nunaqing.

[77]Iikun aslingiin Ikatan ilaan Unimgim naaĝii ilan tikang sichidim atix̂ chaang ama chaangidim atix̂ ilaanuu miilix̂ aakakux̂, atix̂ chasax̂ iqyaĝinaqing. [78]Taĝa amakun qaankun ulux̂tan alaĝum kugan amaxsix, Akungan nunan ax̂takun. [79]Angalix̂ kayux amax alaĝum kugan agnan, aman akalux̂ akangin sichiingidim atix̂ miilim ilaanuu aakakux̂. [80]Kayux ulux̂tam agiitingin Unimgim angtan chugaaĝii[d] nunan ax̂takun. [81]Atuungidim atix̂ miilix̂ aakax̂ atim chaang signax̂taa chasax̂ iqyaĝinan. [82]Kayux qaankun ulux̂tan alaĝum kugan amaxsix, angalix̂ aqakux̂-ngaan, Unimax nunan ax̂takun. [83]Malix iikun aslingiin qaankun ulux̂tan maasaqadanan, Sidaanam kugaan aalax kayux Akutanam kugaan ataqan, atuung anĝaĝix̂.

[84]Iikun aslingiin ting iĝatanaqing.[e] [85]Ax̂tagalikum tunusax̂takuning.

[a] Ms. Umnágim.
[b] Ms. Umnágim.
[c] Ms. -kúu.
[d] For chuguuĝii.
[e] Ms. -qániň.

we set out and crossed the strait over to the islets.[a] [69]Having landed there and had tea, we set out again and crossed the strait and landed on Unalaska Island. [70]That landing place is called Axsxidax̂. [72]After we spent the day there, we set out from there and at eight o'clock in the evening I reached Unalaska Village.

[72]On the second day after my arrival in Unalaska Village some men from Biorka visited Unalaska Village and said that two baidarkas were missing. [73]After that I learned that one baidarka was also missing from Akutan. [74]And I heard that two baidarkas from Akutan and one from Umnak had reached Akutan. [75]I heard that the Umnak baidarka went back to his place on a schooner. [76]And those who had remained behind on Sanak had already reached Unalaska Village when I arrived there.

[77]On that occasion from Ikatan to the place where I landed on the southwest side of Unimak Island, which is about forty-five or fifty miles, I paddled ten hours. [78]But those three baidarkas that spent the night on the sea reached Akun Island. [79]They passed a day and a night on the sea, and the route they traveled is about ninety miles. [80]The other baidarkas reached the north side of the [west] end of Unimak Island. [81]They paddled about sixty miles in fifteen hours. [82]And three baidarkas spent the night on the sea and reached Unimak at daybreak. [83]On that occasion three baidarkas were lost, two from Biorka and one from Akutan, six persons.

[84]On that occasion I was frightened. [85]Nevertheless I have given this account of things.[b]

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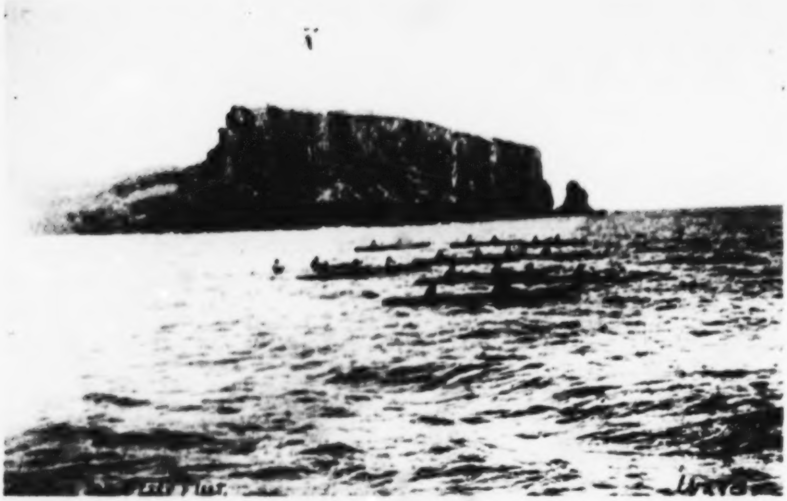
a. Presumably Tan'gan, the northernmost of the Baby Islands.

b. Jochelson's addition to his free translation: "I wish to add to Yachmenev's narrative, that he omitted to tell that one boat capcized and that one of its men drowned and that the other of the two men was saved. The man who was rescued during 24 hours lay in his wet clothing on one or another skin-boat, on their decks, by turns. The capcized boat with its freight had to be abandoned to its fate."



Sea otter hunters, in one three-hatch and nine two-hatch baidarkas, head out from Unga, circa 1910. Photo by J.E. Thwaites, B62.1.776 in the Anchorage Museum of History and Art.

Nikolski, 1909–1910. Photo by Jochelson published in his article "People of the Foggy Seas," Natural History magazine, July–August, 1928.

Nikolski, 1909–1910. Photo by Jochelson from the Archives of the Institut Vostokovedeniya, Leningrad.

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Dictated by Timofey Dorofeyev, Umnak, October, 1909. First written down in Cyrillics and translated by Yachmenev. New York Public Library Manuscript 27.

41

Kanaaĝim Suganĝa

[1]Kanaaĝim suganĝa malgaqax̂ ax̂takux̂. [2]Malix alaxsxiĝigalin akuunugumchi waaĝadalakan, wakun aan'gilakaadaasalix txin aguqalinax̂ nawa. [3]Ilakiigiim tayaĝum kayutungin txichi aguqadagumchi alaxsxiĝiiĝin akuunugumchi waaĝadalakan, wakun aan'gilakaadaasalix, angalix̂ aqaqaliguun, aaliisim ilan alaĝum ilan txin taangalĝitalix qiladaqalinax̂. [4]Ulaan nuguun aaluulalix, ilaan tayaĝum angunagan kayutungin alaxsxiĝiiĝin anqagumchi waaĝadalakaĝiniin, ingamalix iiltalix qaalaaĝadaqaliqax̂.

[5]Malix txin agudanax̂ akum, anqaaĝan maayuqalinax̂ nawa. [6]Malix asx̂aanam chaduu sulix txin aygaxtikux̂ nawa. [7]Malix aygaxsmilikum, chiĝanam angunagan snangagan adamdix uyamixsix anĝaĝim qagnangin amnaĝasaa nuugiim, aman asx̂aanam chaduu ngaan chimx̂aasakuun, txin atxiingan, qusaa ixisix agaaĝigan aĝakux̂ nawa.

[8]Malix txin aasanatalix aygaxsmilikum, udam angunagan qalaan sakaaĝaqalikux̂ nawa. [9]Malix txin aygaxsagiim alakum, iqyax̂ ukuugiim, kum aaliisix̂taakakan anuxtaasanaam ilan aĝaqadaagiim, kuun qahngun ngaan chachiisakux̂ nawa. [10]Malix qahngun sini[g]ngiin daan litalix ukux̂takuun, alam qamtikix aqadguusix̂tax̂takux̂ ukux̂takan, waaĝachx̂iqalikuu nawa. [11]Malix tikadaagiim, iqyaan akuuĝasix, saygikin sulix qinqax̂six, chngayux̂taan aĝulix akuunukux̂ ukux̂takuu nawa. [12]Malix qahngun sini[g]ngiin kuuĝaqadaagiim, amaan iqyam-aan txin aygaxsix nukum, masxangaan ukux̂taasaaĝiin alalikum, sukagan kangax̂-axtucha chidgix̂takux̂ ukukan, unangaan iqyagan kugan akaaĝakux̂ nawa.

41

The Koniag Lad

1There was once a Koniag lad. 2As he was growing up he would think about those who went out to hunt land animals and never came back. 3Thinking that men stronger than himself, when they grew up and went inland to hunt land animals, never came back, he used to go down to the harbor at daybreak and stay in the sea during the morning.[a] 4When he got back to his house, they used to laugh at him and make fun of him, saying that big men stronger than he went out to hunt land animals without ever coming back.

5So, having been growing up, he began to prepare to set out. 6So, taking with him some dead-man's fat, he started walking. 7He walked until he reached a big river whose banks kept coming together [and spreading apart] and was floating with people's bones, and he splashed it with the dead-man's fat, it stopped, and he jumped over to the other side.

8He walked in a hurry until he came down towards the head of a big bay. 9As he walked on he turned his head and saw a baidarka, and, having gotten to where he thought it would land, he covered himself with seaweed. 10Peeping out from behind the seaweed, he saw that the person apparently was using whale shoulder blades as a paddle, and waited for him to come in. 11He saw him after landing, pull his baidarka up, take his bow out and string it and with his quiver on his back go inland. 12Then after coming out from among the seaweed, he walked over to that baidarka but found no way to inspect it[b] until he saw the suspender of the person's baidarka skirt hanging down and by means of it got up onto the baidarka.

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a. In order to become stronger.

b. It was too big for him to get into.

[13]Malix amaan iqyam nagan kimsix sakaaĝaagiim, kadmudaĝan alakum, itx̂aygim qachimagan kayux chuyugan udaĝanangin ukux̂taqalikux̂. [14]Ukangudaĝan alakum, alam qulanigan udaĝanangin inghlingin ukukux̂ nawa. [15]Malix amaan iqyam nagan aygaxsix ukux̂taasalikum, qunguluĝim awaaĝigan chaayam angunakix ukux̂talix, adquun ikin adĝamixtaasakukin, iĝanalix̂ agux̂takux[a] tutaqadaagiim, amaagan isix, tataam amaan sukam kangax̂-axtuchan unangaan kimkadaagiim, tataam kuun qahngulix agumtalikum, amaan iqyam tayaĝuu aalax itx̂aygix aĝux̂talix sakaaĝaqadaagiim, agitaasaa chumlagikuu, ukux̂taqaliqaa[b] nawa.

[16]Kayux aman tayaĝux̂ chiĝanax̂ nuqadaagiim, alaĝum ahmiĝaan qakatalix taangalix, angaasalix, amtim malganaa nukux̂ ukux̂takux̂ nawa. [17]Aqadaagiim iqyaam adan uyalix, iqyaam nagaan chaayakin ama sutux̂ sulix, akuudaasan aĝaqadaagiim, chaayaĝiliiĝlikum, agilaĝdaqalikux̂ ukux̂taqalikuu nawa. [18]Malix chaayakin igniqadaagiim, txin ukayaxtikux̂ ukux̂takuu. [19]Txin saĝanilix anuxtaasaqaliigiim, nuĝaadax̂ suqadaagiim adan ikitikuun, awaagan txin suganilix ax̂txadaagiim, txin aygaxtikux̂ ukux̂takuu nawa.

[20]Malix qusaam tanam ingaaĝigan malganagan ilaan aĝaqadaagiim, tugalix sitxaan tanaa ngaan angaasalix iqitikux̂, [21]tataam aman isxax̂talaaĝanaam adan uyalix txin quyukux̂ ukux̂takuu nawa. [22]Txin saĝanilix anuxtaqaliigiim, tataam nux̂ adan ikitikuun, txin ayugniinganulux, saygikin ulitalix ngaan txin aygaxsxan, ilaan aĝakuun, isx̂agan qalikiin ux̂ux̂ yux̂takuu ukux̂takan, kanuuĝan tumtugnagan aslan kahlukuu. [23]Asx̂aangan, kahlumixtakan asx̂atxadaagiim, chidiglikan, an'gii tugitxadaagiim, ilaan txin aygaxtikuu nawa.

[24]Aygaxsmilikum, tanadgusix̂ nulix, ulax̂ ukux̂taagiim, ilan qangukux̂ nawa. [25]Angalikinga nulgakuĝaan, analuĝim ilaan aĝanax̂ alix tunux̂takux̂ tutaqalikux̂. [26]"Dux̂taasaĝilakatxichi hi?" iistakux̂[c] tutaqalikuu nawa.

[27]Ngaan tunulgakux̂. [28]"Dux̂taasaĝikun."

[29]Ngaan iilakum, dux̂taasax̂ asxinuun asix saĝaax̂ta[x̂] uyaaĝan aqanaan iisakux̂ nawa. [30]Iistaqadaagiim kayux ahmatikuu, aman

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a. Ms. -kux̂ and period.

b. 1987 chumlagikux̂ ukux̂taqalinax̂.

c. Ms. -kúu.

[13]Having climbed down into the baidarka, he turned forward and saw dried haunches and foreshanks of caribou. [14]Turning aft, he saw dried whale briskets hanging. [15]While he was walking inside the baidarka inspecting it, behind the cross-piece behind the hatch he saw a big drum, tapped it with his finger and heard that it made quite an awful noise, whereupon he went out of there, climbed down by the suspender of the baidarka skirt, and was covering himself with seaweed again when he saw that the owner of the baidarka had come down to the beach with two caribou on his back and was eating one raw.

[16]Then he saw the man go over to the creek and drink it dry from right down at the sea up to a hill that was there. [17]Then he saw him go over to his baidarka, take his drum and a grass mat out of it, go farther up from the shore, and then beat his drum until he began to yawn. [18]Then he saw him put down his drum and stretch himself out on his back. [19]As soon as he thought he fell asleep he took a little stone and threw it at him, whereupon he saw him get up quickly and walk off.

[20]Then he saw him go to a place farther up above him, beat it and tear it up together with the ground below it , and [21]go back again to the place he had been lying at and lie down. [22]As soon as he thought he fell asleep he again threw a stone at him, and when he did not move, he strung his bow and walked over to him, and, seeing foam pouring out of the corners of his mouth, he shot him in his beating heart. [23]When he was dying, he shot him several more times and after having killed him eviscerated him, stretched out his intestines and then walked away from him.

[24]He walked until he reached a village and, seeing a house, entered it. [25]When evening came, he heard someone coming to the hatch and saying, [26]"You do not have a guest, do you?" he heard the person saying.

[27]It was replied, [28]"We do have a guest."

[29]Having gotten the reply, the person said she was coming to bring over the guest to sleep with her daughter. [30]Having said so, she

uyuun ukux̂taax̂taayulux. [31]Aang, ukux̂tanaanulux iisakuu Kanaaĝim suganĝan.

[32]Malix amaan txin uyanam adan isaĝan maayuqalikux̂. [33]Asx̂asxaduukakux̂ ngaan iiltaqalikux̂. [34]Ax̂tagalikum, amaan txin uyanam adan uyalix, ilan ukaaĝakum,[a] asxinuun asix saĝaax̂ta[x̂] isxax̂ ngaan atxax̂sxakum malix, txin quyukux̂. [35]Txin quyukum, isxaan chix̂tanax̂ liidakux̂ tutaqalinax̂ nawa. [36]Saĝalakan agumtalikum, aman txin uyalaaĝanax̂ "Aman amaa?" iistakux̂ tutaqalikux̂. [37]Iisaangan, aman ayagax̂ asix saĝanaan kumsilix, isxaam ilan aĝikux̂ nawa. [38]Tataam "Aman amaa?" iisaangan, aman asix saĝanaam amilgix̂taduukakan anuxtanaan ngaan agukan "Taĝa" ngaan iisakuun, ax̂six isxaam ilan txin ungutikum, dakix qignaĝinax̂[b] liidakux̂[c] ukux̂taqalikuu nawa. [39]Malix isxaam ilaan txin aygaxsix, ilan txin quyulaaĝanaan nuqadaagiim, asix saĝanaan tuglamaayuuĝliigiim, igaan ngaan tugaasalix kamga iqitxadaagiim, aamga uchukux̂ ukux̂taqalikuu. [40]Malix aamax uchuuĝliigiim, uchuusiin iĝux̂tanaan iistalix, isxaam adan txin aygaxsanganaan,[d] ayagax̂ ingaya inaqaam txin asxinulilix iisaqadaagiim, sakin sulix, idgix̂talix isix, aman ulax̂ tanaaĝaasalaaĝanaam[e] ilan ukaaĝakux̂ nawa.

[41]Malix amaan ulam anĝaĝingin saĝax̂takun umlatxadaagiim, asix analuĝim chuqan ahngugim angunaa aguqadaagiim, angadaa yaagalĝilix kayux qiigan ngaan chachiisakan, snangan nuĝin kulalangin ax̂tuqadaagiim, akinangin unguchilix, angalim aqanaa achiĝiqalikux̂ nawa.

[42]Angalix̂ aqakuĝaan, analuĝim ilan aĝalix, "Dux̂taasaĝilakatxichi?" iistakux̂.

[43]"Dux̂taasaĝikun" ngaan iilakum, qanguuĝan analuĝim ilan kitaan qangutxalikum, kitagan ixchxa isuĝim angunagan qungan igluqagan ilaanulux igutaa tamixtax̂takux̂ ukux̂taqalikuu nawa. [44]Malix qangulix, qanglikin igiim aakuchx̂asaangan, chuyugan agalaan kahlukuu. [45]Amaan chaxam nagan itikux̂. [46]Amaan ulam anĝaĝigan usugan chunglun ngaan amnixtaasakungin, inaqaam kahlumixtakan asx̂ati-

a. Ms. -kúu.
b. Ms. -x.
c. Ms. -x.
d. Ms. -nam.
e. Ms. -n.

also asked him if he had not seen her brother. [31]No, he had not seen him, said the Koniag lad.

[32]Then he got ready to go out to the one who was to bring him over. [33]He was told that he would be killed. [34]Nevertheless he went to the one who was bringing him over, entered her house, and a bed being given him to sleep with her daughter, lay down. [35]When he lay down he felt that his bed was somehow wet. [36]While he was still lying there awake, he heard the person who had just fetched him saying, "Is he there?" [37]When she said that, he lifted up the woman he was sleeping with and put her in his own place. [38]When she said again, "Is he there?" he said to her, using a voice he thought the one he slept with would use, "Now!" and, getting up and sitting in his bed, saw that it was like fire in her eyes. [39]He saw her go over from her place to where he had just been lying, and, having groped around for a while on the one he was sleeping with, strike her with her knife and cut off her head and then suck her blood. [40]Having sucked the blood for a while, she said that she had forgotten her drinking tube and went over to her own place, whereupon he, saying that that woman had killed her own daughter, grabbed his parka and ran out and got back into the house he had arrived at [first].

[41]After waking up the people that were sleeping in the house, together with them he made a big pit at the foot of the ladder, put sticks over it and covered it with grass, and after piling stones beside it sat down behind them and waited for daybreak.

[42]When daylight came she appeared at the hatchway and said, "You don't have a guest?"

[43]When they said "We do have a guest" and she put her foot on the ladder in order to enter, he saw that she had an anklet made of the skin of the back of a big seal with a different piece added. [44]And when she entered and got stuck with her shoulders, he shot her behind the arm. [45]She dropped into that pit. [46]All the people of the house threw flag stones at her, but he himself shot her several times and

kuu nawa. [47]Maalalix qaĝaalalix, maayun ngaan ax̂tux̂sxalix, chunukagan ilaan kitakix akiitax̂ aĝulĝisxalix, aygaxtachx̂isxakux̂ nawa.

[48]Malix Kanaaĝim suganĝa alaxsxiĝigalim akuununangin waaĝadananulug-iin, waaĝalix iiltalix, ihnaĝilalix qangunaĝilalix tanaaĝanax̂ ax̂takux̂ iĝanayii.

killed her. 47For doing that he was thanked and given lots of things, and, being loaded from his neck to his feet, he was sent out from there.

48Thus the Koniag lad, while those who went inland to hunt land animals never came back, was said to have come back and arrived in his place with many going out and many going in,[a] it is said.

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[a] Cf. 3:102.

Dictated by Timofey Dorofeyev, Umnak, October, 1909. First written down and translated by Yachmenev. New York Public Library Manuscript 25. Compare text 58.

42

Aatluung

1 Aatluung uhngii inaqaam itxaan ulam ilan maqax̂sitxin matalix anax̂. 2 Qaxchikaayux̂ aqaguun, tayaĝum aqatanaganulux nuqadaguum, mikaasakan adaliingan, isaĝan maayuungan, sakix ungasxan itachx̂iqaa.

3 Angalix̂ aqakuĝaan, aman tayaĝux̂ sakix ungasaaĝanaan ukuĝaax̂ta[x̂], ayagaadax̂ tahlax̂tanaan sngaluĝnan adangin uyachx̂inax̂. 4 Asla tayaĝum sakix ungax̂taa[a] alakaĝaan, aman Aatluung agacha sakix ungax̂talix uhngigan-aan iistakan nuqaa amaan ayagaadam.

5 Angalkinga aqakuĝ-aan, igaan ngaan chumlikanaan txin ukuniqaa.[b] 6 Txin mikaasaqadalix ilkiigiim isaĝan txin aygaxsangan, igaan agalan adaan ngaan tugaasakan itachx̂iqaa.

7 Angalix̂ aqakuĝaan, sadaadan qidax̂ tutaqalinax̂. 8 Aagiim anaam ulaa igiim ukulgaax̂ta[x̂], aman ayagaadax̂ amaanuchx̂inax̂. 9 Uyuu asx̂alix ngaan gumalgax̂talix, amaan ayagaadam iistakan nuqaa. 10 Txin uqlaĝnax̂. 11 Txin uqlaqdaagiim, sakin isxanalix ilidakix chaxsix, uyuum-aan txin aygaxnax̂.[c]

12 Uyuum ilan ukaaĝalix, asx̂ax̂tagan-aan tunux̂taqalinax̂. 13 "Uyumas[d] ii! amakux imin saĝalqux̂saqakin[e] ukuumin ax̂chaa!" 14 Ngaan iistakuu, kitaa txin ayugnikux̂, ukukuu nawa. 15 Tataam ngaan iisakuu, ax̂six uhngiin sulix asix itikux̂.

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a. Ms. uñáxtakuu.

b. Ms. -nax̂.

c. Ms. aygagnax̂

d. -mas 'our', otherwise Atkan; Jochelson's note: "used in epic tales of the Unalaskans."

e. So Marsh; ms. saĝalquxsaqakin; Veniaminov, Zapiski II 296 saĝulukáĝasakin; unknown 1984-87; cf. 58:15 saĝuliisaqakin.

42

Aatluuung

1Aatluuung's sister was having her menstrual period alone in a
separate house. 2When darkness came an unknown man would come
to her and play with her [sexually] until, once, when he was about to
leave, she tore his parka and sent him out.

3When daylight came she sent her slave girl to the men's assembly
to find the man whose parka she had torn. 4The girl came back
and told her that no man with a torn parka was there except Aatluung.

5When evening came, she sharpened her knife to wait for him.
6After he had played with her and was starting to go out of her place,
she thrust her knife in him from behind and sent him out.

7The next morning she began to hear weeping outside. 8Then she
sent that girl over to her mother's house to see. 9The girl came back
and said that it was being done (the weeping) for her brother who was
dead. 10She took a bath. 11After bathing she changed her parka, cut it
open in front, and went over to her brother.

12She went in to her brother and began to talk to him, who was
dead, 13"Our brother! get up to see the two[a] that prevented you from
sleeping!" 14When she had said that to him, she saw that his foot began
to move. 15When she said it again, he got up, took hold of his
sister and went out.

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[a] chisuking (dual) 'my vulva'.

[16]Alaĝum adan asix chaĝatxaliqaa. [17]Amakux anaadaa qidalix aniqduum agalkiin chaĝatxalinax̂. [18]Tachim nux̂taadakigulux alaĝum ilan aĝanax. [19]Agiicha chngatum aliĝa txin isix qagangudaĝan chlaĝnax̂. [20]Agiicha chngatum ayagaa txin isix nangudaĝan chlaĝnax̂. [21]Malix amakux anaadaa iingun qidaliiĝlikum, ingaliligan asx̂anax̂ iĝanayii.

16He began to go down to the shore with her. 17Their mother went weeping after them down to the shore. 18Before she could reach them they were both in the sea. 19The one became a male sea otter and dove toward east. 20The other became a female sea otter and dove towards west. 21Their mother wept there until she died right there, it is said.

Dictated by Timofey Dorofeyev, Umnak, October, 1909. First written down and translated by Yachmenev. New York Public Library Manuscript 30. Compare text 35.

43

Kanaagutux̂

1Kanaagutux̂ malgakum, ayagaachikaadan tanadgusin kungiin taxsax̂talix tayaĝux̂tadaqalinax̂. 2Aniqdux̂ agulgakum, lax̂ ax̂taguun, asx̂atachx̂idanax̂. 3Ayagaadax̂ agulgaguun, asx̂asxalgaax̂ta[x̂] iistadanax̂.

4Lax̂ aĝasxaangan, ilaan aĝusxaqax̂. 5Sadaligan alikum, aniqdux̂ uux̂luudakux̂ ukux̂taagiim, ilan aĝalix, chux̂taqaa angatikum, lakaayax̂ ax̂takux̂ ukuqaa.[a] 6Anagan ilan qanguqdaagiim, ngaan tunuqaa. 7Aniqdux̂ aĝutaqaan anĝaĝisaĝan ax̂talix ngaan iistaqadaagiim, ilaan itxaa.

8Ingan qilax̂ amaan Kanaagutum asix iklaaĝan ix̂takan, asix txin aygaxtikuu. 9Anaadagan an'guqax̂ ngaan suchx̂iqaa. 10Yaagam anatuu nuqadaagiim, chaxsix, chaxtagan nagan aĝachx̂iqadaagiim, ilaan txin aygaxtikuu.[b] 11Aman lax̂ ilakiigiim iĝulgaagiim, aman an'guqaan yaagam sasagan ngiin isilaasalix, amaagan igakux̂. 12Amaagan igaagiim, iklan taxsalix aĝuqadaagiim, amaan Kanaagutum ulagan analuĝan kangaan itxilix, ngaan tunukux̂. 13"Kanaagutux̂, waya imin iklakuning."

14Igiim qaĝadusalakakan, ingan qilax̂ asix suuquukagan iistakan, asix txin aygaxsaĝan aqaliingan, anaadagan aĝdaax ngaan qugaanguusx̂asakan aygaxtachx̂iqaa. 15Kanaagutum asix iganam qayagan kangaan aĝaqadaagiim, sakan ukuux̂ta[x̂] iisakuu. 16Sitxamdaa ukuungan, agalaan ingulgaagiim, aĝdaagiim ilan aĝalix, anaĝix̂ adĝala-

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[a] 1987 also ukunax̂.

[b] Ms. -kux̂.

43

Kanaagutux̂

[1]There was a man called Kanaagutux̂[a] who used as men (workers) only women he gathered in the villages. [2]If a child was born and was a boy, he would have it killed. [3]If a girl was born, he would order it not to be killed.

[4]Once a boy that was born was hidden from him. [5]When he was outside and saw a child playing with a spear, he went over to it, lifted up its clothing and found that it was a boy. [6]He went in to his mother and said to her that [7]she could keep the child she had hidden, and went out.

[8]The next morning Kanaagutux̂ said that he would gather firewood with him and walked off with him. [9]His mother had him take a wedge along. [10]Having come to a thick log, Kanaagutux̂ split it and forced the boy into the split and walked off. [11]When he left him, the boy cut the annual rings of the log with his wedge and escaped from there. [12]Having escaped, he gathered some pieces of firewood, carried them on his back and dropped them into Kanaagutux̂'s house from the top of the ladder, saying [13]"Kanaagutux̂, here is the firewood that I gathered for you."

[14]Kanaagutux̂ became angry and the next morning told the boy to go with him to catch cormorants, so as he was about to walk off with him, his mother gave him some down as a magic protector and sent him off. [15]Having gotten onto the top of a high cliff with him, Kanaagutux̂ told him to look down. [16]Looking down, he was pushed from behind but, getting into his down [form], alighted without touching

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[a] The name could mean "Having a Big Ditch" (kanaagu-x̂ 'ditch' from Russian kanáva).

kan sakaaĝanax̂. [17]Angalikinga aqaangan, aagayuuĝin laqadaagiim, tanaaĝaasalix, Kanaagutum ulagan analuĝan kangaan itxilix, ngaan tununax̂. [18]"Kanaagutux̂, wayangin imin aagayuuĝnaaĝikuning."

[19]Ingan qilax̂ tataam asix isuĝnaaĝiikagan maayuusaqaliingan, anaadagan igax̂ ngaan qugaanguusx̂asakan ilkiigiim ayuxchx̂iqaa. [20]Kanaagutum nix̂alaan asix ayugasakan, isuĝim angax̂tangin laqadaagiim, aglaax̂ta[x̂] matxaa. [21]Isux̂ nix̂alam adan uyaasanaam tamadaga, ataqan isuĝim kugan qahngun aĝdanax̂. [22]Isuĝitxin inanaan ix̂takum,[a] Kanaagutum nix̂alaan ingulix, agachiidaa aĝiisakan, ilaan ayukaa.

[23]Kanaagutux̂ ilkiigiim ayugiingan, aman isux̂ igaan achuuĝigaan ngaan tatxiisalix, lax̂takaa iqitxadaagiim, chaduĝnam chiidux̂cha sulix, amaan isuĝim nagan qanguqadaagiim, ilimdaan qisasix, alaĝum nuduukanagan ilan aĝaqadaagiim, aguĝim yanaa achiĝiqalikux̂ nawa. [24]Agux̂ yakuĝ-aan, anikasxalix, slam ayx̂aasaliiĝlikuu, chigisxakux̂ nawa. [25]Aalax ayagax qiigaax̂kin txidix aygagnakix kasukix akuunusaqadaamdix, lax̂takaa chaxsxakum, anĝaĝim ilaan kuuĝaqaa. [26]Amaan itaangisix ukulaaĝanam igiim ugiisakan, asix tanaam adan uyaqaa.

[27]Ayagaa saagamax ugdux̂tanax̂. [28]Malix ayagaam ugduĝa igiim taĝayalix, amaagan anaĝim anĝaĝix̂ kayagnaataqaa chixtalix igax̂taasaqadaguum, tagaasadanax̂. [29]Angalikinga aqaangan, qawaadam sanx̂ugan chaduĝnax̂ chx̂aasaa chixtxadaagiim, anaadaam tanadgusigan adan amaanunax̂. [30]Anaadaam ilan ukaaĝalix tunux̂taaĝlikum,[b] anagan ilan tunuqaliqaayulux. [31]Angtangiin laam ax̂tanaa ax̂saasaagiimaan, igdaakalix qignax̂ aninax̂. [32]Ulaa qignaĝix̂takux̂, Kanaagutum ukuugiim, tahlaan adan uyachx̂iqaa. [33]Maqaĝilkax̂txin-aan, qaatulix satmalim suudluĝa qilgulix, qaaĝan gumax̂talitxin ngaan iilaax̂ta[x̂], amaan tahlam-aan iistalix amaanuchx̂inax̂. [34]Aman lax̂ anaam-aan tununax̂. [35]Angalix̂ aqaguun, aalax alax ilakiimdix ikuxtakix aaliisim ilan kasulgaduukalix iisanax̂.

[36]Malix angalix̂ aqaqliingan, saagamagiim ilan aĝalix, aalax alax asx̂atxadaagiim, aaliisim ilan akuuĝatxadaagiim, agisam kangan tagakux̂ nawa. [37]Amaan lam anaadaa Kanaagutum ulagan ilan ukaa-

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a. Ms. -kúu.

b. Ms. -kúu.

anything. 17In the evening, having caught a number of cormorants, he took them home and dropped them from the top of the ladder of Kanaagutux̂'s house and said, 18"Kanaagutux̂, here are the cormorants I caught for you."

19The next morning, as he again prepared to go hunting seal with him, his mother gave him an ulu as a protector and sent him away in the boat. 20Kanaagutux̂ went out with him in his baidar and, having killed a number of seals in a rookery, ordered him to haul. 21Every time he brought a seal to the baidar, he kept putting seaweed over one certain seal. 22When he said that he was through with the seals, Kanaagutux̂ pushed out his baidar and sailed away from him, leaving him there alone.

23After Kanaagutux̂ had sailed away from him, he slit that seal open in the lower end with his ulu, removed the hide, took a strip of blubber and got inside the sealskin, and, having tied it up from within, he came to where the sea would reach him and waited for the high tide. 24At high tide he was taken afloat and carried by the wind until he was cast ashore. 25Two women who had gone out to gather grass, coming upon it, dragged it up on the beach and slit the hide, and from within it a person appeared. 26The one who first found him took him as her husband and went back with him to her settlement.

27His wife had an eagle [skin] as a magic guise. 28Practicing himself with his wife's magic guise, he would pick up in his claws something as heavy as a person and after flying around with it he would land with it. 29One evening, taking in his claws the stomach of a young sea lion full of blubber, he went over toward his mother's settlement. 30He went in to his mother and talked to her, but at first she did not say anything. 31Finally, when she recognized that he was her son, she lit a fire with her drill. 32When Kanaagutux̂ noticed that there was a fire in her house, he sent his slave there. 33She told the slave to say that she was all right but, being hungry, was roasting a door strap to eat, and sent her back over. 34The boy said to his mother that 35in the morning two whales facing away from each other would be found in the harbor.

36When daylight came, getting into his eagle [form], he killed two whales, got them ashore in the harbor and alighted on the observation hill. 37The boy's mother went into Kanaagutux̂'s house and

ĝaqadaagiim, "Kanaagutux̂, alax̂ imin kasukuqing," iisakux̂,[a] Kanaagutum
inaqaam kasuuqaltanaan ngaan iisakuu. 38Kanaagutux̂ ax̂txadaagiim,
saliguudax̂ chulix, nix̂alaan saakuutatachx̂iqadaagiim, kugan
ayagaam utmingin txin ungunax̂.

39Alaĝinan ukux̂taqadaagiim, kakikum saagamax ukukux̂. 40Aman
saagamax igaqadaagiim, alam ilagan angunaa chixtalix igax̂taasaqadaagiim,
itxilix tataam tagakux̂ ukux̂takux̂ nawa. 41Anaadaa alam
ilaa suuĝan aquun, chakix tugamigalix, ingaagan iĝuchx̂isxadakux̂
ukux̂taliigiim, igalix, amaan Kanaagutum[b] ngaan aqalix, nix̂alagan
kugaan itxikux̂. 42Ax̂txadaagiim, "Ayaqaa!" awan saagamax iistalix,
nix̂alaam kugan akaaĝaangan, tataam igalix, ayagagan[c] utmingiin
chixsxan sakaanusaqaliqaa. 43Malix sakaatxan aĝaalaqaliigiim, tununax̂,
ayagaam angangin, nix̂alaam agitaasaa, tukuĝaasiim angaa
ngaan aĝiikagan, txin akuunusaax̂ta[x̂] iisaqaa. 44Ax̂tagalikux̂ akuunusalakakan
angaasaqadaagiim, akaagan alaĝum ilan itxiqadaagiim,
ilaan akuunuqaa.

45Malix amaan Kanaagutum tanaa nulix, amakun ayagan
awachx̂isxadaqanginulux awam kayuĝnangin awaasaax̂tan masxin,
amakun tahlaĝaqan tukux̂siqadaagiim, ugduĝiin chulix, ayagaam
adan chiilulix nunax̂. 46Ayagaan asix anĝaĝiliiĝlikum, txin chulux̂silix
asx̂anax̂ iĝanayii.

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a. Ms. -kúu.

b. Ms. -x̂.

c. Ms. ayagágin (inexistent form), Jochelson's note: "instead of: ayagáñin"; the normal phrase is ayagag(a)n utmingiin.

said, "Kanaagutux̂, I've found a whale for you," but Kanaagutux̂ said to her that he had already found it himself. [38]Then Kanaagutux̂, after getting up and putting on a gut cap, had his baidar turned around and sat down on it amid his wives.

[39]After watching them cutting whale for a while, he glanced up and saw an eagle. [40]He saw the eagle take off, grab a big piece of whale blubber and fly up with it, drop it [near his mother] and alight again. [41]Seeing that whenever his mother was about to take the piece of whale blubber, her hands were beaten and kept away from it, he flew down at Kanaagutux̂ and knocked him down off his baidar. [42]Having gotten up, "Oh, damn!" he said to the eagle and climbed up on to his baidar, but again the eagle took off, grabbed him from among his wives and flew with him out to sea. [43]After he had been brought far out on the sea, Kanaagutux̂ said that he would give him half of his wives, his other baidar, and half of his wealth, for being brought back to shore. [44]Rather than bringing him back to shore, he flew higher with him, dropped him into the sea from far up, and then flew ashore.

[45]Reaching Kanaagutux̂'s settlement, he put to hard work those women who had not been put to work before, made chiefs those who had been slaves, and then put on his magic guise and flew back to his wife. [46]He lived with his wife until he died from cold,[a] it is said.

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a. Cf. 10.120.

Dictated by Timofey Dorofeyev, Umnak, October, 1909. First written down and translated by Yachmenev. New York Public Library Manuscript 26.

44

Nuĝaĝiqax̂

1Nuĝaĝiqax̂ qasilix saaqudakadaguum, qan'gim ilan qaĝanaasax̂ maqax̂talix qanakuum, qasiqangin chugadaqalinaĝulux. 2Qasiqangin tataam qanax chugaaĝutaagiimulux, ilan asx̂aaĝiim ilan qiigan sini[g]ngin aĝalix txin ungunax̂.

3Uĝdusxiin tanadgusiim ilan alaĝiigiim, chikiidaan tanaadaaĝan txin ayx̂anax̂. 4Chikiidaam slugan tigikum, anĝaĝix̂ ukux̂talakan, sigaadax̂talaaĝanaan iĝulix anganax̂. 5Chikiidaam ulagan ilan ukaaĝakum, anĝaĝix̂ ukux̂talakaĝim, qiigam kumchi angin agatingin ukux̂taaĝliigiim, tunukux̂. 6"Tunusaĝiisaaĝing isuĝim sanx̂ugan alax̂ chx̂aasaa sigaadax̂talaaĝanang iqyang ilan agiisakuqing," iisakuĝaan, amakun qiigan siningingiin tayaĝux̂ kuuĝalix, aman chikiidaan ax̂takum itikux̂ ukux̂takux̂[a] nawa. 7Malix aman Nuĝaĝiqax̂ chikiidaam iqyagan ilaan sanx̂ux̂ [sulix] ulaan ngaan nuusaqadaagiim, tayaĝutxin achxuuĝan anuxtalix, alax̂ iguguum, inulix idĝudaqalinax̂.

8Malix qignam angadaan tayaĝutxin iqyangin ngiin atxax̂tachx̂ilix amakadaagiim, angalix̂ aqakuĝaan, tayaĝutxin asix Uĝdusxiin tanagan adan txichi ayx̂ahnan.

9Amaanulix amaaĝakux̂,[b] tukux̂ maalalix, tayaĝutxin asix qaaĝa ngaan ax̂sxaagiim, tayaĝuum-iin udigasalix iingun txin ukuninax̂. 10Angalix̂ aqakuĝaan, Uĝdusxiin sngalux̂takux̂ ukux̂taagiim, adan uyalix nukux̂. 11Uĝdusxiin ngaan tunuqaa. 12"Ukalĝan saĝaax̂taan aqatax̂talakaqing."

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a. Ms. -kúu, apparently changed from -kux̂.
b. Ms. -kúu.

44

Nuĝaĝiqax̂[a]

1Nuĝaĝiqax̂, after spending the summer storing food, would give celebrations in the winter and run out of food. 2One winter when he ran out of stored food, he sat down inside a heap of grass to die there.

3His brother-in-law Uĝdusxiin, having cut up whale in his village, set out to visit him. 4He landed at his brother-in-law's place but saw nobody, and, leaving the traveling provisions he had, he went up [to the house]. 5He entered his brother-in-law's house but did not see anybody, just a heap of grass, and said, 6"To tell you something, in my baidarka I left a seal stomach full of whale blubber that I had for traveling provisions," he said, and he saw a man coming out of the grass and it proved to be his brother-in-law, who came out. 7So Nuĝaĝiqax̂ took the stomach from his brother-in-law's baidarka, brought it to his house and intended to give his men a share, but every piece of whale blubber he took out, he put into his own mouth and swallowed it.

8In the night, by the light of fire, he had his men get their baidarkas ready, and in the morning he and his men set out for Uĝdusxiin's settlement.

9When he arrived there, being a chief, he was given food to eat with his men, distributed it to them and put up for the night. 10In the morning he saw that Uĝdusxiin was out observing the weather and went over to him.[b] 11Uĝdusxiin said to him, 12"I didn't know you were sleeping in here."[c]

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[a] "He who has had a stone put on top of him" (Marsh).

[b] So the text; Jochelson: "The next morning Nuĝaĝiqax̂ ascended the shore to the village of his brother-in-law. Uĝdusxiin seeing him said: ..."

[c] In this village, in his tent below the house.

13“Tanaan alaĝilix iĝakuĝaan malix, txin qayuugiingan aqalaaĝnaqing,” ngaan iisaqaa. 14Ilan tunulgaagiimulux, tayaĝutxin nuqadaagiim, iqyadin ax̂sasax̂tan ix̂talix ngiin ax̂satachx̂iqalinax̂.

15Iqyan ax̂sasxaangin, aman Uĝdusxiin ukudaqalinax̂. 16Ukudaaqaltakum, analuĝiim kangaan kimiingan, adaayulux axsix ngaan txin idgiĝisxan, sitxiqalix̂takuĝ-aan nukan[a] suqaa. 17Suqadaagiimaan, “Taĝa” iisalix imahnax̂. 18Malix amakun tayaĝungin alan iqyamchi-ngiin usiisaqalinan. 19Nix̂alaam sitxan alangin angiĝalgaax̂tan iisanaaĝnaa, nix̂alaam sitxan alangin kayux iisakux̂. 20Ta-taam nix̂alagan sitxaan alan iqyamchi-ngiin usiisaqangin. 21Malix tayaĝutxin ayugiingin, igniqadaagiim, ilaan txin idgiĝisxanaan,[b] iqyaan nulix ilan angalix ayuxsix, tayaĝutxin asix tanaam adan txin ayx̂ahnax̂.

22Tanaan nuqaam agalaan, amakun alangin inaagiim, qaaĝiin ilgaaĝlilix qakuu alakan, tayaĝutxin asix asx̂anax̂ ax̂takux̂ iĝanayii.

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a. Ms. nuqáa, changed from nuka.
b. Ms. idĝiĝisxáan̄án.

13“Your place was said to have whale, so I came to ask you for food,” he said to him. 14Getting no answer, he went to his men and told them to make their baidarkas ready.

15When the baidarkas were ready, Uĝdusxiin kept watching. 16When, having watched for a while, he went down from the top of his ladder, his brother-in-law ran at him from a different direction and when he started to defecate, grabbed him. 17Having grabbed him, he shouted “Now!” 18Then his men began to load their baidarkas with pieces of whale blubber. 19Uĝdusxiin, trying to tell them not to touch the blubber under his baidar, told them to take that too. 20So in addition they loaded their baidarkas with the pieces under his baidar. 21And when his men had departed, Nuĝaĝiqax̂ let his brother-in-law go and ran away from him toward his baidarka, climbed in and set out to sea, and he and his men started toward his own village.

22When, after he had gotten back to his village, that whale blubber of his was finished, he looked in vain for something to eat and, having nothing to eat, died together with his men, it is said.

Dictated by Timofey Dorofeyev, Umnak, October, 1909. First written down and translated by Yachmenev. New York Public Library Manuscript 28.

45

Uyum Tayaĝuu

1Uyum tayaĝuu malgakum, Uyagax̂ nux̂taqadaagiim, Uyux̂ nunax̂. 2Tixsix, iqyaan sayuqadaagiim, Amuusim-aan anganax̂. 3Amuusix̂ kangakum, iqyamixtix̂ Uungchiing adga axsix iluuĝaqalix̂takun ukuugiim, kimkadaagiim, iqyaam usingin igulalix, igiqatxin iqyaam qanamnagan-ikin chx̂adusaqadaagiim, amaan iqyamixtim adan ayugnax̂.

4Ayuxsix, Qitngax̂ qichilix, tataam Unglulaĝan qichilix ax̂tagaliigiim, Kingdax̂sxan qichiqadaagiim, Kiigluĝim chidaĝa axsix txin iqyaĝisix numadaa likum, aman iqyamixtix̂ Qiixtuung nagan ax̂takux̂ adaa likum, ukux̂tanaĝulux txin liidatalix, sadaa alaasaang agnax̂. 5Alakum, aman iqyamixtix̂ agalkiigiim aqaqalix̂takux̂ ukuugiim, Uxchalum qagaaĝigan-aan txin iqyaĝihnax̂. 6Sananaan anuxtaasaagiim, txin aniktikux̂. 7Imusxalix, iqyan aqalix txin nuqaliingin, iqyam adaagusaam anaa uĝululix, isxaa axsix txin iqyaĝitikux̂. 8Malix iqyam tayaĝugan maakaasaa adaatxaam aĝaguun, ingasix uĝuludliiĝlikum, igiqangin inaqalinax̂.[a]

9Angalix̂ inaqalikuĝaan, iqyax̂ ukux̂taqlikanaan angalix̂tanaan txin nuuĝan aqaliingan, ingasxan[b] uĝulux̂taaĝalikuun, asx̂alakan, ilaan Ux̂chalum-aan txin iqyaĝihnax̂. 10Uxchalux̂ akuuĝaasaagiim, kuud-

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a. Ms. -n changed from -x.

b. Ms. iñatxán.

45

The Man of Uyux̂[a]

1There was a man of Uyux̂ who had visited Vsevidof Island[b] and came back to Uyux̂. 2After landing and pulling up his baidarka, he went up on Amos Point. 3When he got on the top of Amos Point he saw a fleet of baidarkas beginning to come inside, passing through the narrows of Uungchiing,[c] went down, took out the load of his baidarka, filled the loops on both sides of his baidarka with spears, and went out toward that fleet of baidarkas.

4Going out, he went around Qitngax̂,[d] then around Unglulaĝan,[e] and likewise around Kingdax̂sxan,[f] but when passing along the shore of Kigul Island he got to the south side, he came in sight of the fleet, which was in Qiixtuung Bay, but passed slowly outside it as if he had not seen them. 5When he looked back and saw the fleet approaching right behind him, he paddled to the northeast side of Ogchul Island. 6When he thought it was enough, he stopped paddling. 7Being encircled by the approaching baidarkas, when they began to reach him, he speared the one nearest to him and paddled out through his place. 8Whenever a strong baidarka man came close to him, he would throw and hit them one after another until his spears began to give out.

9Toward evening, when a baidarka man he had seen earlier in the day was about to reach him, he threw and hit him but did not kill him and paddled away from him toward Ogchul Island. 10Having

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a. A former village on Amos Point, on the southeast coast of Umnak. See map 3.

b. Three to four miles south of Amos Point.

c. Islet inside Kigul Island.

d. Islet near Uyux̂.

e and f. Islets south of Kigul Island.

nguutun sayulix iqyaan angax̂talix txin kimninax̂. [11]Amaan iqyamixtim agalaan akuuĝakin, ilgaaĝlikuchi ukulakakin, ilaan txichi iqyaĝitikuu. [12]Kuuĝaqadaagiim tununax̂. [13]"Awax̂-liidam laa Anax̂ iiltadaqing-aan, ting asx̂anax̂txichi iistalix qagaaĝaamchi matikux̂txichi," iisanax̂. [14]Ingaagan chiilukum, qaxchikaayux̂ aqalix, Uyagax̂ nulix kugan saĝaqadaagiim, ingan qilax̂ Uyux̂ nunax̂.

[15]Iingun adanax̂ akum, qagadaa tanaadaaĝan txin ayx̂ahnax̂. [16]Ayx̂alix, Saĝum tanadgucha nulix, nix̂sux̂silikux̂, uyalgalix anganax̂. [17]Saĝum amaan kadan kugan magalin atxax̂taqaa. [18]Qaqaliguun, "Taĝa" iisaguum, ilan ixisxalix asx̂asxaax̂ta[x̂] mataqaa. [19]Saĝum ulagan ilan ukaaĝakux̂, qaax̂ta[x̂] maayuulakum, qichax̂ sux̂taaqaan igiim atxax̂sxax̂tanaa ukux̂taasaaĝliigiim, iingun ikitxadaagiim, amx̂aam nagaan qichx̂iin igulix qaasaqalinax̂. [20]Qaqalikuĝaan, Saĝux̂ "Taĝa" iisadaaĝlikuĝaan, asla txin ayugnikux̂ alakan, angiĝaqaĝulux. [21]Qaqadakux̂, Saĝum kugan makiniin gumaqaliqatxin ngaan ix̂takan, igiim ilasxan, ilkiigiim ayuxchx̂iqaa.

[22]Malix tanaan nuqaam agalaan txin alix̂sikum, tanaa tayaĝuĝilakaĝim, ayagaagusalin tayaĝux̂talix, Uyagam kugan qasinax̂. [23]Iingun qasiim aslaan, iqyam unamaaxtaax̂kix agunax̂, sngaasix̂ sux̂talix. [24]Ingakun matagan aslaan, alaĝum kugaan kayux tanam kugaan alitxum kuuĝaasakan, malix aman sngaasiin tayaĝuudguusaaĝalilix asx̂asxaqax̂ ax̂takux̂ iĝanayii.

come close to the shore of Ogchul, holding on to seaweeds, he pulled himself with his baidarka under the water. [11]The fleet that came after him to the shore, looked for him in vain and paddled away from him. [12]He came forth and said, [13]"I'm called Surf, son of Worker-like,[a] and you will go east saying that you have killed me." [14]He returned from there but as darkness came when he reached Vsevidof Island, he spent the night there and the next morning came back to Uyux̂.

[15]He stayed there for a long time but then set out to go visiting in the East. [16]He went to Saĝux̂'s village and while he was setting up his lean-to he was invited and went up. [17]Saĝux̂ had arranged beforehand how to deal with him: [18]when he started to eat, he would say "Now!" and they would jump on him and kill him. [19]He entered Saĝux̂'s house and when it was made ready for him to eat, he examined the knife that had been prepared for him to use, threw it away and took out his own knife from within his sleeve and began to eat with it. [20]When he started to eat, Saĝux̂ said "Now!" several times but nobody moved and he was left alone. [21]When he finished eating, Saĝux̂ told him what he had planned to do to him, made friends with him and sent him out from his house.

[22]Some time after returning to his village, when he had become an old man and had no men in his settlement, using only women as a crew, he was storing food on Vsevidof Island. [23]While they were storing food, he was making gunwales for his baidarka, using an adz. [24]While he was busy with that, a war party came upon him both from land and from sea, so although he killed several men with that adz of his, he was killed, it is said.

a. Marsh: Awax̂ 'worker, third-chief', translation from Russian rabotnik; Jochelson: "Like a Sea Lion" (which would be Qawax̂-liidax̂).

Dictated by Timofey Dorofeyev, Umnak, October, 1909. First written down by Yachmenev. Translated by Jochelson. New York Public Library Manuscript 24.

46

Qumnigin Tayaĝuu

1Qumnigin tayaĝuu tanaam kugan aliiĝlikum, asx̂aadan malgalix iĝakun tutadaqalinax̂ nawa. 2Angalix̂ aqaangan, Qaĝayax̂ tanaadaaĝan txin aygagnax̂. 3Txin aygaxsix, Inganudam qalaan sakaaĝaqaliigiim, igiqaan qasx̂itaasalix, "Qaatangin amakun asx̂aadan?" iistaqalinax̂. 4Ax̂tagaliigiim, saam ilikin chakin ingsiqadaagiim, txin aygaxsix, yax̂ ukux̂tanaam[a] adan uyalix, kugan akaaĝaqalinax̂. 5Iinuutakdax̂ ukux̂talix, chidaĝa agikux̂, amaan iinuutakdam ilaan aalax tayaĝum kuuĝalix aalax adakiin suqaa. 6Saam ilikin chakin ingsix̂takux̂ sulgaqax̂. 7Txin masunix̂tachx̂ilakan ax̂tagalikum, txin taĝax̂taaĝan maayulikux̂,[b] tanagan adan chiiluchx̂isxaduukanaa iiltakum, txin atxinax̂.

8Ingaagan sulgalix aygaxtusaqax̂. 9Aygaglalikum, adum anĝaĝiĝugan nagan qanguulakux̂ nawa. 10Malix angalix̂ inakuĝ-aan, qanan ukux̂taqalikux̂. 11Tunux̂talix: "Anĝaĝix̂ qanaan inatxuumulux, qilagan iqyam txin aasanatalakan aqanaa ukux̂taatulix" iisaqadaguum, qanaam ilaan aĝiisanaan adum iluuĝigan aĝdakux̂ ukux̂taqalinax̂.

12Angalix̂ aqakuĝaan, amakun iĝalaaĝanan matax̂ iqyax̂ aqakux̂ ukux̂taqalinax̂. 13Aman iqyam aqanaa slukam igasii taxiyqux̂tax̂takux̂ ukux̂talix, kayux ingadalix ukux̂taqalinax̂. 14Kayux adux̂ ilan anaam tayaĝungin adumchi naxsmiligan iqyachi ax̂satikun ukux̂taqalinax̂.

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a. Ms. -n.
b. Ms. -kúu.

46

The Man of Qumnigin[a]

1A man of Qumnigin, living in his village, repeatedly heard it told that there were outlaws around. 2One day at daybreak he walked off to visit Qag̑ayax̂.[b] 3Walking along, as he came down to the head of Inanudak Bay with his spear ready to throw, he was saying to himself, "Where are those outlaws?" 4Nevertheless, he withdrew his arms into his sleeves,[c] walked toward a cape he saw, and began to go up over it. 5He saw a hillock and was passing near it when two men appeared from behind it and seized him from both sides. 6He had both his hands withdrawn into his sleeves when he was seized. 7Although he thought that it would be difficult for him, he was ready to try [to resist], until he was told that he would be allowed to return to his village, and so he stopped [resisting].

8Being taken from there, he was led away. 9Finally he was brought into a cave with many men in it. 10In the evening he saw people eating. 11He saw that, with the words "If a person does not finish his meal, he wants to see tomorrow a baidarka coming slowly,"[d] one after the other put away at the back of the cave what he left of his meal.

12The next morning he saw a baidarka coming in the way that had been said. 13He saw that the baidarka man had a gull's wing as visor and that he was throwing spears. 14Then he saw the men in the cave where he was, make their baidarkas ready right inside the cave.

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a. Marsh 1950: Qumningin, a former village at Broken Point on the south side of Inanudak Bay (Inganudax̂), on the northwest coast of Umnak Island. See map 3.

b. A former village in Izhiga Cove, on the north side of Inanudak Bay.

c. Because his hands got cold.

d. Presumably a magic idea.

15 Malix amakun adum tayaĝungin iqyadin sakaaĝasix, amaan iqyamaan txidin ayx̂ahnan. 16 Taĝa aman iqyax̂ sadmudaĝan ikulix, txin iqyaĝitikux̂ ukux̂takux̂ nawa. 17 Malix aman iqyax̂ sanax̂ agunaan anuxtaagiim, txin atxilix alakum, imuunuum usuu iqyaĝix̂takux̂ ukukux̂ nawa. 18 Malix iqyam tayaĝugan iĝananax̂ liidaa adaam aĝaguun, ingasix unkidalix, aangun ikuqalinax̂ nawa. 19 Malix ingasaĝan qasx̂inaaĝnaa, asxuun takachx̂ilix ingahnagan guudgan uĝululgakux̂ nawa.

20 Ax̂tagalikum iqyaĝilix, amakun iqyan ilingiin takalix, tanaam adan txin ayx̂atikuĝaan, amakun adum tayaĝungin chiilulix tikadaamchi, tukumdin ilan ukaaĝalix, ngaan tunukun. 21 "Kuukadgining, taamanaan asx̂aadax̂txin, laan kayux umniin kamayakix asx̂asxakux," ngaan iilakum, "Iqyam tayaĝugan matanaa ngaan tuman adan aĝalgadaĝulux matalix, kanguuĝii qangtalaaĝanax̂," iisakux̂ Kuukadgining.

22 Iisakuĝ-aan, aman tayaĝum sulgaqaa tununax̂ akux̂ tutakux̂. 23 "Ingan tayaĝux̂ alquulaakakux̂?" iisanax̂.

24 Aagusakuĝaan aman Kuukadgining tunukux̂. 25 "Asx̂asxaakakux̂."

26 Iisaagusaangan, ngaan tunukuu. 27 "Aman laan kayux umniin ting sukux amx̂iisaangan maayukuking, ting chiiluchx̂iiĝan aĝnax̂txidix nung iistanax." 28 Iisakuĝaan, aman Kuukadgining tayaĝum iqangin iisaqadaagiim, qidalix kamgiin aduum iluuĝigan ngaan tugamixtaasaqalinax̂. 29 Qidaqadaagiim, amakux laam kayux umniim maayux̂taqangin amaan tayaĝum-aan ax̂six aqadaagiim, angiĝalakan amaan ilaan sulgaqaam ilan ax̂sxaax̂ta[x̂] iistakan, amaanusachx̂ikuu nawa. 30 Malix aalax tayaĝux amaan ilaan sulgaqaam adan uyaasakix, amangun ax̂sxakum, maqaliqaam-iin txin atxililakan, Qaĝayam-aan txin aygaxtikux̂ nawa.

31 Malix Qaĝayax̂ nulix, chikiidaan ilan ukaaĝakuun,[b] linam kugan angamix̂takux̂ ukux̂taqalikux̂. 32 Ukux̂taqadaagiim, ilaan itxadaagiim-aan, x̂aayax̂ unaqadaagiim, x̂aayam ilan unalimax̂sxan, aman igiqam kadaa ilaan iguqadaagiim, tanaam adan txin aygagnax̂.

33 Malix tanaan nulix, kugan ahliiĝlikum, txin chuuknuuĝdax̂silix asx̂anax̂ ax̂takux̂ iĝanayii.

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b. 1984, 1987 chikiidaam ilan ukaaĝakum.

[15]The men of the cave took down their baidarkas and set out toward that man. [16]But he saw the man turn and paddle out to sea. [17]When the baidarka man thought that he had gone far enough, he stopped and looked around, but saw baidarkas all around him. [18]And, turning against whichever baidarka man seemed to be the most terrible of those who came at him, he threw and overturned them one after the other as he turned around. [19]Lifting his arm to throw [again], at the moment when he threw the spear from his throwing board, he was hit by a spear.

[20]Nevertheless paddling, he escaped from among those baidarkas and set out for his village, but those men from the cave turned back and, having landed, came in to their chief and said to him, [21]"Kuukadgining, now, indeed, you are an outlaw, your son and your sister's son are gone, both killed," whereupon Kuukadgining said,[a] "That baidarka man was such that we could never get near to him, the upper part of his body being bent."[b]

[22]Then the captured man heard someone saying, [23]"What should we do with this man here?"

[24]At once Kuukadgining said, [25]"He should be killed."

[26]As soon as he said it, the captive said to him, [27]"When your son and nephew seized me, I was ready to fight them, but they told me that they would let me go home later." [28]Then, upon repeating what the man said, he began to weep and knock his head against the wall of the cave. [29]Having wept, he gave his son's and his nephew's belongings to the man and, saying that he should be put unharmed back to where he had been taken from, had him led over there. [30]When he had been brought back by two men to where he had been taken from, continuing what he had started to do, he set out walking toward Qaĝayax̂ Village.

[31]Reaching Qaĝayax̂ he entered his brother-in-law's house and saw that he was lying on an old sealskin. [32]Then he went out, heated the steambath and, treating his wound in the steambath, drew out that spear point and then walked back toward his own village.

[33]So he reached his place and stayed there until he became sick with a cold and died, it is said.

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a. So the text; Jochelson: "said (to) [K.]"

b. Not flat: he was powerfully built.

Dictated by Timofey Dorofeyev, Umnak, 1909. First written down and translated by Yachmenev. New York Public Library Manuscript 40.

47

Kanuyĝaax̂tux̂

1Kanuyĝaax̂tux̂, saaqudax aqaguun, tayaĝutxin asix chngatunaaĝdanax̂. 2Chngatunaaĝnan agungin, tayaĝugan iliin ataqan tayaĝux̂ chngatutxaĝidaqalinaĝulux.

3Chmagnan aqadalix tanaanukun-iin, chngatutxaĝilakan tanaanuqaliix̂tukum, makiniin chngatutxaĝidaax̂txin alalix, aan'gilkaadalix iqyaĝilikux̂, ilgaaĝum angunagan chidaĝan qasakan, sukan, chlaĝusaqaa. 4Chlaĝulalix, alaĝum qala ngaan nuulalix, nuĝim sitxan qanguulaqadaangan, alqulix chngatutxaĝidaax̂taayulux ngaan ahmatxaa amaan ilgaaĝum. 5Ahmasxakum, chngatunaaĝnaam tamadaga chngatutxaĝidanaanulux iisakux̂. 6Angalix̂ ikuguun qadanax̂ ax̂talix iisagadaagiim, talĝiin agilĝigan nagan changasxan, sanx̂ugan nagaan qigan kayux imlin iguqaa amaan ilgaaĝum. 7Tataam angalix̂ inaguun, aygagdanax̂ ax̂talix iistakan, kitagan qalikiin txaaĝnax̂[a] iqitxadaagiim, tataam chagan qalikiin kayux txaaĝnax̂ iqitiqaa amaan ilgaaĝum. 8Ingamasix chngatunaaquum, chngatutxaĝidaduukalix ngaan ix̂takan, chngatux̂ asx̂atxuum, chngatum qigangagan quhmaa ilaam kimchx̂iigusalidaax̂ta[x̂] iistakan, qasaasakan, tanaanuchx̂iqaa amaan ilgaaĝum.

9Malix chmagnaam tamadaga ingatxuum, aglidalakan chngatusidaqalikux̂ nawa. 10Tanaanuguum, amaan ilgaaĝum igiim ix̂taqangin maasalix, chngatum qigangagan quhmaa ilan kimchx̂idaliiĝli-

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a. Ms. also, in parentheses, ta[a]ĝnax̂.

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Kanuyĝaax̂tux̂[a]

1Kanuyĝaax̂tux̂ used to hunt sea otter with his men every summer. 2Whenever they went sea otter hunting, one of his men never got a single sea otter.

3Once, when the successful hunters ceased hunting and went back home, and he too, without a single sea otter, was on his way back home, he was paddling along thinking about what he should do to get sea otter, until a big octopus came up beside him, seized him and dove down with him. 4Having dived with him down to the bottom of the sea and taken him under a rock, the octopus asked him why he never got any sea otter. 5He answered that every time he hunted for sea otter he never got any. 6The octopus said that apparently he must be eating in the evening and thrust one of its arms into his mouth and drew out from his stomach lots of grass and hair. 7Saying also that apparently he must be walking in the evening, the octopus removed the skin[b] from the soles of his feet, and then the skin from the palms of his hands. 8In this way, it is said, he would get sea otter whenever he was hunting for them, and telling him, whenever he killed a sea otter, to be sure to let down to it (the octopus) a white sea otter head,[c] the octopus swam up with him and let him go on back home.

9So each time he went hunting, whenever he threw a spear without ever missing he now always got sea otter. 10On the way home, doing what the octopus had told him, he would let down to it a white sea

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[a] Name of chief, perhaps "Being Copper Again."

[b] Presumably hard skin, callus.

[c] Or possibly: a sea otter with a white head (forepart).

kum, chngatum qigangagan quhmaa gilix̂taa aqalix, chngatum qigangagan qaxchaga ilan kimchx̂iqadaagiim, ilaan tanaanukuu nawa.

[11]Tanaan nuqadaagiim ingamtalikum, Kanuyĝaax̂tum tanaa chitadaqdakux̂ iiltakux̂ tutaqalinax̂. [12]Kayux tanadgusim adangan aalĝuudaa txin uluudasix iiltakux̂ tutaqalinax̂. [13]Malix aalĝuudam utmaan ilgaaĝum talĝingin lilix iiltakun tutalix, kayux txichi iĝatanan akun tutalix, inaqaam qulakiigiim gumalganaa aqataqalikux̂ nawa. [14]Malix aman ilgaaĝux̂ aman Kanuyĝaax̂tum tanaa imsix, anĝaĝingin ngaan angaasalix asx̂ahnax̂ ax̂takux̂ iĝanayii.

otter head,[a] until once, getting a desire for the white sea otter head,[b] he let down to it a black one and headed home.

11Some time after he had come back to his place, he heard it said that Kanuyĝaax̂tux̂'s settlement began to quake. 12He also heard it said that the bay behind the village was getting red. 13Hearing it said that an octopus's arms appeared in the middle of the bay, and that people were afraid, he began to understand that this was happening because of him. 14That octopus overturned Kanuyĝaax̂tux̂'s settlement and killed him together with his men, it is said.

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a and b. Or possibly: a sea otter with a white head (forepart).

Dictated by Timofey Dorofeyev, Umnak, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 42.

48

Idmaaxtun

[1]Idmaaxtun tanagan slugaan tayaĝum Tagalax̂taasax̂ asax̂taa Kuyuudax̂ nux̂taaĝan txin ayx̂ahnax̂. [2]Malix ayx̂alix amaadaltaqdaagiim, tanaan nunax̂.

[3]Agalaan Idmaaxtun inaqaam Kuyuudax̂ nux̂taaĝan tayaĝutxin asix txin ayx̂ahnax̂. [4]Malix amaltanaa tayaĝugan usungin inasxalix, agachiidaa aĝiilaagiim, tanaam adan chiilunax̂. [5]Tanaan nukux̂, Tagalax̂taasam inaqaadaam tanaan[a] nuusanangin-aan qaalaax̂taasaqaliqaa.

[6]Malix Tagalax̂taasax̂ Kuyuudax̂ nux̂taqaam agalaan igiim qaalaax̂taasaqangin kaadaxtalix, tataam Kuyuudax̂ nux̂taliiĝan anuxtalix, amiim adan txin ayx̂ahnax̂. [7]Amiim tanadgucha nuqalikum, Tagalax̂taasax̂ unugulux ayugnax̂ akum, iingun ahlix̂takux̂ ax̂saasaagiim, amiim aaliichan uglagan tigikux̂ nawa.

[8]Tayaĝutxin ulasux̂sichx̂iqadaagiim, angalix̂ inaangan, amiim adan uyakux̂. [9]Amiim ilan ukaaĝakux̂, qachx̂isxalikum, amiim-aan tunukux̂ nawa. [10]"Amaltaqadnaqing, kayux amaltaliingan anuxtalix gumakuqing," iisakux̂. [11]Amigan ngaan ahngaqadaagiim, alugam ulaĝaĝii ngaan qachx̂idaqaanulux sakaaĝatachx̂iqaa. [12]Qaqadaangan, qugaanguusaaĝngin ngaan atxax̂sxan amagusaqaliqaa nawa.

[13]Angalix̂ aqakuĝ-aan, tayaĝuum adangin uyalix nuqadaagiim, asix ayugnax̂. [14]Malix ayx̂alikun, alan nulix alanaaqalinan. [15]Tayaĝum

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a. Ms. tanáam

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Idmaaxtun[a]

1From the village of Idmaaxtun a man called Tagalax̂taasax̂[b] set out (by boat) to visit Kuyuudax̂.[c] 2And after he had been over there he came back to his settlement.

3Later Idmaaxtun himself set out with his men to visit Kuyuudax̂. 4And while he was over there all his men were killed and he was the only one left who returned to his village. 5When he came back, Tagalax̂taasax̂ made fun of him for having come back alone.

6Being vexed that Tagalax̂taasax̂ made fun of him after he had visited Kuyuudax̂, he planned to visit Kuyuudax̂ again and set out (by boat) to his maternal uncle. 7When he came to his uncle's village, he learned that Tagalax̂taasax̂ had gone out a long time before and that he was still there, so he landed on another landing beach than his uncle's.

8After having his men make a hut, in the evening he went to his uncle's place. 9He went in to his uncle and while he was given something to eat he said to him, 10"I've already been there, now I plan to go there once more," he said. 11His uncle agreed and had set before him bulbs of black lily[d] mixed with bearberries,[e] which he had never given him to eat before. 12When he had eaten, he spent the night preparing magic protectors for him.

13The next morning he went over to his men and started out with them. 14And they sailed until they came to some whales and

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a. A village on the eastern end of the Chuginadak Island, and the name of its chief; could mean "Maggots". Cf. map 3.

b. "Willow ptarmigan".

c. A village on Unalaska; the name means 'sky'.

d. Sarana, *Fritillaria camchatcensis*.

e. *Arctostaphylos uva-ursi*, "winterberries" (always red).

uunĝimkaadax̂ ugdux̂taa alax̂ uĝulunaa qasalakax̂ nawa. [16]Tayaĝum isux̂ ugdux̂taa alax̂ uĝulunaa kayux qasaanganulux, inaqaam umĝulix̂ asx̂ahnax̂ Idmaaxtun. [17]Umĝulix̂ asx̂atxadaagiim, tayaĝuum-iin udigasakum, isax chugatikux̂ nawa.

[18]Malix ayx̂alix, aman ngaan ayx̂anamchi chuqan tikadaamchi, sigaadachi aĝulix, iqyachi qungaĝulix, angaqalinan. [19]Kuyuudax̂ akaaĝakun, qaatungin aqalix, ayukdaamchi, uĝaaĝun chuhnilix chumlakalinan.

[20]Chumlakadaamchi, txichi ayx̂asix, Kuyuudam achuuĝix̂ tanadgucha[n] sadaan aĝaqlikun. [21]Ataqan tayaĝux̂ ukux̂talix, adan akuunukin amaatxaqadasxakux̂, sixtikux̂[a] aman Idmaaxtun. [22]Aman tayaĝux̂ Samalĝan kugan ukux̂tadaqaan ax̂takux̂, kayux txin alix̂six̂takux̂ ukux̂taqalinax̂ Idmaaxtun. [23]Kayux aman aliĝaadax̂ Idmaaxtun sixtakum, txin idgiĝisix, angalix amaadan aĝanax̂ nawa.

[24]Tikadaagiim, tayaĝutxin asix ulasux̂siqadakux̂, Idmaaxtun achuuĝix̂ tanadgusim ilan qaĝanaasaalalix amagulaqax̂. [25]Angalix̂ aqakuĝaan, qaĝanaasanaa tutalgalaaĝanax̂ maalalix, qusaaĝix̂ tanadgusim kugaan ulax̂ inkaaluĝluĝim ilaan ukulgaax̂ta[x̂], tayaĝux̂ sitxuuĝix̂ tanadgusim adan kimchx̂isxakux̂. [26]Malix aman awaaĝanax̂ qusaaĝix̂ tanadgusix̂ nulix, Idmaaxtun sitxuuĝix̂ tanadgusix̂ nulaaĝanax̂ ax̂talix iistalix, akaaĝanax̂. [27]Malix qusaaĝix̂ tanadgusim tayaĝungin qaĝanaasax̂ agulix, kayux chugaamin atxax̂six angaliqalinan. [28]Angalix̂ inakuĝaan, qusaaĝix̂ tanadgusim kugaan qaĝanaasaax̂ta[x̂] uyalgakux̂ Idmaaxtun.

[29]Uyalgaagiim, aman ulax̂ inkaaluĝalux̂ ukulgaax̂ta[x̂], tayaĝum aaĝuliix ugdux̂taa itachx̂inax̂ Idmaaxtun. [30]Amangun aaqaltakum, iĝanax̂ atxax̂sxax̂talix iistalix, ukaaĝanax̂. [31]Malix qugaanguuchaĝinax̂ qugaanguusiin iĝulagaax̂ta[x̂], tayaĝuum-iin iistaqadaagiim, tayaĝutxin asix txin aygagnax̂.

[32]Qusaaĝix̂ tanadgusix̂ nulix, aman ulax̂ chidaĝan aĝalgakum, qignam kugan anax̂ liidax̂takux̂ ukux̂taqalikun nawa. [33]Kayux amaan ulam analuĝa maasalakan, tayaĝum aanasnaadax̂ ugdux̂taa qangu-

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a. Ms. -kúu

began to hunt them. 15The whale speared by the man with a blowfly as a magic guise did not come to the surface. 16When the whale speared by the man with a seal as a magic guise did not come to the surface either, Idmaaxtun himself killed a blue whale. 17He distributed it to his men but it was hardly sufficient for them.

18Traveling on, they landed below the place they were heading to, and with their provisions on their backs and their baidarkas across their shoulders they began to go up. 19When they got up to Kuyuudax̂, they became hungry and went out (by boat), speared some flukes and ate them raw.

20After eating the raw fish, they set out and got outside the lower village of Kuyuudax̂. 21They saw a man, sailed closer to the shore toward him, and when they came near him, Idmaaxtun recognized him. 22He saw that that man, whom he had often seen on Samalga Island, had grown old too. 23The old man recognized Idmaaxtun too, but he ran away up the hill and disappeared.

24After he landed and finished making a hut with his men, Idmaaxtun was entertained with a feast in the lower village during the night. 25The next morning, because he had been heard feasting, a man was sent from the feast house[a] in the upper village down to the lower village to look for him. 26The one who came over went back to the upper village and said that Idmaaxtun had recently arrived in the lower village. 27The people of the upper village spent the day preparing a feast, also setting up bone spikes.[b] 28In the evening, Idmaaxtun was invited to the upper village to feast.

29Upon being invited, Idmaaxtun sent out a man with a hawk as a magic guise to look at that feast house. 30After a while he came back and said that something terrible was being prepared. 31And so, after telling them not to leave behind the magic protector each of them had, he set out with his men.

32When they reached the upper village, they saw that when one got close to that house, it looked as if it were standing on fire. 33That house having no ladder either, the man with a bumblebee as a magic guise went

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[a] Jochelson's note: "the hut where contests, plays, feasts and dramatic performances took place. It was connected with supernatural, diabolic deeds. The name is derived form inkax̂ 'cloud', and the hut was regarded as hanging in the air."

[b] Short lances put in the ground for wrestlers to fall upon.

qadaagiim, amaan ulam nagan igax̂talix, anĝaĝin ukutuuĝin agayamchi ilaan lix̂tanangin amangun aĝanix̂taqadaagiim, ataqan unguchiilux̂ malganagan utman txin unguhnax̂. [34]Kayux tayaĝum ignaachxix̂ ugdux̂taa analux̂ txin isangan, qangunax̂ Idmaaxtun. [35]Ukaaĝakum, luuqaayax̂ ugdux̂tan ukaaĝalix txidin unguudguqadax̂takun ukux̂taqalinax̂ nawa. [36]Tayaĝum isux̂ ugdux̂taa, chakix adulakan, agalimadaan ukaaĝaangan, tayaĝutxin asix txin unguhnax̂ Idmaaxtun.

[37]Txin ungutikum, qakuun ulam qalaan tayaĝum angunaa aqalix, qisiim qalikin anĝiguum, wax̂ agudalix kadaam aĝaqdaagiim, awaadaa ukulix anqaangan, tununax̂ Idmaaxtun. [38]"Ukaan ulam ayagaagmagan aguqaa, qugax̂ ninga txin sakaax̂tikux̂," iisaqaa Idmaaxtun. [39]Iisaqadaagiim, tayaĝum uunĝimkaadax̂ ugdux̂taa sakaaĝaax̂ta[x̂] iisanax̂ Idmaaxtun.

[40]Malix aman uunĝimkaadax̂ sakaaĝaaĝan maayuugiim, igasiim agiicha iqisix, ayum kugan ax̂six aqadaagiim, tununax̂. [41]"Wan igasing ayagang-aan ukuchx̂isxaaĝan aqax̂," iisaqadaagiim, sakaaĝanax̂. [42]Malix aman qugax̂ asix txin amx̂iisalix, kumsilix anuusanaaqaan takachx̂ilix, inaqaam chugaamin ilingin achignax̂. [43]Aman qugax̂ kayux chugaamin agitaasagan ilingin achignax̂.

[44]Chugaamin ilingin achixsxaagusakuĝaan, Idmaaxtun tayaĝuum luuqaayax̂ ugdux̂tangin amaan qugam-aan kyaĝnax̂. [45]Kayux aman ulam tukuu tayaĝuun igiim aqaalaax̂ta[x̂] ix̂takux̂, maalalix ngaan sakaaĝalgalix, kumsilgakux̂, sitxuuĝitanagan usuu uluĝiqadalix, qagnangin ukuĝaa aqax̂takux̂ ukux̂taqalinax̂ Idmaaxtun. [46]Malix aman ulam tukuu aman tayaĝuun qugaĝiisalix anĝaĝiyaaĝlikux̂ ukux̂taagiim, awan tayaĝuun igiim aqaalaax̂ta[x̂] iisanax̂ Idmaaxtun. [47]Igiim nuulaangan, qugaĝiisakan anĝaĝitxaa. [48]Anĝaĝisxakum, tununax̂ aman tayaĝux̂. [49]Saĝanax̂txinaan saĝatuuqix̂tanaan iisanax̂.

[50]Tataam qakuun ulam qalaan tayaĝux̂ aqakux̂ ukux̂taqalinax̂ Idmaaxtun. [51]Qisiim ilikin anĝilix ikin tugaasaguum, qignax̂ agudakux̂ ukux̂taqalikuu Idmaaxtun. [52]Aqalix chidax̂kiigiim aĝalix, awaadaa ukulix anqaangan, tununax̂ Idmaaxtun. [53]"Ukaan ulam ayagaagamagan aguqaa, qugax̂ ninga txin sakaaĝatikux̂," iisaqaa. [54]Iisaqadaagiim-aan, isux̂ ugdux̂tax̂ sakaaĝaax̂ta[x̂] iisaqaa.

in, flew around in the house and, after driving back in the people who came out from their sleeping compartments to look, he sat down in the middle of one of the sitting places. [34]And when the man with reedgrass as a magic guise became a ladder, Idmaaxtun entered. [35]When he got inside, he saw that those with a maggot as a magic guise had already come in and taken their seats. [36]When the man with a seal as a magic guise, having short arms, had come in last, Idmaaxtun sat down with his men.

[37]When he sat down, a big man came forward from the rear of the house, made smoke every time that he breathed into his palms, got in front of him and took his stand with his head turned aside,[a] whereupon Idmaaxtun said, [38]"Borne by the chief woman of this house, that demon has come down onto the floor." [39]Then Idmaaxtun told the man with the blowfly as a magic guise to go down onto the floor.

[40]And when the blowfly got ready to go down onto the floor, he took off one of his wings, put it on a bed pole and said, [41]"This wing of mine shall later be shown to my wife," he said, and went down onto the floor. [42]And, wrestling with that demon, he lifted him up and tried to throw him, but as he let him go, he himself fell onto the bone spikes. [43]That demon also fell onto some of the other bone spikes.

[44]As soon as the demon was thrown onto the bone spikes, Idmaaxtun sent to him his men with maggots as a magic guise. [45]The chief of the house also ordered his man to be brought to him, and when people went down to him and lifted him up, Idmaaxtun saw that the flesh was gone all along his lower part so that his bones showed. [46]And seeing the chief of the house try in vain to revive his man with magic means, Idmaaxtun ordered his man to be brought to him. [47]When he was brought to him, he used his magic and revived him. [48]After the man had been revived, he said [49]that he had been sleeping and had slept for a long time.

[50]Again Idmaaxtun saw a man coming forward from the rear of the house. [51]He saw that whenever he breathed into his palms and struck them together, he made fire. [52]When he came near him and took his stand with his head turned aside, Idmaaxtun said, [53]"Borne by the chief woman of this house, that demon has come down onto the floor." [54]Having said that, he ordered the one with a seal as a magic guise to go down [to him] on the floor.

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[a] Perhaps looking around for opponents.

[55]Malix sakaaĝaaĝan aqaliigiim, qagalĝiin iqisix, ayum kugan ax̂six, tunux̂taqalinax̂. [56]Wan qagalĝiin ayagaam aniqduum-ikin ukuchx̂isxaax̂ta[x̂] iistaqadaagiim, sakaaĝanax̂. [57]Malix aman isux̂ qugax̂ asix txin sux̂taku[u]n, kayaxtalakax̂ ukux̂taqalinax̂ Idmaaxtun. [58]Aman isux̂ kayutukum, taĝa chakix adulakax̂ ukux̂taqalinax̂ Idmaaxtun. [59]Malix isux̂ qugax̂ kumsilix anuusakux̂, amaan qugam takachx̂ilakakan, asix chugaamin ilin achikaa.

[60]Malix aman ulam tukuu malgalaaĝanan aqatalix, angayax̂ aman tayaĝuun igiim aqaalaax̂ta[x̂] ix̂takux̂, maalalix ilaan aĝalgalix kumsilgakum, angagan usulii qagnangin ukuĝaa aqax̂takux̂ ukux̂takux̂ Idmaaxtun. [61]Malix aman ulam tukuu qugaĝilix tayaĝuun anĝaĝiyaaĝlikux̂ ukux̂talix, tayaĝuun igiim aqaalaax̂ta[x̂] ix̂takux̂, maalalix ngaan nuulakum, qugaĝiisalix anĝaĝihnax̂ Idmaaxtun.

[62]Tataam qugax̂ qakuun ulam qalaan aqalix, qisiim ilikin anĝiguum, wax̂ agudalix aqalix, chidax̂kiigiim aĝakux̂ ukuugiim, chaayakin aanasnaadam-aan aqadaagiim, inaqaam ngaan sakaaĝakux̂ Idmaaxtun. [63]Asix txin suku[u]n, isix txin kumsidakux̂ tutaaĝlikuun, ngaan txin awaaĝatachx̂ilaka[ka]n, anĝa inakux̂ tutaqaliigiim, kumsikan, chugaamin ilingin anux̂taqadaagiim, kugan tadaqaa Idmaaxtun.

[64]Kugan tadax̂takan asx̂atxadaagiim, aman tayaĝum[a] ignaachxix̂ ugdux̂taa analux̂sichx̂inax̂. [65]Malix tayaĝutxin itxadagumchi, amaagan maayum malganagan usungin taxsaax̂tan ix̂talix, itachx̂inax̂.

[66]Tayaĝutxin itachx̂iqadaagiim, qakuunulix, qugax̂ nulix, adaam uyaatulakax̂, sayulix sakaaĝaasaqadaagiim, amx̂iisalix, chugaamin ilingin anux̂talix asx̂ahnax̂ Idmaaxtun. [67]Malix amaan ulam qugaĝinasikangin inahnax̂ Idmaaxtun. [68]“Gumasmilting?” iisanax̂ Idmaaxtun.

[69]Iisaqadaagiim, angayax̂talix isix, aman analux̂ asix iqyaam adan uyalix nukum, iqyaan atxax̂takux̂ nulix, txin aasanatalix tayaĝutxin asix txin ayx̂ahnax̂. [70]Malix ayx̂alix, tanaan nuuĝan aĝikuĝ-aan, amakux tayaĝum chugaamin ilingin aĝax̂taqakix asx̂anax ax̂takux.

[71]Malix itaangasix Kuyuudax̂ nux̂takum, tayaĝugan usungin asx̂atxan akum, aalax iisakux̂ aalax tayaĝukix agachiidakix asx̂akug-ikin, tanaan nunax̂ ax̂takux̂ Idmaaxtun iĝanayii.

a. Ms. tayáĝux̂

55As he was starting to go down, he removed one of his claws, put it on a bed pole and said that 56this claw of his should be shown to his wife and child, whereupon he went down onto the floor. 57And Idmaaxtun saw that when the seal grappled with the demon, the demon was lighter. 58He saw that the seal was strong but that his hands were short. 59And when the seal lifted and threw the demon, the demon did not let go of him and fell with him onto the bone spikes.

60And the chief of the house, learning what had happened, at once ordered his man to be brought to him, and when people went to him and lifted him up, Idmaaxtun saw that his bones were visible on almost all of his side. 61Seeing the chief of the house try in vain to revive his man with his magic, Idmaaxtun ordered his man to be brought to him, and when he was brought to him used his magic and revived him.

62Seeing again a demon coming forward from the rear of the house and, making smoke by breathing into his palms, come close to him, Idmaaxtun gave his drum to the bumblebee and went himself down to him on the floor. 63When he grappled with him, he felt that the demon was almost lifting him up, he did not let himself be thrown over by him, and when he heard that the devil's breath was giving out, Idmaaxtun lifted him up and threw him onto the bone spikes and then trampled on him.

64After he had trampled him to death, he had the man with reedgrass as a magic guise make a ladder. 65And he sent his men out, telling them to take along on their way out all the things that were there.

66After sending his men out, Idmaaxtun went back into the house to a demon who did not want to come to him, dragged him down onto the floor and, wrestling with him, threw him on the bone spikes and killed him. 67And so Idmaaxtun finished off the magicians of that house. 68"What do I still have to do now?" said Idmaaxtun.

69After saying that, he hurriedly went out and together with that ladder [man] went to his baidarka, found it ready and hastened to start out together with his men. 70Going in their boats, when he was about to reach his settlement, those two men who had fallen onto the bone spikes both died, so the story goes.

71So it was that the first time he visited Kuyuudax̂ all his men were killed, but the second time only two of his men died when Idmaaxtun got back home, it is said.

Dictated by Timofey Dorofeyev, Umnak, 1909. First written down and translated by Yachmenev. New York Public Library Manuscript 41.

49

Tayaĝux̂ Malgaqax̂ Ax̂takux̂

1Tayaĝux̂ malgaqax̂ ax̂takux̂. 2Laaqudan mayaax̂talix, laaqudan lalix angaliqadaguum, tanaan nulix, laaqudam ulungin ayagaam-aan unachx̂iqadaguum, qiichim-aan chx̂adusalix taxsaqadaguum, txin quyudanax̂.

3Angalix̂ aqaguun, aman qiichix̂ ichaĝiiyulux ukux̂tadaqalinax̂ amaan tayaĝum ayagaa. 4Malix laaqudanaax̂six angaliix̂tukum waaĝaangan, qachx̂iqadaagiim, saĝachx̂ilakakan amagusaqadaagiim, angalim aqaa amaatxaqadaangan, saĝanichx̂ikuu nawa. 5Angalix̂ qagaagan txin aguqalikuĝaan, umlakum txin aasanatalix ax̂txadaagiim, aman qiichix̂ sulix itikux̂ ukux̂taagiim, agalaan itikuu.

6Tanadgusiim adangan akuunux̂takux̂ ukux̂taqalikuu amaan ayagagan. 7Uuĝdun taxsaguum, iinuutkaadax̂ chidaĝa nux̂tadanaan nukum, qignadigax̂ agulix amangun ukuĝaqadakux̂, 8agalaan ukux̂tanaaĝiiĝliigiim, qangukux̂. 9Ulaam ilan qanguqadaagiim, txin quyulix agumatalikum, aman ugiin alaasaang ukaaĝalix, chidaĝiim txin quyuungan, umlanaan alix txin imikuĝ-aan, aman ugii ax̂txadaagiim, txin ax̂salix ayugikux̂ nawa.

10Ayuxtalix angaliqadaagiim, waaĝalix, laaqudam sadagnangin inaqaam qimitxadaagiim, unalix, aman qiichix̂ chx̂atxadaagiim, txin quyunax̂.

11Txin saĝaniingan, aman qiichix̂ suqadaagiim, isix, ugiim adan uyakuu ukux̂talaaĝanaam adan txin aygagnax̂.[a]

12Aman iinuutkaadax̂ ilaan aĝalix kumsikum, ulax̂ aĝatikux̂. 13Aĝasagiim, aman kalukaan kadaam sitximudaĝan[b] chiyaagusakux̂,

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a. Ms. ayjgáxtxa.

b. Ms. sitxamadaĝan.

49

There Was a Man

[1]There was a man. [2]He would spend the day hunting fur seals and upon reaching home he would have his wife cook the fur seal meat and after filling a dish with it he would set this aside and go to bed.

[3]Every morning she began to see that that dish was empty, that man's wife did. [4]So once when again he had spent the day hunting fur seals and came back, she after feeding him spent the night with him not letting him sleep, and just when dawn was not far off, she let him fall asleep. [5]When daylight was coming forth from the east, she saw that he awoke, got up in a hurry and went out with that dish, and she went out after him.

[6]His wife saw him go up behind his village. [7]When she got to the hummock she used to go to when gathering moss, he produced a bright fire[b] and disappeared in there; [8]having tried in vain to see after him she went [back] indoors. [9]After entering her house she went to bed and lay there until her husband came in noiselessly and lay down beside her; then she pretended to wake up and rolled over, whereupon her husband got up and got ready to go out in his boat.

[10]Coming home after having been gone all day, he himself selected the fat fur seals and cooked them, and after filling up that dish he went to bed.

[11]After he had gone to sleep, she took that dish and went out, walking to where she had seen her husband go.

[12]Approaching that hummock she lifted it up and discovered a house. [13]Upon discovering this, as soon as she reached her dish down

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[b] By lifting up the hummock.

ilaan sulgaagiim, agalaan qangukum, ayagaqasiim ilan ukaaĝakux̂ nawa. [14]Igichim an'gaĝanangin agux̂takux̂ ilan ukaaĝaqaa. [15]Ilan ukaaĝakuu, isxaam kangagan sitxaan nuĝim qignaĝii sulix igiim anuusaangan, ilaan axusxan, isxaliin ngaan utxichx̂iqaa.

[16]Aman nux̂ igiim anuusanaa suqadaagiim, ngaan anuusakuun, kudugan agiicha iqitikuun ukuqaa nawa. [17]Kayux txin anulix txin agliisaguun, aman igiim anuusanaa suqadaguum, ngaan anuusakan ngaan utxidaguum, alimaa iqidaqaliqaa.

[18]Aliiĝlikuun, alimagan usungin iqitxaa. [19]Agalmadaan kamga[a] iqisxan asx̂atxadaagiim, alimangin ilan aqagan aslingin ax̂sxan, isxagan ilan angamisxan, sakix ngaan qalugasaqadaagiim, ilaan ulaam adan uyaqaa.

[20]Ulaam ilan ukaaĝalix, ugiim chidaĝan txin quyukuĝaan, ugii ax̂txadaagiim, amaan kalukaam[b] adan aĝax̂taqadaagiim, itikux̂ ukux̂takux̂ nawa.

[21]Aman ugii[c] ulaan nuyukalakan qilaqalinax̂. [22]Tayaĝungin ayuxtaatukun, aĝnakachi achiĝiiĝlilix ulaa nulaqalinan. [23]Malix achiĝilgalikum, ukaaĝaqalinax̂. [24]Qidaliiĝlikum, dakix isaax̂ agix̂taa aqax̂takux̂[d] ukux̂taqaliqangin amakun tayaĝugan.

[25]Ulaam ilan ukaaĝaqadaagiim, ingan ayagaan asx̂asxaax̂ta[x̂] iisakux̂. [26]Tukum asxinuu akux̂, waan tanadgusim kugan aamga ayugniĝaakalakan ngaan iisakungin tayaĝugan.

[27]Asx̂asxalakan, tanĝim kugan ax̂sxaakalix ngaan iilakum, maalaax̂ta[x̂] maayuusaqaliqaa. [28]Malix aman ayagaan lagan angunaayulux ngaan angaasachx̂ilix, kayux maayungin, kaasxix̂, alayax̂, kalukax̂ maayux̂taqangin ngaan angaasachx̂ilix, ayugasachx̂inax̂.

[29]Ayuglalix, asam aguĝim aslaan lix̂tadanagan kugan ax̂sxaqadaangan, ilaan tanaanulgakux̂ nawa. [30]Agux̂ yalix alaĝux̂ chiidgiidakin nuqaliingan, amaan kalukam[e] nagan anqalix, kayux aman kaasxiin igiim ayaaĝuusalix txin ingamatikux̂. [31]Ingamataliiĝlikum, simsingin taangam nuqaliigiim, aman aniqduun qusaam kumsix̂taaĝlilix alaĝum ilan aqadaagiim, kugan anqakux̂ nawa.

a. Ms. kámgan.

b. Ms. aman kalukaan.

c. Ms. uĝiin

d. Ms. -kux

c. Ms. aman kalukax̂

before her, it was taken from her, whereupon she entered and came in to a woman like herself. [14]She came in on her while she was making sinew ropes. [15]When she came in on her, that woman took a red-hot rock from under the head of her bed and threw it at her, but she jumped aside, letting it hit just the place where she had been.

[16]Then, taking that rook which the other woman threw at her, she threw it back and saw that she knocked off one of her legs. [17]Every time the rock was thrown at her it missed her, and she would take the same rock and throw it back knocking off one of her limbs each time.

[18]She went on until she knocked off all her limbs. [19]Lastly after knocking off her head and killing her, she put her limbs back in their places, laid her in her bed and covered her up with her parka, whereupon she went back to her house.

[20]When she got into her house and lay down beside her husband, he got up and she saw him go up to that dish of his and then go out.

[21]The next morning her husband did not come back to his house for a long time. [22]His men, who wanted to go out in their boats, waited in vain for their master and began to go up to his house one after another. [23]So they waited for him until he came back. [24]His men saw that he had been crying so that he could hardly keep his eyes open.

[25]After he came into his house he said that his wife was to be killed. [26]His men said to him that since she was the daughter of a chief her blood ought not to be shed in this village.

[27]When it was suggested to him that she should not be killed but should be put onto an islet, he began to make ready for this to be done to her. [28]So he ordered his wife to be taken away in a boat together with her small son and her belongings, a sewing stand, a board for it, and a dish she owned.

[29]She was taken out and placed on a reef that only shows at the time of low tide, where they left her and went back to shore. [30]When with the rising tide the sea reached up to her knees, she stood inside that dish and used her sewing stand as a staff. [31]She remained that way until the water began to reach her chest, whereupon she held her child up above her for a while and then put it into the sea and stood on it.

[32]Ixchxingin nulgaqalikum, tanam adaa ukux̂talix aan'gilakaadaqalinax̂. [33]Adaan txin aniqdux̂takum, tix̂lax̂ txin sismiiĝan aĝnax̂ igiim iistadanax̂ anuxtaasaqalinax̂.

[34]Ingamtalix̂takum, tanam adaan tix̂lax̂ aqalix, chixsxan, tanam adan akuunusaqaliqaa. [35]Malix tanam qusaa igiim axtaasakum, txin ignilakan, kayux kamgiin igiim nanaasalix̂taangan, ngaan tunuqaa. [36]"Inglaakungin qigan-ukukudax̂,[a] ting ignikudaax̂txin," ngaan iisaqaa. [37]Ax̂tagalikum txin tagaasaliinganulux, "Dakix aanguməĝuudax̂,[b] ting ignikudaax̂txin!" ngaan iistax̂tagalikuu, tagalakan igax̂taaqaltakum, Ngam unglugan kangan tagaasaqaa nawa. [38]Iingun txin igniqdaagiim, ugduĝiin iqisix, ilkiigiim txin aygaxtikum, tayaĝum alĝinaa ax̂takux̂ ukux̂takuu, ulaam ilan qangukux̂ ukux̂taqaa nawa.

[39]Malix aman tayaĝux̂ ulaam ilan ukaaĝaqadaagiim, dux̂taasax̂ waaĝaasanaan igiim qanguulaax̂ta[x̂] uhngiim-iin iistakuĝaan, amaan tayaĝum uhngingin kamgimchi imlingin kumang saadalix aqadaamang, sadin isxanalix adan itxangin. [40]Ilaan aĝakin, chagan unangaan sulgalix qanguulaqax̂.

[41]Ulamchi nagan ukaaĝaasaqadaamchi, chux̂taqangin ngaan isxanachx̂ikin aqadaamdin, qachx̂iqangin. [42]Angalix̂ inakuĝaan, qaĝanaasax̂ agulgalix qaĝanaasaqalinan. [43]Aman ayagam kasulgalaaĝanaa kayux unuugdalix qaĝanaasaqadalix, txidin quyunan.

[44]Aman ayagax̂ angalim aqaaĝan kadaan ax̂txadaagiim, ugiim ugduĝan ilan aĝalix, tanaam adan txin ayx̂atikux̂ nawa. [45]Malix tanaam qusaa nukum, sngaluqalin txidin taxsakun ukux̂talix, qusangin qichilix qilaqalinax̂. [46]Sngaluĝnan utmingin aman ugiin akux̂ ukux̂taagiim, ngaan kimsix chixsix igaasakux̂. [47]Igax̂taasakan, alaĝum qusan aĝaasakan, itxiiĝan aqaliigiim, ngaan tunukuu. [48]"Waya aman ayagaan asx̂aax̂ta[x̂] taanĝiidam kugan ax̂chx̂iqaan, taamanaan asx̂anam matadangin imin masaĝan aĝikux̂," iisakan, alaĝum ilan itxiqadaagiim, ilaan tanaam adan uyakuu nawa.

[49]Malix aman aalax iisix̂ ugiin asix anĝaĝiliiĝlikum, atuukix txidix alix̂silix, anaĝin maduukaqadalix asx̂anax ax̂takux iĝanayii.

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a. Ms. outside quotation marks.

b. Ms añumgudax, outside quotation marks.

[32]When her neck was reached, she looked toward the shore and began to think that [33]her father, when she was a child in his house, used to say that one day an eagle would help her out.

[34]After a while an eagle came from the land side, seized her in his claws and started ashore with her. [35]When he got over land with her but did not put her down and was hurting her head, she said to him, [36]"You wretch with the whiskers sticking out, put me down!" she said to him. [37]When, nevertheless, he did not alight with her, she said, "You with the sparkling eyes, put me down, wretch!" but he did not alight and flew on for a while but then alighted with her on top of South Pinnacle.[a] [38]When, after putting her down, he removed his magic guise and started away from her, she saw that he was a strong man and saw him go into his house.

[39]After that man got inside his house, he said to his sisters that the guest he was bringing home was to be brought in to him, so that man's sisters dressed their hair and changed their parkas and went out to her. [40]They approached her, took her by the hand and led her indoors.

[41]After they brought her inside their house, they had her change her clothes and then gave her something to eat. [42]When daylight was ended, a celebration was made and they began to celebrate. [43]That woman who had recently been found also sang many songs, and, having finished the celebration, they went to bed.

[44]Before the coming of daylight that woman got up and after putting on her husband's magic guise started toward her village. [45]When she got over her village, she saw the people gathering together in a crowd and kept circling over them all morning. [46]When she saw her husband in the crowd, she descended on him and, seizing him in her claws, flew off with him. [47]When she had flown until she was out over the sea with him, just as she was about to drop him she said to him, [48]"This is that wife of yours whom you had put on a small islet to die, and now she is about to put you in the condition of a dead person," she said and dropped him into the sea and flew away from him toward the land.

[49]She and her second husband lived until they both became so old that they were unable to do things and died, it is said.

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[a] Jochelson's note: "Ñax̂ is the name of a rock on the island Samalga."

Dictated by Timofey Dorofeyev, Umnak, November, 1909. First written down and translated by Yachmenev. Published in Jochelson 1923, pages 21–28, not part of New York Public Library collection. Cylinders 93 and 96 have a partly different and much shorter text.

50

Tayaĝux̂-Kayulinax̂

1Tayaĝux̂-Kayulinax̂ malgakum, amii Aglagax̂ tanaadaaĝan maayukum, agiitaaĝan anuxtakum, amiin iĝayuusaqalinax̂. 2Amigan ax̂saasakan, txin agiitaatuguum, txin agiitaax̂tax̂[a] ngaan iisaqaa. 3Ngaan iilaagiim, txin aasanatalix Uukim kugaan ayugikum, asxuun ugunux̂takux̂, ayagagan adan kimusakan, chux̂taqatxin angatalix iglux̂sakan, ngaan aĝiigiim, ngaan tunux̂taqaa. 4"Aglagax̂ nugumin, ayagan-iin txin ungatachx̂ilagaax̂txin."

5Asxuun igiim ax̂sxaangan, suqadaagiim, Aglagam adan txin ayx̂ahnax̂. 6Malix naanulix, Idalukam[b] kadaan aĝalix, Aglagam adaa litxalikum, ayagaam igiim ix̂talaaĝnangin aan'gilakaadaasalix iqyaĝiqalinax̂. 7Iqyaĝilix Aglagam sadaan aĝaqlikum, Aglagam amtii adukux̂, kangagan usuu ayagan angamdin unguchilix amtix̂ akaaĝax̂takun ukux̂talix, tigiiĝan maayuqalinax̂ nawa.[c]

8Tixsix aqadaagiim, amiin asix linan ulasux̂silix, angalix̂ ikuungan, ulasuum ilan amiin asix ixtaĝilix ingamtalikux̂,[d] umaagan tdugim angunangin aqakun tutaqalinax̂ nawa. 9Ulasux̂ nulix, linax̂ aĝisix, igiim tunukux̂ tutaqaa nawa. 10"Tayaĝux̂-Kayulinax̂! txin asix saĝaasaangan txin uyaangan aqakuqing," ngaan iilaqax̂ nawa.

11Ngaan iilax̂taaĝlikum, amiin iĝayuusalix, kamgiin aĝilakan ingamatalikum,[e] aman txin uyanax̂ itxaliingan, kangaan aĝisix uku-

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a. So cylinder; edition without -x̂.
b. Ed. Idalúgim.
c. Cyl. awa.
d. Ed. -kux.
e. Cyl. kangaan aĝitlakan ingamtaaqaltakum,

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Man-Weakener

1There was a man called Man-Weakener. When his maternal uncle got ready to visit Aglagax̂,[a] he wanted to accompany him but felt shy before his uncle. 2His uncle noticed it and told him to accompany him if he wanted to. 3When he was told so, he set off from Uukix̂[b] in a hurry but forgot his spear thrower, so his wife took it down to him, lifted up her clothes and waded out with it, and, having given it to him, she said to him, 4"When you get to Aglagax̂, don't let yourself be tempted by the women."

5He took his spear thrower given him and took off for Aglagax̂. 6And, going southwest, when he got to Idaliuk Point and came in sight of Aglagax̂, he was thinking over what his wife had said to him as he paddled on. 7When he got outside Aglagax̂, he saw the long bank of Aglagax̂ and women sitting side by side all along the top of it and got ready to land.

8Having landed, he built a tent of the mats[c] together with his uncle and in the evening, being by the lamp there in the tent together with his uncle, he heard heavy steps approaching. 9He heard the person reach the tent, lift up the mat and say to him, 10"Man-Weakener! I come to invite you in order to have a nice sleep with you," it was said to him.

11So it was said but feeling shy before his uncle he did not raise his head, but when the one who invited him was on her way out, he

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[a] Ancient village on the west side of Umnak, about eleven miles southwest of Nikolski as the crow flies.

[b] Ancient village about six miles north of Nikolski.

[c] Grass mats or skins used to sit on in the baidarka.

kuun, ayagax̂ awaya alaamusam amxa liidax̂ tumĝadaasalix agumax̂takux̂ ukux̂talix, sadaadan aĝachx̂inax̂ nawa.

12Ingamtalikum, tataam tdugim angunanginulux aqakun tutakum,[a] linax̂ alaasaang [h]aĝisix ukaaĝalix tunukux̂, tutakux̂ nawa. 13“Tayaĝux̂-Kayulinax̂, txin asix saĝaasaangan txin uyaangan aqakuqing,” ngaan iilakux̂ nawa.

14Ngaan iilaagiim, kamgijn[b] aĝisix ukukuun, ayagax̂ wa amgix̂six̂, asngukisax̂ tumĝadaasalix, isaĝan txin aygaxtikux̂[c] ukukuun, kitagan agalikin kdiigim dakix liidax ukulix, sadaadan aĝachx̂inax̂ nawa. 15Aman ayagax̂ ukux̂tanaan an'giim-ikin ungataasalix ingamataqalinax̂ nawa. 16Ingamatalikux̂, amigan ngaan tunuqaa. 17“Tayaĝum mahlidangin imin iĝakun,[d] malakan ting iĝaynganiiqaltakux̂txin.”[e]

18Ngaan iilakum malix, igiim iĝanan maaĝan anuxtalix, ingaagan amiim tumqii sulix, Aglagam anigan adan uyalix, taangax̂ tumqiim ngaan ichaasaqadaagiim, angaasalix, amiim ulasugan ilan aqadaagiim, ulasuu ngaan atxaĝusaqadaagiim, txin uyalaaĝanam adan anganax̂ nawa.

19Malix aman txin uyalaaĝanax̂ nulix, asix txin quyunax̂ nawa. 20[Txin] quyukum, qidanax̂ akux̂ tutaliigiim, ahmahnax̂. 21“Kiin akum qidalix umamakux̂,” iisakux̂.

22“Ukalĝan tukugan asxinuu txin asix saĝaaĝan txin uyax̂taaĝlilix, qidaqalilaaĝanax̂,” ngaan iilaqax̂.

23Angalix̂ aqaqliingan, amiim adan kimkadaagiim, tumqigan taangaa yuqadaagiim sulix, taangasaĝan txin aygagnax̂. 24Anim adan uyalikum, aman itaangasix txin uyalaaĝanax̂ nunax̂ nawa. 25Amaan ayagam ngaan tunuqaa, udaligan[f] qachx̂iim uuĝnaasaa igiim tutachx̂iix̂ta[x̂]. 26Iisaangan, maguun, sakin iqisax̂ta[x̂] ngaan iisaqaa. 27Sakin iqisaĝan maayuqaliingan, ilaan txin aygaxsxan, Aglagam anii nux̂talix, tumqiin ichaqadaagiim, chiilukum, tataam aman ayagax̂

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a. Cyl. tdugilgun agux̂takux̂ tutaaqaltakuun,

b. Cyl. kangaanaan (=kangaan ngaan).

c. So cyl.; ed. -kúu.

d. Cyl. iĝak(u)niin.

e. Cyl. ting iĝaynganiisaaqlanax̂txin,” ngaan iis(a)qaa awa.

f. Ed. uñalĝan.

raised the upper part of his body to look and saw the woman open and close her mouth like the flesh of a Great sculpin[a] and let her go away out.

12After a while he again heard light steps approaching and heard someone lifting up the mat noiselessly, coming in and saying, 13"Man-Weakener, I come to invite you in order to have a nice sleep with you," it was said to him.

14When it was said, he raised his head to look and saw that this was a beautiful woman, opening and closing her mouth like a...[b] and when she started to go out, he saw [what looked] like the eyes of a whiskered auklet[c] behind her feet and let her go away out. 15He got tempted in his mind by the woman he saw. 16After a while his uncle said to him, 17"You were told [to do] what a man would do, so not doing it you will embarrass me."

18That being said to him, he wanted to do what was told him, took his uncle's wooden pail, went to the lake of Aglagax̂, filled the pail with water, brought it up and put it in his uncle's tent, and, having put the tent in order for him, went up to the one who had invited him.

19Then he got to the one who had invited him and lay down with her. 20But then he heard someone crying and asked, 21"Who's the one crying here," he said.

22"The daughter of the chief of this village in vain invited you in order to sleep with you and began to cry," he was told.

23At dawn he went down to his uncle, poured out the water of his pail, took the pail and went to fetch water. 24He went toward the lake but ran into the one who had invited him first. 25The woman asked him to let her feel his warm skin right here. 26Well, he said, she could take off her parka. 27When she got ready to take off her parka, he went away from her to the lake of Aglagax̂ and, having filled his pail,

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[a] Her lips were like the green flesh of this fish, *Myoxocephalus polyacanthocephalus*.

[b] The word asngukisax̂ was unknown to A. Yachmenev. Cf. Turner asngukidax̂ 'kind of mouse', probably same as asx̂ukidax̂.

[c] *Aethia pygmaea*. Jochelson: *Haematopus osculans* (Oyster-catcher), but this is called iix, hiix.

nunax̂ nawa. [28]Amaan ayagam qanang,[a] waligan qachx̂iim uuĝnaasaa igiim tutachx̂iix̂ta[x̂] iistakan, sulax̂taqaliqaa. [29]Txin sulax̂talikum, sakin ungasangan, igiim qaĝadusalakakan sukan, anux̂taqadaagiim, ilaan amiim adan uyaqaa nawa.

[30]Angalix̂ aqakuĝ-aan, amii[n] ayugiiĝan maayuqaliingan, asix ayugiiĝan maayukum, aman ayagax̂ asix saĝalaaĝanaan usiiĝan anuxtakum, amiin iĝayuusalix ahlikux̂,[b] amigan ingan ayagax̂ maasaatuguum suux̂ta[x̂] iilaagiim,[c] aman ayagax̂ usilix, Aglagam kugaan Uukim adan amiin asix txin ayx̂ahnax̂.

[31]Uukix̂ nuqalikuĝ-aan, ayagaa txin uqlaĝiiĝan maayukux̂, ugigan iqyaa usiĝinax̂ liidalix ngaan iĝaagiim, sadaltalix ukux̂takuun, iqyaa usiĝix̂takux̂ ukux̂talix, ulaam ilan qanguqadaagiim, txin unguhnax̂ nawa. [32]Unguchilix ingamtalix̂takux̂, ugigan ilan ukaaĝakan, ngaan tunuqaa nawa. [33]"Ayagax̂ Chaglinaĝux̂! ayagax̂ sakaya aqaasakung maqaĝiisalakaĝing, ingaaĝimin ax̂takan, maaĝan ngaan idaaqaan imin aqaasakung," ayagaam-aan iisanax̂ nawa. [34]Ngaan iilax̂taaĝlikum, tunulilakan txin ingamnax̂ nawa. [35]Qanan[d] akun-iin, qaax̂ta[x̂] iĝaaĝlikum, qalilakan txin ingamnax̂ nawa.

[36]Angalix̂ inalix, quyunan aqagan agaliin, aniqduum adan aĝax̂talix tuglax̂takuun, kingsiitim adan itxilgax̂takux̂, amaagan suqadaagiim, aman ugiin kayux tuglax̂takuun, aman ayagax̂ waaĝaasalaaĝanaan asix txin imaĝux̂talix saĝax̂takux̂, tuglax̂taqadaagiim, aniqduun maqdachx̂iqalinax̂ nawa. [37]Aniqduun maqdachx̂iqadaagiim, igaan chumlilix aqadaagiim, aman ayagax̂ asx̂asaĝan anuxtaasax̂tagaliigiim, liidax̂ igiim tuhnix̂tanaa ngaan tuhniikax̂tanaan anuxtaagiim, amaan ugiim kamga iqitikux̂ nawa.

[38]Angalix̂ aqakuĝ-aan, nix̂alax̂ Aglagam adan uyaaĝan maayuungan, ilan angalix, Aglagam adan uyanax̂ nawa. [39]Aglagax̂ nuqadaagiim, luugim sutuĝanaa kugan asx̂aaĝiin agulix qanakalinax̂ nawa.

[40]Qanikinga aqakuĝ-aan, asanaqagan ludaaĝigan uyaaĝan-aan Aglagax̂ nuqaa. [41]Uyalgax̂taglikum, Uukim adan uyalakax̂, tataam

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a. Ed. qáñan.

b. 1987 ahlikum.

c. Anacoluthic passive, accepted in 1987. The preceding amigan 'his uncle' would entail *ngaan iisaangan, but the non-reflexive ngaan does not fit the context.

d. Ed. Qáañan- (would mean 'when he had eaten').

returned but ran again into that woman. 28The woman said that, well, let her feel his warm skin right here, and held him back. 29She held him back until she tore his parka, but then he got angry at her, took her and threw her aside and then went away from her to his uncle.

30When daylight came his uncle got ready to take off, and he was ready to go with him but wanted to take along the woman he had slept with. He was still shy before his uncle, however, but his uncle told him to take with him that woman if he wanted her, so he took her on board and started out from Aglagax̂ toward Uukix̂ together with his uncle.

31As he was reaching Uukix̂, his wife was ready to take a bath, but when she was told that her husband's baidarka seemed to have a passenger, she went out to look, and, seeing the baidarka apparently having a passenger, she went into her house and sat down. 32She sat there until her husband came in to her and spoke to her, 33"Wife Chaglinaĝux̂![a] the woman down there that I am bringing, I've nothing to do with her, but I brought her for you to have before you and tell her what to do," he said to his wife. 34So he said to her but she didn't say anything. 35When the people were eating, she was told to eat but just remained sitting there without eating.

36In the evening, after the people had gone to bed, she went toward her child and felt for it, but it had been dropped by the wall mat, so she took it away from there, and when she felt for her husband too and found that he was sleeping embraced with the woman he had brought back, she started to breast-feed her child. 37Having breast-fed her child, she sharpened her ulu and then wanted to kill that woman, but, thinking that she should make her feel what she (that woman) made her (Chaglinaĝux̂) feel,[b] she cut off the head of her husband.

38In the morning, when a baidar was ready to go to Aglagax̂, she went on aboard it and sailed toward Aglagax̂. 39After having reached Aglagax̂ she spent the winter making a grass rug for herself to die on.

40When spring came, her older sister-in-law came to Aglagax̂ to invite her. 41Although she was invited, she did not go to Uukix̂, but

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a. The name could mean "having many tailors".

b. That is, the loss of a dear husband (Jochelson's note).

asanqagan kinguuĝigan uyakuu, asix Aglagam kugaan Uukim adan uyanax̂ nawa.

[42]Uukix̂ nux̂taglikum, ulaan nulakan, aman sutux̂siqaan saĝalakan agulix amakalinax̂ nawa. [43]Angalix̂ aqakuĝ-aan, asanqagan ludaaĝigan tataam uyaqaa. [44]Aniqdum ukuuĝukan-aan qanagikuu, waaĝalaaĝanax̂ akum, tataam ngaan txin ukuuĝuchx̂ilagaax̂ta[x̂] iĝalix, ngaan iistakan uyaqaa. [45]Tataam kinguuĝix̂ asanqagan uyaaĝan nukuu, aman sutux̂siqaan isilix, sulix, asix txin aygagnax̂ nawa. [46]Ulaam analuĝa nuugiim, txin atxitalix, qayan-iin alax̂talix, "Awayangin agatingin agumatalix amaaĝaliiĝin aĝnan," anuxtaasaqadaagiim, qangunax̂ nawa.

[47]Ukaaĝakum, aman ugiin asx̂atxaan anuxtaasakuun, aalax ayagam quchxikin ulam qalan unguchix̂takux̂ ukux̂talix, ukaaĝaagiim, aman sutux̂siqaan analuĝim chuqan agitxadaagiim, kugan txin unguhnax̂ nawa.

[48]"Ayagax̂ Chaglinaĝux̂! maqaĝiilaamin iĝalakax̂txin-aan, amaan ugimin-aan qidaasaqaan unuugasalix tutachx̂iix̂txin anugalix iĝalix ingamaalakux̂txin," ngaan iilaqax̂ nawa. [49]Ngaan iilakum, ugiin txin amqiyakux̂ maasalix, amqiisalix, itxalinax̂txin iistalix unuuxsmilikux̂, ayagax̂ alquulalix maqangin ngaan ix̂tachx̂isxalix, tutalgalix ingamaalakux̂, iilalix ngaan ayugnilgalix, alimangin iqiidgulgaqaliqax̂ nawa. [50]Alimangin iqiidgulgakum, unuuxsix txin atxilakax̂, maqdakix iqisxakum, asx̂anax̂ nawa.

[51]Malix aman amamaasanax̂ kamgiin[a] aĝitikum, wan ulax̂ ilan anaam anĝaĝingin asx̂aadgulgaqalilaaĝanan ax̂takun[b] ukunax̂.

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a. Cyl. kangaan
b. Ed. -m.

when in turn her younger sister-in-law invited her, she went with her from Aglagax̂ to Uukix̂.

[42]When she reached Uukix̂, however, she did not go to her house but worked on that rug of hers all night without sleeping. [43]When daylight came her older sister-in-law again called upon her. [44]The child had waited for her all winter, so now that she had come back, she was told not to let it wait for her again, saying that she (the sister-in-law) called upon her. [45]When in turn her younger sister-in-law came to fetch her, she cut off the rug she was working on, took it and went with her. [46]When she got to the hatchway of her house, she stopped, turned to the hills and thought, "Only those will be remaining there," and then entered the house.

[47]Coming in, she saw her husband, whom she thought she had killed, sitting in the innermost end of the house between two women,[a] and, having got in, she spread her rug at the lower end of the ladder and sat down upon it.

[48]"Wife Chaglinaĝux̂! we did not call for you in order to do anything to you, but we wanted you to sing and let your husband hear how you cried over him, that's why we called for you," she was told. [49]Then she said in her song that because her husband had angered her she had left the house in anger at him, and while she was singing they had her tell what was done to a wife, and while listening to her they got upon her and cut off her limbs. [50]When her limbs were cut off she did not stop singing, but when her breasts were cut off she died.

[51]When the one who did that to her raised his head, he saw that the people of the house where he was had been killed one after another.[b]

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a. According to Jochelson's note, the husband had been mummified, and according to his interpreters, the two women were his second wife and his aunt, because he lived in the house of his maternal uncle.

b. According to Jochelson's note, the killers were Chaglinaĝux̂'s relatives, who had come there from Aglagax̂.

Dictated by Timofey Dorofeyev, Umnak, January, 1910. First written down and translated by Yachmenev. Published in Jochelson 1923, pages 11–15, not part of New York Public Library collection. Cylinders 96–98 have a partly different text. Compare text 8.

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Miichim Aliiĝuu

[1]Miichim Aliiĝuu malgakum, [laĝilix akum,][a] laam-aan iqyax̂si[x̂ta]lix qanakadaagiim, qanikinga aqakuĝ-aan, ayuxtaax̂ta[x̂] ayuxchx̂inax̂ nawa. [2]Ayugiiĝan maayuungan, awan yax̂ ukux̂tanaam amaaĝigan aĝalagaax̂tax̂ ngaan ix̂talix, ayuxchx̂inax̂[b] nawa.

[3]Ayugikuĝ-aan, saam ilikin chakin ingsix̂talix ukux̂taqaliqaa. [4]Saakux̂ chmaxtakux̂ ukux̂takuu[n], aman chmaxtanaan uĝulukux̂ ukux̂taagiim, ayagaam-aan tunusax̂taaĝan ulaam ilan qangunax̂[c] nawa.

[5]Malix aman lax̂ aman yax̂ amaaĝigan[d] aĝalagaaqaan iĝalaaĝanam amaaĝigan[e] aĝanax̂.

[6]Iqyaĝilikum, iqyam tayaĝugan alam qamtikix aqadguusix̂taa ukux̂talix, adan uyaqalinax̂. [7]Aman iqyax̂ nukux̂, amaan tayaĝum ahmatxaa, "Qanaagan txuu?" iisaangan, "Qanaagan txuu ulux, Miichim aliiĝugan laa waya!" ngaan iisaqaa. [8]Aqadaagiim kayux ahmayaax̂takuu, qanaagan txuu ulux, Kuykuyaa iiltadax̂txin ngaan iisakuu,[f] [9]Amaan lam ngaan tunuqaa, "Asxinuĝigumin, asxinumin-aan ting tanaanusada."[g]

[10]Iisaangan, maguun, kadaam txin iqyaĝisax̂tax̂ ngaan ix̂takuu,[h]

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a. Cyl.

b. 1987 ngaan ix̂takan, ayuxchx̂iqaa. Cyl. iistakan ayuxchx̂ilaaĝnaa akum,

c. Cyl. tunusaaĝan qanguk(u)ĝaan, (no following Malix).

d. Cyl awaaĝigan.

e. Cyl. awaaĝigan.

f. Ed. -kux. (period). Cyl. iistakan akuu,

g. Cyl. "Asxinuk(i)chaĝ(i)gum(i)n asxinuk(i)cham(i)naan tanaan(u)saax̂tax̂."

h. Cyl. iistakan akuu,

51

The Old Man of Miichix̂[a]

1There was the Old Man of Miichix̂ who made a baidarka for his son in the winter and when spring came let him go out in it. 2When he was ready to go out, he told him not to go beyond the point he saw and sent him out.

3He went out and his father looked at him with his hands withdrawn into his bird parka. 4He saw that he was chasing a king eider and when he had seen that he had speared it, he went into his house to tell his wife.

5The boy went beyond the point he had been told not to go beyond.

6He paddled on until he saw a baidarka man who used shoulder blades of whale as a paddle and went toward him. 7When he reached that baidarka, the man asked him, "Where are you from?"[b] "I'm from nowhere, I'm the son of the Old Man of Miichix̂!" he said to him. 8Then when the boy asked him, he said he was from nowhere, but was called Kuykuyaa. 9The boy said to him, "If you have a [little][c] daughter, take me ashore to your [little][d] daughter."

10Well, he told him to paddle in front of him, and the boy paddled

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a. Former village at the northeast coast of Umnak (Jochelson), later unknown; the name later taken to mean 'ball' (from Russian *myach*).

b. txuu not translated by Jochelson's interpreter; 'you' (txin) is Jochelson's guess. Akutan 1983: "What are you doing?"

c and d. Suffix in the cylinder text.

amaan Kuykuyagan kadan txin iqyaĝihnax̂ nawa.[a] [11]Kadaam iqyaĝikux̂ ukux̂talikuun, igiim qignunix̂taasaliigiim, igiqaan idgitxadaagiim, chuyugan agalan [ingasxan] ux̂ulukan unkiqaa. [12]Aqadaagiim nukuun, kitagan qalikix quhmalix kimtakux̂ ukux̂takan, aalulix ilaan alaqaa nawa. [13]Aqadaagiim ilaan txin iqyaĝitxaa.

[14]Tanaam adan uyalix, tanaan nulix, angalix̂ inakuĝ-aan, qanan aqaliingin, tunux̂taqalinax̂ nawa. [15]"Tayaĝux̂ ayuxtaguum, malaaĝanatxin tunusax̂tadax̂. [16]Iqyax̂ ukux̂talix, adan uyaqalilaaĝanaqing, adaa[b] ting tutamusukux̂ aa?"[c] iisanax̂ nawa. [17]"Ilikiiming aĝakum, asxinu[k(i)cha]ĝigung, asxinukichang-aan[d] txin tanaanusaaqing iistakux̂, maguun, kadaming txin iqyaĝisax̂ta[x̂] ix̂takung, [18]malix txin iqyaĝisangan, chuyugan agalan [ingasxan] ux̂ulukan unkiqadaaming, kimtakux̂, qusaan aĝakung, kitagan qalikix quhmalix kimtakux̂ ukux̂takan, aalulix[e] ilaan alalaaĝanang. [19]Adaa ting tutamusukux̂ aa!" iisakux̂ nawa.

[20]Quyuuĝan maayuugiim, chaayam angunakix laam silakin chidgisix aqadaagiim, txin quyunax̂ nawa.

[21]Malix aman Miichim Aliiĝuu txin chiiĝaadax̂six̂talix, analuĝim kangan alix, qidalix, iingun aaqaltakum, txidin saĝaninan alix anuxtaagiim, kimsix, amakux chaayax alaasaang angaam suqadaagiim, yaagagan angakiin isiqadaagiim, amakux lakin[f] adakin aĝaqadaagiim, kamgikix iqitxadaagiim, imlikix daĝikin qisasix aqadaagiim, amakux adagan qusan inghlitxadaagiim, isix, analuĝim kangan alix, qidaqaliiĝutakux̂ nawa.

[22]Qidalix iingun ahlikum, Kuykuyaa umlax̂takum tunux̂takux̂ tutaqalinax̂ nawa. [23]"[Qa] laking, ax̂sadix! qagaadaan ax̂tax̂ [kachix] chix̂tax̂ ulaalax̂takux̂,[g] iqyadix amuumdix ax̂sadix!" [24]iistaaĝlikuĝ-aan, tunulaĝaagiimulux, laam adakin aĝalix tuglamaayulikum, aalax ichadax̂tanax liidakux tugladalikum, kamgikix iqix̂tax̂takux ax̂saasalix,

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a. cyl. hawa.
b. Cyl adaadaa 'his dear father'.
c. Cyl. tutaaĝan aĝatikux̂ waa.
d. Ed. -kisañ-ñan; Cyl. -kchangaan.
e. Cyl. kugaan aalukan.
f. Cyl. and 1982-87. Ed. -kix.
g. Cyl. ulaalax̂tali·x!

in front of that Kuykuyaa. [11]As he paddled in front of him, he looked at him and was amused by him for a while, but then pulled out his spear, hit him behind the arm and capsized him. [12]When he reached him and saw him sinking with his white foot soles up, he turned away with a smile. [13]Then he paddled away from him.

[14]He paddled back to his place, and in the evening, when the people started to eat, he began to speak. [15]"When a man has been out in boat, he relates what he has been doing. [16]I saw a baidarka and went toward it — perhaps his father is listening to me?" he said. [17]"When he got close to me, he told me to take him ashore to my dear daughter, if I had one, so well, I told him to paddle in front of me, [18]and when he started paddling I hit him behind his arm and capsized him, and then I got above him as he was sinking, and, seeing him sinking with his white foot soles up, I turned away with a smile. [19]Perhaps his father is listening to me!" he said.

[20]When he was ready to go to bed, he hung a big drum in front of his two sons and then went to bed.

[21]The Old Man of Miichix̂, who had turned himself into a beetle, had been at the top of the ladder, crying, but when he thought that they had fallen asleep, he went down and grasped noiselessly that drum, cut the drumhead from the rim, got close to the two sons, cut off their heads, and, having tied their hair together, hung them above their father, whereupon he went out and started to cry again on top of the ladder.

[22]While he was crying there he heard Kuykuyaa waking up and speaking, [23]"My sons, get up! east wind with [storm and] rain is coming in the morning, so get up to moor your baidarkas!" [24]he said but got no answer, so he moved toward his sons and groped around for them, finding as if they had two anuses, groped until he realized that

tunukux̂ nawa. 25“Ii! Miichim Aliiĝuu kamaya ukaltax̂takux̂!”[a] iistakux̂.

26Miichim Aliiĝugan tutaagiim, angunasix tadamulix analuĝim kangaan kimkadaagiim, ayuxsix, tanaan nuuĝan maayuugiim, imgax̂six, chagix̂ asx̂atxadaagiim, tixsix, aman chagix̂ aaliisiim ilan kuu chugulix, chidaĝan chugaamin chuchagaadguqadaagiim, angalix, analuĝiim kangan alix, qidalix qilaqalinax̂ nawa.

27Iingun ahlikum, iqyax̂ aqakux̂ ukux̂taqalikux̂ nawa. 28Aqakux̂ ukux̂takuun, unuugnax̂ liidakux̂ tutaqaliqaa nawa. 29Alam qamtikix aqadguusix̂talix aqakux̂ ukux̂takan, aan’gilakaadaasaqaliqaa. 30“Ingamtalix lang adan uyalaaĝanax̂ ax̂takux̂,” anuxtaasakan, tataam qidaqliiĝutaqaa nawa.

31Aman iqyax̂ tigiiĝan maayuqaliingan, adan sakaanulix, changii sayuqadaagiim, Kuykuyaa iqyaam ilaan igaangan, asix txin sukan, amx̂iisakan, amaan chagiim adan axdakan ahlikuun, amaan chagim kugan tadakum, kitaa qaxsaangan, amakun chugaamin ilingin awaaĝasxan asx̂atxaa. 32Asx̂atxadaagiim, tanagan adan uyakan, tanagan anĝaĝigan usungin asx̂atxadaagiim, ilingiin tanaam adan uyaqaa nawa.

33Malix laan ikanaan[b] anuxtalix, tanaam kugan ahliiĝlikum, txin chulux̂silix[c] asx̂anax̂ ax̂takux̂ iĝanayii.

[a] Cyl. ukaltaqadaax̂tukux̂! (no preceding kamaya).

[b] Cyl. akinaan.

[c] Cyl. chuuknuuĝdax̂silix.

their heads had been cut off, and said, [25]"Ay! the Old Man of Miichix̂ must have been in here!" he said.

[26]The Old Man of Miichix̂, upon hearing it, trampled heavily down from top of the hatchway, took off in his boat, and when he was about to reach his place caught a halibut with his fish line, landed and covered the halibut with sand in his harbor, put bone spikes upright beside it, and then went up on his house and spent the morning crying on top of his hatchway.

[27]He stayed there until he saw a baidarka coming. [28]He saw him coming and heard him as if singing. [29]Seeing him coming with the shoulder blades of whale as a paddle he began to think, [30]"In that way he came toward my son," he thought and began to cry again.

[31]When the baidarka was about to land, he went down to it and pulled it up by the bow, and when Kuykuyaa got out of his baidarka, he grabbed him and, wrestling with him, led him toward that halibut until he stepped on it, and when his foot slipped, he pushed him over into the bone spikes and killed him. [32]After having killed him, he went to his place, killed all the people there and then went away from them toward his own place.

[33]And, thinking that he had avenged his son, he stayed at his place until he suffered from cold and died, it is said.

Dictated by Timofey Dorofeyev, Umnak, January, 1910. First written down by Yachmenev. Translated by Jochelson. New York Public Library Manuscript 14.

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Tanadgusim Iilngan Asax̂taa

[1]Tanadgusim Iilngan asax̂taa tanadgusiĝaliiĝlikux̂, qugalgalix, tanaĝaqadaqax̂. [2]Tanaĝaqadaqagan agalaan, tayaĝum nux̂taakagan adan txin ayx̂atxaa ax̂takux̂. [3]Tanax̂taqaan nulix, tikadaagiim, iqyaan chamlin ilingin aqadaagiim, sukaan sulix, ulax̂taqaam adan anganax̂. [4]Ulax̂taqaan nuqadaagiim, sukaan inghlitxadaagiim, txin unguhnax̂.

[5]Angalix̂ ikuungan, ixtax̂ aniqadaagiim, tataam txin ungutikum, ulaam iquĝan ilaan aanghliqiitax̂[a] usakux̂ ukux̂taqalinax̂. [6]Tataam liidax̂ usalix, isix txin nuungan, anqaqadaagiim, aman sukaan sulix idgix̂talix ihnax̂. [7]Idgix̂talix iqyaam adan uyalix nuqadaagiim, iqyaan kumsilix, alaĝum adan uyaasalix, ilan igniqadaagiim, txin aasanatalix ayugnax̂.

[8]Malix iqyaĝiiĝliigiim, alakum, aman ulax̂ ilaan ayugnaan qignaĝix̂takux̂ ukuugiim, chiilulix tignax̂. [9]Tikadaagiim, iqyaan alaĝum adaa ukutxadaagiim, angalix, ulaam analuĝan ilaan ukaadaa ukukum, qugan qaĝanaasax̂takun ukux̂taqalinax̂. [10]Amakun qugan ax̂akun ukux̂taqadaagiim, ngiin anuusaaĝiin ilgalikum, chunglux̂ ukuugiim, sulix, amaan analuĝim ilan ahlikum, qugax̂ ax̂alix analuĝim chidaĝan aĝaangan, aman chunglux̂ ngaan anuusakan, utxikan, chuyugan agiicha iqikux̂ ukux̂taagiim, chaxam angunaganulux nagan txin aĝutikux̂ nawa.

[11]Amakun qugan itxadaamchi, ilgaqalinan. [12]Malix aman tayaĝux̂ isix kugan tadalgadakum, ukulgalakan, ilaan amakun qugan ulam ilan qanguqangin. [13]Amakun qugan qanguungin, amaan chaa-

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[a] Ms. añliqítix̂.

52

The Village Named Iilngan

[1]The village name Iilngan was inhabited until it was taken by demons and was abandoned. [2]After it had been abandoned a man started over there to visit it. [3]Reaching his old village, after landing and putting his baidarka up on the racks, he took his spray skirt and went up to his old house. [4]After reaching his old house he hung up his spray skirt and sat down.

[5]When daylight began to wane, after he had lit a lamp and sat down again, he saw a sea cucumber rolling out of the corner of his house. [6]When again another one rolled almost up to him, he stood up, took his spray skirt and ran out. [7]He ran toward his baidarka and when he reached it he picked it up, ran toward the sea with it and, having placed it in the sea, hurried away.

[8]Then after he had paddled quite a way he turned his head and saw that there was a light in the house he had left, so he returned and landed. [9]After landing and turning his baidarka toward the sea, he went up and, looking into the interior of his house from the hatchway, he saw demons having a feast. [10]After watching the demons dancing, he went looking for something to throw at them, and, finding a flagstone, he took it and, standing at the hatchway, threw it at a demon who came dancing next to the ladder, hit him and saw one of his arms come off, whereupon he hid in a small depression.

[11]The demons came out and began to search. [12]And the man was almost stepped on, but the demons did not find him and went back into the house. [13]After the demons had gone in, he came out of the

xaadam nagaan igaqadaagiim, ulam analuĝa nukum, ataqan qugax̂ ixtam uginĝan alix txin ukux̂tax̂takum, tunux̂takux̂ tutaqalinax̂. [14]"Aman akaya akaaĝaqadaaĝutakux̂," iisanax̂ aman qugax̂.

[15]Amakun qugan anaĝix̂ aqayax̂talakan ax̂aqaliiĝutaangin, anuusaaĝiin ilgalikum, tataam chunglux̂ ukuugiim, analux̂ nulix, qugax̂ ax̂alix analuĝim chidaĝan aĝaqaliingan, anulix utxikuun, chuyugan agiicha iqiingan, ingaagan iqyaam adan txin idgiĝnax̂.

[16]Idgix̂talix iqyaan nulix, inguqadaagiim, ilan angakux̂, [17]iqyaa sulgaqax̂. [18]Sulgaagiim, aman txin sunax̂ aalax adakiin alaĝux̂ ngaan chimx̂aasaqalinax̂. [19]Malix aman iqyaan sux̂tanax̂ ngaan tunuĝakux̂ tutanax̂. [20]"Takachx̂iiĝanaan, agacha tuman anĝaĝichx̂inax̂ asx̂atikux̂," ngaan iiltakux̂ tutalix, angunasix iqyaĝiqalinax̂. [21]Txin atxilakan iqyaĝiliiĝlikux̂, amaan sux̂tanam takachx̂ikan, ingaagan tanaam adan uyalix, tanaan nunax̂ ax̂takux̂ iĝanayii.

little depression, reached the hatchway of the house and heard a demon, who was in the shadow of the lamp and apparently had seen him, say, 14"Now he had come up there again," the demon said.

15When the demons did not give a bit of heed and began dancing again, he went to look for something to throw, found a flagstone again and, reaching the ladder, threw it at a demon who came dancing next to the ladder, hit him, and when one of his arms came off, ran away from there toward his baidarka.

16Running, he reached his baidarka, pushed it into the water and when he climbed in, 17his baidarka was seized. 18Upon being seized, he began to splash him who had seized him from both sides with seawater. 19He heard this being said to him who was holding his baidarka, 20"Don't let him go! He's the one who killed our provider of livelihood," he heard it being said to him and began to paddle with all his might. 21He paddled without stopping until the one who was holding him let him go, and he got back from there to his place, it is said.

Dictated by Timofey Dorofeyev, Umnak, January, 1910. First written down by Yachmenev. Translated by Jochelson. New York Public Library Manuscript 12.

53

Tayaĝux̂ Malgaqax̂ Ax̂takux̂

1Tayaĝux̂ malgaqax̂ ax̂takux̂. 2Tanaam kugaan ayx̂aguum, umniin ayagaam ilan adax̂takux̂ ax̂saasanax̂. 3Malix ayagaam madax̂tanangin atxax̂six ax̂saasaaĝan, angalix̂ aqaangan, ayugnax̂. 4Amaligan angaliqadaagiim, amgaan tanaan nulix, aman umniin txin liidatanaax̂six ayagaan nux̂talix, umniim-aan maayum agulgadax̂tanangin suqadaagiim, tataam ayugnax̂.

5Ingan qilax̂ tanaan nukux̂, ayagagan qaax̂ta[x̂] maayuusaqaa. 6Txin ungusix qaqaliigiim, ayagaan qaax̂ta[x̂] iisanax̂. 7Ayagaan qaqaliingan, amakun maayun ilaan sulaaĝanatxin chuqan ikihnax̂. 8Aqadaagiim maayun ngaan aguqatxinulux maayux̂tanangin ngaan ahmayaax̂taqaliqaa. 9"Kaasxix̂, ki[x]chx̂ix, igax̂ kiin imin aguqangin?" ayagaam-aan iisanax̂.

10"Tayaĝux̂ umnix̂takux̂txin, amaan umnimin nung aguqangin," ugiim-aan iisanax̂.

11Aman ugii ayagaan alugax̂ unaax̂ta[x̂] ix̂taqadaagiim, ayugnax̂. 12Aman ayagaa, ugiin ayugiingan, alugax̂ unaaĝan atxax̂txadaagiim, amaan ugiim umnigan adan txin aygagnax̂. 13Ilan ukaaĝaqadaagiim, ugiim asx̂asaĝan ix̂takan, uyalgaguum, amaanulagaax̂ta[x̂] ngaan iistaqaliqaa. 14Ngaan iiltakum, uyalgaguum, amaanuduukanaan [ix̂talix], amaanuguumulux, iĝatulix ayaĝilix amaanunaĝulux iiltaaĝan aqax̂txin iistakux̂.

15Amaan quligagan qidaasaqadaagiim, ilaan ulaam adan uyaqaa. 16Malix aman alugax̂ unaam aslaan, an'gim ilaan imhlum angunaa alunax̂.

53

There Was a Man

1There was a man. 2He learned that while he was away from his village his sororal nephew had been with his wife. 3So in order to learn correctly what his wife was doing, when day came, he departed. 4Having been away all day, he reached his village at night and, trying to resemble his nephew, came in to his wife, took the things that apparently had been made for his nephew, and departed again.

5The next morning, when he reached his village, his wife fixed something for him to eat. 6Having sat down and begun to eat, he told his wife to eat. 7When his wife began to eat, he threw before her the things he had taken from her in the night. 8Then he began to ask her about the things that she possessed which he had not made for her. 9"The sewing stand, the squeezer of the stand,[a] the ulu, who made them for you?" he said to his wife.

10"You have a nephew, your nephew made them for me," she said to her husband.

11The husband told his wife to cook lily bulbs[b] and departed. 12His wife, when her husband had departed, prepared the bulbs to be cooked and went over to her husband's nephew. 13Having entered his house, she said that her husband was going to kill him and told him not to go over there if he was invited. 14But he answered that he would go over there if he was invited, for if he did not, people would say of him that he did not go out of cowardice and shame, he said.

15His aunt cried about him and went back to her house. 16While she cooked the bulbs she sewed a big bag out of gut.

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[a] Cf. Jochelson 1925:88, Fig. 28.

[b] Bulbs of Black lily, *Fritillaria camschatcensis*.

17Aman alugax̂ unaqadakuĝ-aan, ugii waaĝalix, alugax̂ atxax̂tachx̂iqadaagiim, umniin uyalgaax̂ta[x̂] iisaagusaangan, aman ayagaa inaqaam txin aygagnax̂. 18Malix aman ugiidaan iĝalix iistalix, ilan ukaaĝanax̂. 19Taĝa amaanulagaax̂ta[x̂] ngaan iisaqaa. 20Ngaan iiltagalikum, sakin isxanaqadaagiim, isaĝan txin aygaxtikux̂, 21uhngigan sagan agaluuĝii sux̂taaĝlikan takachx̂ikuu, ihnax̂.

22Isix, iqyaam adan uyalix, nuqadaagiim, ax̂sasix inatikum, "Iĝatulix ayugnax̂ iiltaduukakuqing" anuxtaasaagiim, iqyaan saakuutasix amuqadaagiim, amiim ulagan adan txin aygagnax̂.

23Amiim ulaa nukux̂, amigan ayagaan asix alugax̂ qaax̂ta[x̂] maayuusaqaa. 24Qaqaliingkin, ikin tunuqakix.[a] 25"Ting aqayax̂talakan madaqadix maadix," ikin iisaqakix.[b] 26Aman ayagaan umniim ilaan alugam ilaa suqadaguum, inudakux̂ ukux̂taaĝliigiim, ingaagan anqalix, umniin sulix, kamga iqihnax̂.

27Kamga iqisxaagusaangan, amaan quligagan imhlux̂ agulaaĝanaam nagan aqaa.[c] 28Imhlum nagan aqadaagiim, sitimikan, sitxan txin chachx̂uqadaagiim, txin aygagnax̂. 29Aygaxsix iganam qayagan kangaa nuugiim, aman ugiidaam kamga qiigan ngaan ulgiisaqadaagiim, angamisix, chidaĝan txin angamihnax̂. 30Tunux̂taqalinax̂. "Txin asix angamiiĝan anuxtanax̂." 31Asix angamikuun, alqulix igiim tunulakan ngaan iistaaĝliigiim, amaan imhlum nagan ax̂sxan, sitimiqadaagiim, txin chachx̂ulix, amaan iganam kangaan txin itxilix, asx̂anax̂ ax̂takux̂ iĝanayii.

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a. Ms. -qaa.
b. Ms. -qaa.
c. Ms. axqaa.

17After she had cooked the bulbs, her husband came back and ordered them to be prepared, and when he said that his nephew was to be invited, his wife immediately went over there herself. 18Coming in to her lover, she said that he was being called 19but told him not to go over there. 20When he changed his parka and set out to go, 21his sister held him back by the rear of his parka but had to let him go, and he went out.

22He went out to his baidarka and made it ready but then he thought, "I will be talked about as a coward who ran away," and after turning over his baidarka and tying it down, he set out walking toward his uncle's house.

23When he reached his uncle's house, his uncle had arranged for him to eat bulbs together with his wife. 24When they began to eat, he said to them, 25"Without paying any attention to me do what you have always done before." 26Having seen how his wife took each piece of bulb from his nephew and put in her mouth, he stood up, seized his nephew and cut off his head.

27As soon as he had cut off his head, his aunt put it inside the bag she had made. 28Having put it inside the bag, she put it under her parka, put on her belt below it, and set out walking. 29She walked to the top of a high cliff, where she made a body out of grass for her lover's head, laid it down and lay down beside it. 30She began to talk [to herself], "He wanted to lie with you."[a] 31While she was lying with him she asked him in vain why he did not speak to her, whereupon she put the head inside the bag, put it under her parka, put on her belt and threw herself from the top of the cliff and died, it is said.

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[a] That is, with me, the aunt. Another possible translation: "She [=I] wanted to lie with you [the nephew]."

Dictated by Timofey Dorofeyev, Umnak, 1910. First written down by Yachmenev. Translated by Jochelson. New York Public Library Manuscript 13. Compare text 59.

54

Iqitaqangulux

1Iqitaqangulux Itaaĝuusix̂ tanax̂talix anĝaĝinax̂ ax̂takux̂. 2Tayaĝum Sanĝux̂taqax̂ asax̂taa tahlax̂talix, tanadguchaadan ilingiin ayagan taxsaqadaguum, ayagax̂talix anĝaĝinax̂.

3Slachxisax̂ ulaalax̂takuĝ-aan, tayaĝuum usungin asix Tanax qawaadanaaĝiiĝan ayugnax̂. 4Tanax nuqadaamdin, qawaadan igiqan ngiin asx̂aadguusalix, amnaĝux̂ aguqadaamdin, qawaĝiiĝin maayunan.

5Malix angamchi aĝaqadaamdin, qawaĝiqalikun-iin, Sanĝux̂taqax̂ nuusix̂ igiim ayax̂tachx̂isxaax̂ta[x̂] iistakux̂, 6Iqitaqangulux nuusiin ngaan aqaa.[a] 7Aman nuusix̂ sux̂talix qawaĝiiĝliigiim, "Wan nuusix̂ sux̂tanang qichaĝlakax̂," iisanax̂.

8Iisakux̂, amaan Iqitaqangulux "Qichaĝulux ting iistakux̂txin ii?" ngaan iistaqadaagiim, adan aĝaakagan maayuqaa. 9Amaan Sanĝux̂taqam, chidaĝiim aĝaqaliigusaangan, kamga angaam suqadaagiim, sagimaĝa tugamixtaqaliqaa nawa. 10Tugamixtakan anaĝix̂ ukux̂taĝulux itxadaagiim, igniqaa. 11Malix aman Iqitaqangulux tukux̂ aguunulux, kum iingun aĝiilakum, tukux̂ maalalix, awaxsxalix tanaanuulaqaliqax̂ nawa.

12Tanaa ngaan nuulaqaam agalaan, kaanguu aqakum, tataam iĝanaqaliiĝutanax̂. 13Kayux anĝaĝinax̂ iĝamananulux maguun, kamgigan imligan unangaan nuĝin kungiin kalatachx̂idanax̂. 14Kayux tayaĝux̂ iĝamananulux maguun, asx̂atachx̂idanax̂.

15Sanĝux̂taqam qaĝax̂taqadakan, angalix̂ aqaqaliingan, nuusiin suqadaagiim, agisagan adan angaqaa. 16Malix aman Iqitaqangulux

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a. Ms. axqáa.

54

Iqitaqangulux

1Iqitaqangulux lived in Itaaĝuusix̂ village.[a] 2He had a slave called Old Bladder and for wives women that he used to gather from small villages.

3One morning when it was nice weather he went out with all his men to hunt young sea lion at The Pillars.[b] 4When they reached The Pillars they killed with spears a great many young sea lions and prepared to cut them up.

5After they had gotten together (side by side) and began to cut, Old Bladder asked to be lent a knife, 6so Iqitaqangulux gave him his own knife. 7Having tried to cut for a while with that knife, he said, "This knife I am using is not sharp."

8Iqitaqangulux said, "Are you telling me that I am not sharp?" and got ready to go over to [attack] him. 9As soon as he got beside him, Old Bladder grabbed his head and started to beat his face. 10Having beaten him so that he could not see anything, he let him go. 11If Iqitaqangulux had not been a chief, he would have been left there, but being a chief he was towed back to his village.

12After he had been brought back to his village he recovered but again began to be cruel. 13If a woman did something improper, he would have her dragged by the hair of her head on rocks. 14If a man did something improper, he would have him killed.

15Old Bladder began to hate him, and one morning he took his knife and ascended to the top of the chief's observation hill. 16So when

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a. On the east coast of Umnak, south of Thumb Point. See map 3.

b. Two islets about three miles east of Thumb Point.

ax̂six sadaaĝakum, tayaĝux̂ agisaam kangan ukulix, amgaadam agalugan ilaa chachx̂uum angtan ax̂tadanaan suqadaagiim, adan anganax̂.[a] [17]Amaan Sanĝux̂taqam angakux̂ ukux̂taagiim, saam amx̂agan ilikin chakin chiyaqadaagiim, achiĝiqaliqaa. [18]Adakiigiim liigusaangan, imasix ngaan txin idgix̂txaa. [19]Malix aman Iqitaqangulux chiiluuĝan txin aygagnaa ayukux̂, qusaa ixitxadaagiim, aaluusakan ilaan kimkaa amaan Sanĝux̂taqam.[b]

[20]Aman tukux̂ tayaĝungin qaĝax̂taqadakin, chikiidagan asx̂asaĝan maayuqaa. [21]Asx̂asaĝan maayuugiim-aan, Sanĝux̂taqax̂ Unmagim Alan adan aygaxtachx̂iqaa. [22]Amaligan kingii tukuĝakux̂, ludaa asx̂asxaaĝan maayuulalix ngaan iisaqaa. [23]Iqitaqangulux chikiidaa chikiidaan asx̂aduukanaan uhngiim-aan ix̂tanax̂.

[24]Angalix̂ inaangan, chikiidaam ulagan analuĝan chidaĝan txin unguhnax̂ aman tayaĝux̂. [25]Amgim utman aman chikiidaa[n] isxaam ilan ukayaaxsix saĝaqaliingan, alaasaax̂ qanguqadaagiim, ixtam uginĝaan adan uyalix nuqadaagiim, asx̂ahnax̂ ax̂takux̂.

[26]Aman tayaĝux̂ chikiidaan asx̂atxadaagiim, amakun ayagan taxsax̂taqangin tanagan adangin uyachx̂inax̂. [27]Chikiidaan asx̂atxadaagiim, umniim[c] angunaayulux inaqaam agisaĝan sunax̂ aman tayaĝux̂.

[28]Aman umniin adaam asx̂asxaqaa aqatalix, angunaa aqaguum, txin asx̂aduukanaa aqatalix, kayutulagaax̂ta[x̂] anuxtalix agitxalinax̂. [29]Aman lax̂ Yagnax̂six̂ asax̂tanax̂. [30]Malix Yagnax̂six̂ angunaa aqakum, kayutuu aqalix, Utmagim kangaa igiim tanax̂sinax̂. [31]Iingun aqadaagiim, Qusiix nulix tanax̂taqadaagiim, tataam qagaanulix, Uĝnaasaqax̂ igiim tanaasanax̂ ax̂takux̂. [32]Kayux amakun Itaaĝuusim tayaĝungin qagaagan aqalix, Ugludax̂ imchi tanaasanan ax̂takun.

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a. Ms. -qáa.
b. Ms. Sanĝux̂taqax̂.
c. Ms. -n.

Iqitaqangulux got up and went outdoors, he saw a man on his observation hill and taking with him the piece of walrus tusk he had at the end of his belt, went up toward him. 17When he saw him ascending, Old Bladder stretched his hands into the sleeves of his parka[a] and waited for him. 18As soon as he appeared in front of him, he ran at him with a shout. 19And when Iqitaqangulux, who started to go back, fell, Old Bladder jumped over him and, laughing at him, descended the hill.

20The chief began to be hated by his people, and his brother-in-law prepared to kill him. 21While he was preparing to kill him, he sent Old Bladder to Unmagim Ala.[b] 22There the chief's younger brother was chief, and Old Bladder told him that they were preparing to kill his older brother. 23Iqitaqangulux's brother-in-law said to his sister that he was going to kill his brother-in-law.

24At the end of the day that man seated himself by the hatchway of his brother-in-law's house. 25In the middle of the night when his brother-in-law was lying on his back in bed and had gone to sleep, he silently entered and, getting to him in the shadow cast by the lamp, killed him.

26After that man had killed his brother-in-law, he sent back to their villages the women he had gathered. 27Having killed his brother-in-law, he himself took his young nephew to bring up.

28Knowing that his nephew, who knew that his father had been killed [by his uncle], would kill him when he grew up, be brought him up intending to have him a weakling. 29The boy's name was Yagnax̂six̂. 30But when Yagnax̂six̂ grew up he became strong and made himself a village on the top of Kettle Cape.[c] 31After being there for a while, he went to Kashega, and after having lived there he went farther east and settled at Unga. 32And the men of Itaaĝuusix̂ coming from the northeast settled at Ugludax̂,[d] so the story goes.

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[a] He had, as usual, pulled his arms into his parka.

[b] "The Middle of Umnak," a point north of Partov Cove.

[c] About eleven miles northeast of Thumb Point.

[d] About three miles south of Nikolski, on the east coast of Umnak.

Dictated by Timofey Dorofeyev, Umnak, January 1910. First written down and translated by Yachmenev. First published in Jochelson 1923, pages 7–10. New York Public Library Manuscript 16. Compare text 64.

55

Ayagax̂ Uuqchiingix̂

[1]Ayagax̂ malgaqax̂ ax̂takux̂. [2]Algam chaduĝnaa qaatudanax̂ ax̂takux̂. [3]Malix chaduĝnax̂ qaatu[uĝ]liigiim, txin aygagnax̂ nawa. [4]Aygaxsmiliiĝlikum, ulax̂ ukux̂talix nulix, ilan qangukum, anĝaĝix̂ ukux̂taagiimulux txin unguhnax̂.

[5]Angalix̂ inakuĝ-aan, anĝaĝin tanaaĝakun tutaqalinax̂. [6]Ataqan tayaĝux̂ qangulix, txin nulix, tunux̂takux̂ tutaqalinax̂. [7]"Ludang ayagax̂taaĝa ngaan ukukuqing," iistakuĝ-aan, amakun tayaĝun qanguqadaamdin, txidin quyukun tutanax̂. [8]Kayux qignax̂ anix̂talakan txichi quyunan.

[9]Angalix̂ aqaaĝan maayukuĝ-aan, amakun tayaĝum usungin ax̂txadaamdin, txichi chulalix itikun, tutanax̂.

[10]Amangun alix angalikun, angalix̂ inakuĝ-aan, tanaaĝaqadaamchi, tataam qignax̂ anix̂talakan txidin quyukun tutaqangin.[a]

[11]Angalix̂ aqaaĝan maayukuĝ-aan, ax̂txadaamdin, txidin chulakun, tutaqaliiĝutaqangin.[b]

[12]Aman chidaĝiim tayaĝum angaminaa umlalakan, agitaasangin ilaan itikungin, tutanax. [13]Amakun anĝaĝin isangin, ax̂txadaagiim, aman tayaĝux̂ ukux̂taqalinax̂. [14]Dagan chidaĝikix susux̂ chx̂aasalix, dakin agitikum, isaax̂ dakix agix̂takux ukux̂takuu[n], angayax̂ ax̂txadaagiim itikux̂, ukux̂takuu nawa.

[15]Angalix̂ inakuĝ-aan, amakun anĝaĝin tutaagiimulux, isix, analuĝim ilaan likum, amaatxaan anĝaĝin aqax̂takun ukuugiim, tataam qangunax̂.

[16]Amakun anĝaĝin tanaaĝaqadaamchi, ilan qangukin, sakix iqit-

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a. Ms.; Ed. -nax̂.

b. Ms.; Ed. -nax̂.

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The Fox Woman

1There was a woman. 2She always wanted to eat animal blubber. 3So, wanting to eat blubber, she set out walking. 4She walked until she saw a house, went to it and went in, but seeing nobody she sat down.

5After dark she heard some people coming back home. 6She heard one man entering, coming up to her and saying, 7"I have found a wife for my older brother," he said, and then she heard the other men entering and going to bed. 8They went to bed without lighting a light either.

9When daylight was about to come, she heard all the men get up, dress and go out.

10They were away all day, and in the evening she heard them come back home and go to bed again without lighting a light.

11When daylight was about to come, she again heard them get up and dress.

12She heard that the man who was lying beside her did not wake up and that his companions went out without him. 13When those people went out, she got up and began to look at that man. 14She saw that it was full of pus around his eyes and when he opened his eyes, his eyes hardly opened, and that he got up in a hurry and went out.

15In the evening, not hearing those people, she went out to look from the hatchway, and, having seen people approaching far off, she went in again.

16When those people got back home, they went in to her,

xadaamchi, qachx̂ii aĝasxin [imang] aygaxtusaqangin. [17]Aygagaskin, iganam chaxtaa nuqadaamchi, amaan iganam chaxtagan nagan itxiqangin.

[18]Amaligan alix qingaadalix, qidaqalinax̂ aman ayagax̂. [19]Qidalikux̂, ngaan tunulgaqax̂. [20]"Ayagax̂, qanang qidaqadada! [21]Chidaĝimin alaĝum achidan sagan igluqagan saĝanakix akux. [22]Chuqadagumin, qanang qidaqadada!" ngaan iilaqax̂.

[23]Ngaan iilaagiim, alakum, slukam saĝanakix ukuugiim, chulakan, tataam qidaqaliiĝutanax̂. [24]Qidalikux̂, ngaan tunulgaqax̂. [25]"Ayagax̂, qanang qidaqadada! [26]Chidaĝimin tanam algagan saĝanakix akux, chuqadagumin qanang qidaqadada."

[27]Ngaan iilagiim, alakum, uuqchiingim saĝanakix ukulix, chunax̂ nawa. [28]Sadaltaatukum, agiiĝiin alalix, qidaqaliiĝutakux̂ nawa. [29]Qidalikux̂, ngaan tunulgaqax̂. [30]"Qidaqadalix, sadaltaatugumin, ingaaĝimin akalux̂ akux̂, [31]axsix sadaltada," ngaan iilaqax̂.

[32]Isix sadaaĝakum, qanikinga aqax̂takux̂ ukux̂taqalinax̂. [33]Kayux agux̂ angunax̂takux̂ ukux̂talix, alaĝum adan txin aygagnax̂. [34]Txin aygaxsagiim, alakum, itxiĝix̂taku[x̂]txin[a] ukux̂taqalinax̂. [35]Kayux taangax̂ nuugiim, ilan txin kinikum, algax̂ ax̂taku[x̂]txin[b] ukuugiim, amakux sakin iqihnaaĝiiĝlilix, iqilakan txin aygagnax̂.

[36]Alaĝum achidaa nuqadaagiim, asam adaam isuĝnaaĝdaqagan adan txin aygagnax̂. [37]Aygaxsix amaan asam adangaa nukum, adaan isuĝin tugalix asx̂atakux̂ ukux̂talix, iingun unguchiqalinax̂. [38]Aman adaa aaykaaĝux̂ adangaam unguchikux̂ ukux̂taagiim, isuĝim idmaaygingin ngaan achxux̂taqadaagiim, ilaan tanaam adan uyanax̂.

[39]Aman adaan tanaam adan uyaangan, agalaan txin aygagnax̂. [40]Angalix̂ inakuĝ-aan, adaam tanagan slugan tanaaĝaqadaagiim, adaam ulagan ilan qanguuĝan anuxtakum, iĝatulix ingaagan txin aygaxsix, uuqchiingin nulix, asix anĝaĝiqalinax̂ ax̂takux̂ iĝanayii.

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a. Ed. -kúu, txin; Atka 1973 -kum txin.

b. Ed. -kúu txin; Atka 1973 -kux̂ txin.

removed her parka and walked off with her naked. [17]They took her to a cliff with a cleft in it and dropped her down there.

[18]There that woman felt cold and began to cry. [19]She cried until someone said to her, [20]"Woman, stop crying now! [21]Beside you is a parka made of the skins of seashore birds. [22]Put it on now and stop crying!" it was said to her.

[23]Then she turned her head and found a seagull parka but did not put it on and began to cry again. [24]She cried until someone said to her, [25]"Woman, stop crying now! [26]Beside you is a land-animal parka, put it on now and stop crying."

[27]Then she turned her head, found a blue fox parka and put it on. [28]She wanted to go outside but did not find a way and began to cry again. [29]She cried until someone said to her, [30]"Stop crying, if you want to go outside, there is a passage right in front of you. [31]Go out that way," it was said to her.

[32]She went out and saw that spring had come. [33]Also, seeing that the tide was low, she started to walk toward the sea. [34]Then she turned her head and saw that she had a tail. [35]When she reached a stream of water and bent over it, she saw that she must be an animal, and tried to remove her parka but, being unable to remove it, she walked on.

[36]Having reached the seashore, she went toward the reef where her father used to hunt seals. [37]When she got to the landward side of the reef, she saw that her father had clubbed and killed some seals, and began to sit there. [38]When her father saw a fox sitting on the landward side of him, he fed it some seal intestines and went toward his village.

[39]When her father left for his village, she walked on after him. [40]In the evening she got back home to her father's place and wanted to enter her father's house, but being timid she walked away from there to the foxes and began to live with them, it is said.

Dictated by Arseniy Kryukov, Umnak, November 25, 1909. First written down and translated by Yachmenev. New York Public Library Manuscript 43.

56

[Unangan Mayaaĝasanangin]

1Unangan mayaaqumchi, ulux̂taĝilix mayaaĝdan. 2Mayaaĝiiĝan maayunax̂, itaangasix mayaaĝasitxin agudax̂. 3Ulux̂taan igluqalix, iglagin, asxux̂, taangadgusix̂, ahnax, muunhmax̂, x̂aachx̂iilux̂, taamx̂aax̂ agudax̂. 4Iglagim daĝikin chilanax̂, angtux̂, tumgax̂, sax̂siidax̂ agudax̂. 5Iglax aguĝikum, qax̂uu imukuum, ataqan utxidaĝulux. 6Ingasaĝan qasx̂ikum, chuyuu ax̂taguum, iglaga amaatxan achigdax̂. 7Chuyuu ax̂taguumulux, iglaga amaatxanulux achigdax̂.

8Ulux̂tan mayaaĝiiĝan ayukumchi, agangalamchi[a] aĝalix txichi iqyaĝidan. 9Iqyaĝiliiĝlikun chngatux̂ ukugumang, adamchi uyalix, txichi qimadgusix, qasaaĝuqalidan. 10Chngatux̂ qasakux̂, ingasxaguun, uĝululgadax̂. 11Tataam qasakux̂, ingasxaguun, adĝulgadax̂. 12Tataam qasadaguun, uĝulumigalix, chlaĝduukaqadaguun, iglagigan unangangiin sulgalix, kamga ahnaxsxalix asx̂asxadax̂. 13Ingayangin chngatum-aan mayaax̂taaladakun.

14Ingamasix qan mayaaĝadakun: chagin, atxidan, kalagan, sx̂iigin, alaamusan, taadmaayun, qaxchiikun. 15Chagim-aan mayaax̂taasix̂ yaalusax̂ asax̂tadax̂. 16Imgaĝan angtan sanx̂um umaĝii akuu. 17Amaya yaxutaa. 18Yaalusax̂ umx̂ii tagulgaqadaguun, yaxutaa alaĝum ilan anuuladax̂. 19Chagix̂ yaalusax̂ inuguun, yaxutaa chlaĝdax̂. 20Ingamasix chagix̂ aman yaalusax̂ inunaa txin klaxsix asx̂akux̂.

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a. Jochelson's note: "=amañalamci."

56

How the Aleuts Hunt and Fish

[1]Whenever the Aleuts hunt, they hunt in a two-hatch baidarka. [2]The man who prepares for hunting first makes his hunting gear. [3]He puts a cover on his baidarka and makes spears, a spear thrower, a water bottle, a club, a pump, a hook for the paddle,[a] and a spear pocket. [4]He makes a binding string of sinew at each end of the shaft, a line attached to the head, a foreshaft and a bone head. [5]If the shaft is made with a crooked butt, it will not hit any [game]. [6]When he raises the arm to throw, if his arm is extended, the spear will fall far away. [7]If the arm is not extended, the spear will not fall far way.

[8]When the baidarkas go out to hunt, they paddle with a certain distance[b] between them. [9]They paddle until they see a sea otter and then form a circle and wait for it to come up. [10]When the sea otter comes up, it is thrown at and hit. [11]When it comes up again, it is thrown at and hit a second time. [12]Whenever it comes up again it is hit, and when it dives no more, it is taken by the spears, its head is clubbed and it is killed. [13]That's how we hunt sea otter.

[14]Likewise we catch fish: halibut, cod, sculpins, pogies, great sculpins, flounder, black bass. [15]The implement for catching the halibut is called yarus. [16]At the end of its line there is an inflated bladder. [17]That's its float. [18]When the bait has been tied onto the yarus, the float is thrown into the sea. [19]When the halibut takes the yarus in its mouth, the float dives. [20]Thus the halibut that has taken the yarus in its mouth is choked and dies.

[a] Ms. "a wooden or bone figure of a sea otter." The hook prevents the paddle from rolling down when put aside during harpooning, etc. (Atka 1952).

[b] Jochelson's note: "about 100 yards."

Aleut hunters in a two-hatch baldarka, 1909–1910. Kyril Ermeloff, Afinogen Ermeloff's father, is in the rear. Photo by Jochelson from his History, Ethnology and Anthropology of the Aleut, published in 1933.

[21]Tataam sx̂iix quganan quchxingin kuchilgalix lalgadax̂.[a] [22]Alaĝum
qagan mayaaĝanangin ataqakun ngiin mayaax̂taaladan imgax̂
agachiidaa.

[23]Aaykaaĝux̂ klisax̂ ngaan aguĝadax̂. [24]Yaagam tungaĝan chagduukaganulux
ilaan aguĝadakux̂. [25]Igachim anatugan angaam qihmuĝii
ngaan kayuĝadax̂. [26]Idgitxax̂ ngaan kaanquliĝadax̂. [27]Algam
umkatuu akux̂ maalalix, akaluĝan ilan klisax̂ ngaan slalĝisxadax̂.
[28]Aaykaaĝum qaxchxa, uluudaa, siguu akun mayaaĝadakun. [29]Aaykaaĝun
asx̂ukidan, qumilgin, umyan qadan.

[30]Ingamasix chngatum algaĝanaa qan, aguĝaadan, chalan qadax̂.
[31]Chngatux̂ qamixsix qasadaguum, masunadaĝulux. [32]Agalĝix̂
ngaan mayaax̂taalaguum, chuhnilgalix, an'gangin chidaxchx̂isxalix
aqadaguun, ungux̂sxalix, kamga tugalgalix asx̂asxadax̂. [33]Achuutxan
chuhniĝiguum, mayqulix kayutudax̂.

[34]Chngatum mayaaĝaa txin mayaax̂tanam agiicha iĝax̂talakan,
agiicha iĝax̂tadax̂. [35]Tayaĝum saĝatulix chulunaa iĝax̂tadax̂. [36]Ingamasix
tayaĝum saĝatulakan chulunaayulux iĝax̂tadaĝulux.

[37]Chngatux̂ mayaax̂taaĝan maayunax̂, itaangasix agux̂ kitxuun,

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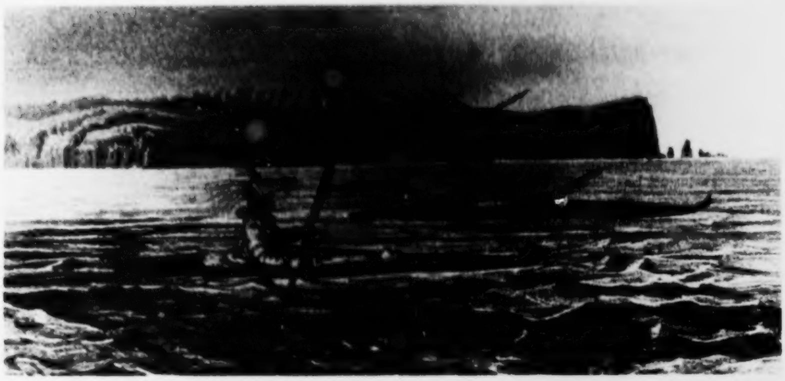
a. Ms. lalgadan.



Aleut hunters in baidarkas, 1827. Photo from a drawing by Friedrich H. von Kittlitz in the atlas to Frederic Lütke's *Voyage autour du monde*, published in 1835, courtesy of Richard Pierce, UAF History Department.

[21]The pogie on the other hand is caught with a gaff among the rocks. [22]Ocean fish are caught in one and the same way, that is, with a fishing line only.

[23]For the fox one makes a trap. [24]It is made of tough wood that will not crack. [25]A thick sinew twisted double gives it its strength.[a] [26]A thread is used as a trip string for it (the fox). [27]Because it is an animal with keen sense of smell, the trap is set in its path downwind. [28]The foxes that are hunted are black, red, and cross foxes. [29]The foxes eat mice, roots and kelp.

[30]Likewise the sea otter, being an animal, eats fish, sea urchins and clams. [31]When the sea otter surfaces to breathe, it is difficult to get. [32]When it is hunted with the heavy harpoon, it is speared, the line is let go, and then it is pulled up, its head is knocked and it is killed. [33]If it is speared in the lower region, it is vigorous and strong.

[34]A hunted sea otter is not afraid of some of its hunters; of others it is. [35]It shuns a man who sleeps much and is sensitive to cold. [36]It does not shun a man who does not sleep much and is not sensitive to cold.

[37]If a man who prepares to hunt sea otter goes first down to the

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[a] Acting as the spring.

ilan sakaaĝalix, igiim agux̂taasaguum, chngatum iĝax̂tadaayulux. [38]Qilam qilaax̂ ax̂six alaĝum achidan aygagdanax̂ kayux iĝax̂tadaĝulux.

[39]Chngatux̂ mayaax̂tanax̂, maadux̂ malgaguun, ayuxtalix, chngatum saĝanangin mayaax̂tadax̂. [40]Slaĝulux malgaguun, chngatum aygagnangin mayaax̂tadax̂. [41]Amnaĝugumang, txichi sux̂talix tiignax̂ adan.

[42]Chngatum aliĝan angunaa chmagaguum, anĝii adulakan, saxtanamulux ilan sulgadax̂. [43]Ingamasix suganĝa chmagaguum, anĝa adukum, mayqulix masunadaĝulux.

[44]Chngatux̂ qaguun, slukan, aĝligan, qiiqin chidaĝan txidin taxtadangin qayuuxsxin. [45]Qanaa asix qaakigin,[a] alaĝum kugan aaĝlikun, ilgadangin.

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[a] Ms. qakiĝin.

beach at low tide and rubs himself with it,[a] the sea otter does not shun him. [38]It also does not shun the one who gets up early in the morning and walks along the seashore.

[39]A sea otter hunter who goes out when there is a light breeze, usually gets sleeping sea otters. [40]If it is calm, he gets moving sea otters. [41]If they are many, they keep together in a herd.

[42]When a big male sea otter is rounded up, it is short of breath and taken in a short time. [43]When a young one is rounded up, its breath lasts long and it is vigorous and difficult to kill.

[44]When a sea otter eats, sea gulls, albatross and petrels gather beside it to feed. [45]They are out on the sea to eat together with it but [also] look for [more food].

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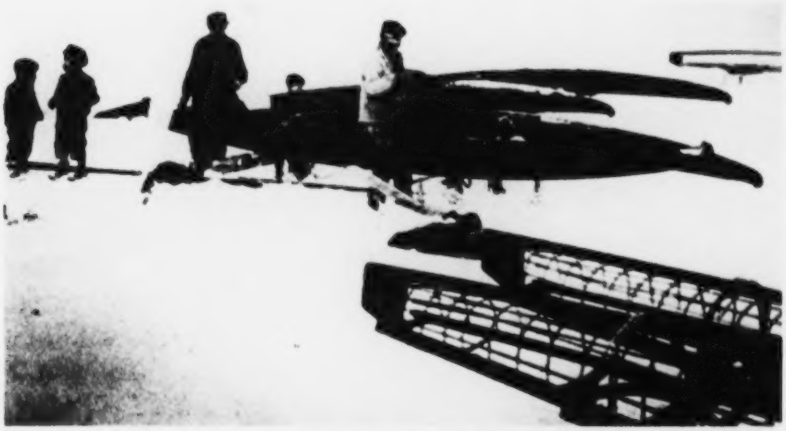
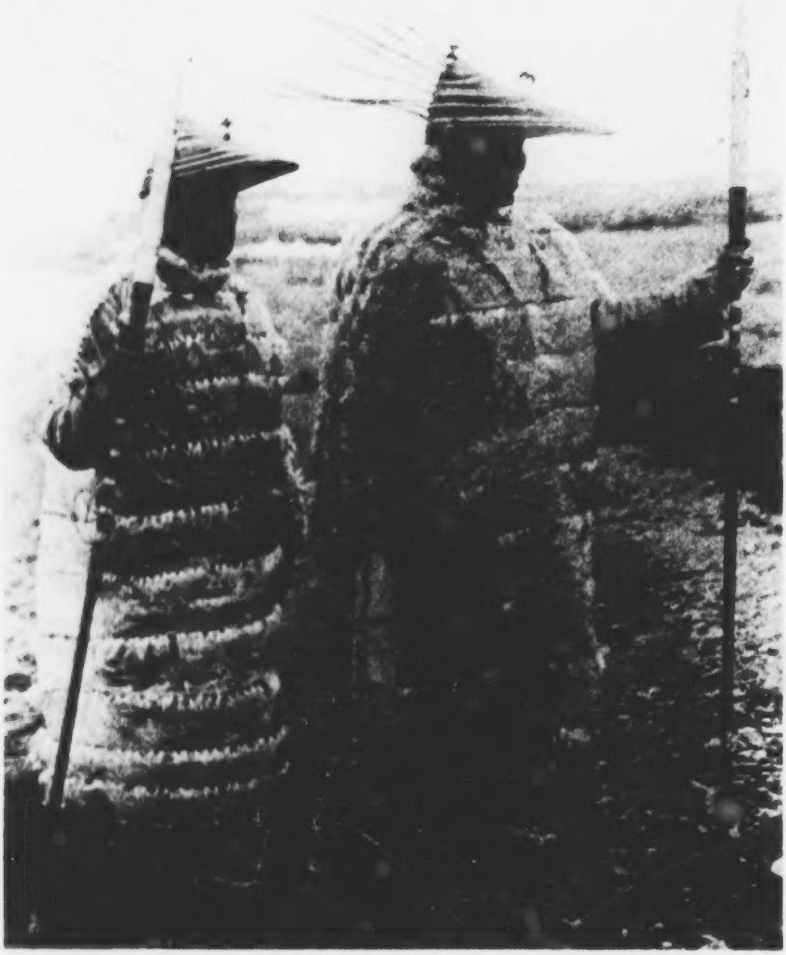
[a] With kelp or sea food (Unalaska 1987). Ms. "himself if he shall be unclean." Jochelson's free translation: "The hunter must be clean and to wash himself before going to the shore."



Aleuts of Atka remove skin covers from baldarkas and put the frames on stands for winter, 1909-1910. Photo by Jochelson from his History, Ethnology and Anthropology of the Aleut, published 1933.



Ivan Suvorov (John Sovoroff) (1867–1934), right, the chief of Umnak, with Kyril Ermeloff. Photo by Jochelson, 1909–1910, published in his article "People of the Foggy Seas," Natural History magazine, July–August, 1928.

Dictated by Arseniy Kryukov, Umnak, December, 1909. First written down by Yachmenev and, with his help, translated by Jochelson. New York Public Library Manuscript 45.

57

Tayaĝum Aalĝinaang[a] Asax̂taa

1Tayaĝum Aalĝinaang asax̂taa malgaqax̂. 2Samalĝan tayaĝuu anax̂. 3Tayaĝum kayutuu akum, Qigiiĝun ilaasax̂talix, tayaĝuum iliin aĝutalix, ngiin txin nux̂tachx̂idanax̂. 4Tayaĝutxin unguchiix̂tan matxadaguum, anqalaaĝanax̂ aguum, maayum amnaĝungin waaĝaasadanax̂.

5Ahliiĝlikux̂, tayaĝugan max̂tanangin ax̂saasakin, anqakuĝ-aan, txichi ax̂salix, aalax ulux̂tax ayuxsix, aalax tayaĝux tanam adaan txidix aygaxnax, ahnagdix sulix, 6malix amakun Qigiiĝun asam kugan alix isuĝnaax̂takun, amakux ulux̂tax txidix aĝutalix tikadaamdix, Qigiiĝum ulux̂tagan qalingin tatxiidguqadaamdin, anĝichi agux̂talix, ulux̂tachi tugaqalinan. 7Malix Qigiiĝun txichi aasanatalix ayukumchi, kimsix asx̂adaqalinan. 8Ataqan tayaĝux̂ guchixsix akuuĝakux̂, amakux tayaĝux tanam kugan anakix kamga ahnaxsxan asx̂atxaa.

9Ingakun agaliin Aalĝinaang tataam Niiĝuĝin nux̂taaĝan maayunax̂; 10ilingiin tayaĝum kayutuugusanaa tahlax̂taaĝan, suuĝan naanunax̂. 11Niiĝuĝim tanangin nukuĝ-aan, Niiĝuĝin unglum kangan txichi taxsaqangin. 12Malix amakun unglum kangan anan asx̂aadgulix, ilingiin tahlax̂taaĝdin aĝiisalix, aĝiisanachi suqadaamchi, tanamchi adan chiilunan.

13Tataam aalax iisalix amaanukun, amaligan tayaĝum kayutuu malgax̂takux̂ ax̂saasalix, aman tayaĝux̂ tahlax̂taaĝan, suuĝan maayunax̂ Aalĝinaang. 14Malix tayaĝutxin amaan unglum ilan iĝuqadaa-

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a. So Marsh 1950; ms. Alǵinaň.

57

The Man Called Important[a]

1There was a man called Important. 2He was a man from Samalga Island. 3He was a strong man but had friends from the Krenitzin Islands and used to have them visit him in secret from his men. 4He would order his men to sit at home, and having been away for a while he would come back home with many things.

5This went on until his men realized what he was doing, and once he had gone away, they got ready, two baidarkas setting out by sea and two men on foot over land, with their clubs, 6and when those Krenitzin Islanders were hunting seals on a reef, the two baidarkas landed secretly, punched holes in the bottoms of the Krenitzin Islanders' baidarkas, and then began to shout and beat on their own baidarkas. 7When the Krenitzin Islanders rushed out to sea, they sank and died, one after the other. 8One man swam ashore, but the two men who were on land clubbed him on the head and killed him.

9After that, Important prepared to visit the Atka people;[b] 10he went west to capture as a slave the strongest man from among them. 11When he reached the islands of the Atkans, the Atkans gathered on a pinnacle. 12They killed those who were on the pinnacle, except those they were to have as slaves, and taking these with them returned to their island.

13When they went there a second time, learning of a strong man who lived there, Important prepared to capture that man to have him as a slave. 14Having left his men on that pinnacle, he went to that

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a. alĝinax̂: "rich, gets everything, more than you get" (1987).

b. Properly the Andreanof Islanders.

giim, amaan tayaĝum kayutugan adan uyanax̂. [15]Ingamasix tayaĝungin amakun anĝaĝin asx̂aadgulix, usungin inatxadaamchi, aĝnakamang adan uyakun, [16]aman aĝnakachi amaan tayaĝum kayutugan achigan kugan alix, ngaan txin aygagasachx̂ix̂takux̂ ukuumang, aĝnakachi asx̂ayax̂talix anuxtakin, adan uyakin nuqadaamchi, ichan ilan igiqalgalix asx̂atxax̂. [17]Asx̂asxakuĝ-aan, Aalĝinaang qidaqaliqaa.[a] [18]Amaan tayaĝum asx̂asxanaa igiim aanguniisalix, amakun anĝaĝim asx̂asxanagan ilaasagan ilingiin ingachaĝix sulix, tanaam adan chiilunax̂ Aalĝinaang.

[19]Tanaan nukum, aaliisiim sadan algax̂ ukulix, chmaxtaaĝan adan uyanax̂. [20]Aman algax̂ chmaxtalix, Aglagam sadan aĝakux̂, [21]Aglagam kugaan ulux̂tam adan ayuxsxan, sukan, tigusaqaa. [22]Tigulaqadaangan, ulux̂tagan igluqaa iqisxaqax̂. [23]Malix Aglagax̂ tanax̂taqalinax̂.

[24]Amaligan aliiĝlikum, sxiigaatuu aqalix, kamgigan imlingin txin ikamadgihnax̂. [25]Ulux̂taa tataam igluqalgaqadaangan, tanagan Samalĝan adan ayuxchx̂isxaqax̂. [26]Malix tanaan Samalĝan nunax̂.

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[a] Ms. -nax̂.

strong man. 15So, when his men killed all those people and went to their chief, 16they saw their chief on the back of the strong man, letting himself be carried by him, so, thinking that he was trying to kill their chief, they went over to him, and he was speared in the anus and killed. 17When he was killed, Important began to cry. 18Deploring the killing of that man, Important took a married couple from among the relatives of the killed one and returned home.

19When he reached his settlement, he saw an animal outside his harbor and went toward it to chase it. 20When, chasing that animal, he came offshore of Aglagax̂ Village,[a] 21a baidarka went out to him from Aglagax̂, seized him and took him ashore. 22After he was taken ashore, the cover of his baidarka was removed. 23So he began to live in Aglagax̂.

24He stayed there until he became so homesick that the hair stood upright on his head. 25A cover was put on his baidarka again, and he was allowed to go to his home on Samalga. 26So he got home to Samalga Island.

[a] On the west side of Umnak, see 50:1.

Dictated by Arseniy Kryukov, Umnak, November 25, 1909. First written down and translated by Yachmenev. New York Public Library Manuscripts 33, 46. Compare text 42.

58

Ataluung

1Tayaĝux̂ malgaqax̂. 2Malgakum, angalix̂ inaguun, aagayuuĝin suuquuĝan ix̂talix itxadaguum, uhngiim ilan amagdaqalinax̂. 3Malix aman uhngii tayaĝum ilaam amagdanaa aqatalakan, ilaam amakadaaĝutaagiim, isaĝan maayuungan, sagan agaluuĝikix ungasix itachx̂inax̂.

4Angalix̂ aqaangan, ayagaadax̂ tahlax̂tanaan sngaluĝnan nux̂talix, tayaĝum sagan agaluuĝigan ungax̂taa ukux̂tanaaĝiix̂ta[x̂] ix̂takan, itachx̂inax̂.[a] 5Aman tayaĝux̂ uyuu anax̂, Ataluung asax̂tanax̂. 6Aman ayagaadax̂ ulaan nukum, Ataluung agacha sagan agaluuĝii ungax̂talix ix̂talix, ulaan nunax̂. 7Malix aman uhngii igaan chumlilix txin ukuninax̂.

8Amgaan aman tayaĝux̂ ilaam aqadaagiim, isaĝan maayuungan, kitagan amidgingin isilix, ilkiigiim itachx̂inax̂. 9Ingan qilax̂ txin ayugnilakan angalinax̂.

10Kayux anakix qidanax̂ akux̂ tutalix, aman ladix amusulix anuxtaasakix, ukulgaax̂ta[x̂] adan ayagaadax̂ uyachx̂isxaqax̂. 11Uyuu Ataluung amgaan suuqunaa, aagayuuĝim itigan kugan kitakix atax̂six, kitaam amidgingin isilaaĝanax̂ ax̂takum, qidalix angalix̂talix, ikin iĝalix nulgaqax̂. 12Malix amaya qidaliiĝlikum, asx̂anax̂. 13Kayux amaan anakix ladix makiniin asx̂anangin aqatalakan, suuqukum txin nasix asx̂alix anuxtaasanax.[b]

14Kayux aman uhngii, uyuun asx̂alix iĝaangan, adan uyaqadaagiim, chidaĝan anqax̂talix, unuukalinax̂. 15"Uyumas[c] ii! amakux saka-

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[a] Ms. -qáa.

[b] Ms. -qakix.

[c] Atkan suffix -mas 'our'.

58

Ataluung

1There was a man. 2Every evening he would go out saying that he was going to catch cormorants but actually went to spend the night with his sister.[a] 3And his sister, not knowing the man who was spending the night with her, once when he had spent the night with her and was about to go out, tore the hind part of his parka and sent him out.

4When daylight came, she sent a girl out whom she had as a slave, telling her to go to the congregation of men and try to see the man who had the hind part of his parka torn. 5The man was her brother, Ataluung by name. 6When the girl got back to her house, she said that it was Ataluung who had the hind part of his parka torn. 7And the sister sharpened her ulu and went to rest.

8In the night, when the man had been with her and was about to go out, she cut the calf of his leg and sent him out. 9The next morning he lay there without moving all day.

10And also his parents, hearing somebody crying and thinking that it might be their son, sent a girl over to him to see. 11Upon getting back, they were told that her brother Ataluung, while out fowling at night, had slipped on some cormorant droppings and had cut the calf of his leg, and was lying there crying. 12He cried until he died. 13His parents, not knowing how their son had died, thought that he had died from getting hurt while out fowling.

14When his sister was told that her brother had died, she went to him and, standing beside him, began to sing 15"Our brother, oh! That

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[a] Compare text 42, another variant of this tale.

kux imin saĝuliisaqakin, imin saĝuliisaamin ax̂chaa!" [16]Iistakan-aan unuuxsmilikuu, chihmignuu txin ayugnidaa aqaqalinax̂. [17]Ahliiĝlikum, usuu chiklaga aqalix, awaagan ax̂six, aman uhngiin asix txin sulix, isix, alaĝum adan uyaqalinax.

[18]Alaĝux̂ nulix ilan aĝalix, tayaĝuĝanaa nangudaĝan anĝilix chlaĝikum, ayagaĝanaa qagangudaĝan anĝilix chlaĝnax̂.

pair down there,[a] that kept you from sleep, arise to make it keep you from sleep!" [16]While she was singing that to him, his big toe began to move. [17]Finally all of him began to move and he got up from there, and, taking hold of his sister, he went out with her toward the sea.

[18]Upon reaching the sea they went into it, the man dove breathing toward the west, the woman dove breathing toward the east.[b]

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[a] Reference to her vulva, in Aleut dual.

[b] They became sea otters, respectively a male and a female; see text 42:19 and 20.

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 47. Compare text 54.

59

Sanx̂ux̂taqax̂

[1]Ugludam tayaĝuu malgakum, Itaaĝuusim kugan chikiidaa tukux̂ anax̂ ax̂takux̂. [2]Aman tanaadaaĝan adan txin ayx̂ahnax̂ ax̂takux̂.

[3]Chikiidaan nukux̂, chikiidagan asix qawanaaĝiikagan maayuqaa. [4]Asix ayuxsxan, asix qawan chiĝukan, qawax̂ asx̂atxadaamdix, qawaĝiix̂kin maayunax. [5]Malix aman Itaaĝuusim tukuu chikiidaamaan nuusiin ax̂six, asix qawaĝiqalinax̂.

[6]Malix aman Sanx̂ux̂taqax̂ chikiidaam nuusii uqlux̂talix, tununax̂. [7]"Nuusix̂ qichaĝlakax̂ waya," iisakux̂.

[8]Chikiidagan igiim qaĝadusalakakan, [9]"Qichaĝulux ting iistakux̂txin i?" ngaan iisaqaa. [10]Aqadaagiim iqyan quchxingiin txin idgisix, adan aĝakan, angan aĝaqaa. [11]Malix Sanx̂ux̂taqax̂, chikiidaan txin nuungan, kamga angaam suqadaagiim, dakix tugamixtalix, angalix̂ ukux̂taĝulux itxadaagiim, igninax̂.

[12]Ignilgakum, uhnaaĝdaqalinax̂. [13]Ingaagan akuununan akun-iin, adan uyanaan aqatalakanaan, aangun ikumixsix iqyaĝidaqalikux̂, [14]adan uyalgalix awaxsxalix,[a] tanaanuulalix, tanaa ngaan nuulaqax̂.

[15]Ingan qilax̂ agisaĝiiĝan agisaam adan angakux̂, [16]amaan chikiidagan ilaan txin aĝutakan agalaan angaqaa. [17]Malix agisaam kangan akaaĝalix, txin ungusangan, aman Sanx̂ux̂taqax̂ chikiidaan[b] nuqadaagiim, ingumixtakan usachx̂ikan sakaaĝachx̂inax̂.[c] [18]Aqadaagiim igiim aaluniisaqaa ax̂takux̂.

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a. Ms. aguxsxálix (eastern variant).

b. Ms. -m.

c. Ms. -qáa.

59

Old Bladder

1There was a man of Ugludax̂[a] whose brother-in-law was chief in Itaaĝuusix̂.[b] 2Once he set out to visit him.

3When he got to his brother-in-law, the latter prepared to hunt sea lion with him. 4He went out with him and chased sea lions with him, and when they had killed a sea lion, they prepared to cut it up. 5The chief of Itaaĝuusix̂ gave his brother-in-law a knife of his and they started to cut.[c]

6Old Bladder disliked his brother-in-law's knife and said, 7"This knife is not sharp."

8His brother-in-law got angry for this. 9"You call me not sharp?" he said to him. 10Then he withdrew from the other baidarkas and came toward him and up alongside him. 11When his brother-in-law got to him, Old Bladder took his head against his side and beat his eyes repeatedly so that he couldn't see daylight, and then let him go.

12When he was let go, he almost capsized several times. 13When the people were heading toward shore from there, he kept paddling around and around without knowing where he was going, 14so they went up to him and towed him back to his village.

15The next morning when the chief went up to his observation hill to make observations, 16his brother-in-law went up the hill secretly behind him. 17When he got to the top of his observation hill and sat down, Old Bladder reached his brother-in-law and pushed him so that he rolled down. 18Then he started laughing at him.

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[a] Former village on the east coast of Umnak, about three miles south of Nikolski. See map 3.

[b] Former village south of Thumb Point.

[c] Lit. gave his brother-in-law his knife and started to cut together with him.

19Aman Itaaĝuusim tukuu ayagan itxaan tanan kungiin taxsax̂talix ayagax̂tanax̂. 20Kayux ayagan tayaĝux̂tadanax̂ ax̂takux̂. 21Ayagax̂ iĝamanaĝ-ulux maguun, tugachx̂ilix aqadaguum, kamgigan imligan unangaan nuĝin ilingiin kalatachx̂idanax̂. 22Wakun mahliiĝlikux̂, amakun ayagangin kayux tanagan tayaĝugan imdin qaĝataasaqadakin, asx̂asxaax̂ta[x̂] maayuusaqangin. 23Malix amaan chikiidagan Sanx̂ux̂taqam asx̂atxaa ax̂takux̂. 24Aqadaagiim amakun ayagan ayagax̂taqangin tanagan[a] adangin uyalaasaqangin.

25Aqadaagiim ilingiin tanaam Ugludam adan uyalix, tanaan nunax̂ ax̂takux̂.

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a. Ms. tanágin, Jochelson's note: "Instead of tanañin." The spoken phrase is tanag(a)n adangin.

19That chief of Itaaĝuusix̂ had for wives women he gathered from other villages. 20He also made the women do the men's work. 21If a woman did something wrong, he would have her beaten and then have her dragged by her hair along rocks. 22This went on until his wives and the men of his village got angry at him and made preparations for him to be killed. 23His brother-in-law Old Bladder killed him, it is said. 24Then he brought the women he had had for wives back to their villages.

25After that he left them and went back to his village Ugludax̂, so the story goes.

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 48.

60

Quganatqasang

1Quganatqasang malgaqax̂ akum, imgaĝiiĝan ayugnax̂. 2Ayugikuĝ-aan, ayagaa asxinuun asix sadangun ahlikux̂, asxinuu "Anangaa!" iistaqalinax̂. 3Akuĝ-aan, aman anaa alaĝum adaa ukukum, iqyamixtix̂ sadaam akuuĝaqalix̂takux̂ ukuugiim, asxinuun asix qanguqadaagiim, aygaĝasim nagan ax̂six, ulaam iluuĝigan inghlitxadaagiim, inaqaam kingsiitim awaaĝigan txin aĝutikux̂ nawa. 4Malix aman iqyamixtix̂ tikadaamchi, tayaĝungin akuunulix, amaan ulam naga ilgaqalinan. 5Aman ayagaadax̂ ukulgalix, sulgalix, ingaagan ayugalaqax̂.

6Amakun iqyan ayukagan agaliin, aman Quganatqasang waaĝakux̂, ayagagan adan uyaqadaagiim, ngaan tunuqaa. 7"Wan Quganatqasang, asxinuun iladin qax̂tan qaakigin sukin, ayugasakungin," ugiim-aan iisanax̂.

8Ngaan iilakum, igiim iĝanan tutalakan, tununax̂. 9"Imin kalagatxang ii?" iisanax̂. 10Iistalikum, igiim iĝax̂tanan ax̂saasalix, txin aasanatalix iqyaan igulaqadaagiim, ayugnax̂.

11Malix yaĝim kadaa nulix, txin anikatxadaagiim, dakin singlilix, txin iqyaĝisix tunux̂taqalinax̂. 12"Wakux alam usigan tatagan chxunukix akayum agaaĝigan chuxuu[a] kayux chuxuu" iisalix, dakin agitikum, akayum utma nux̂takux̂txin[b] ukunax̂. 13Tataam dakin singlilix, txin iqyaĝisaĝutanax̂ tunux̂talix. 14"Wakux alam usigan tatagan chxunukix akayum agaaĝigan chuxuu kayux chuxuu" iisalix, dakin agitikum, akayux̂ agaaĝax̂takux̂txin[c] ukunax̂.

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[a] Also chux̂uu.

[b] Ms. nuxtakúu, txin taken out. Atka 1973: hnul ax̂takum txin.

[c] Ms. -kúu txin. Atka 1973: agaaĝal ax̂takum txin.

60

Quganatqasang

1There was a man called Quganatqasang who went out in his boat to fish. 2When he was gone, his wife and daughter were outside the house, when the daughter said, "Oh!"[a] 3Then her mother looked toward the sea and saw a fleet of baidarkas beginning to come in toward shore, whereupon she went indoors with her daughter, put her in a basket and hung it under the ceiling of her house, and she herself hid behind a wall mat. 4After the fleet had landed, the men came up from the beach and began to search the inside of the house. 5The girl was found and carried off from there in a boat.

6After the baidarkas had gone away, when Quganatqasang came back, his wife went to him and said, 7"Quganatqasang, cannibals[b] have carried your daughter off to eat," she said to her husband.

8Without listening to what was said to him, he said, 9"I caught a sculpin for you, didn't I?" he said. 10But then he realized what was said to him, unloaded his baidarka in a hurry and set out.

11Reaching the point of the cape, he stopped paddling, and then he closed his eyes and, paddling along, began to talk. "The sponge-smell of these two holes in the jaw of a whale, its splash and splash[c] to the far side of the strait," he said, and when he opened his eyes he found that he had reached the middle of the strait. 13Again he closed his eyes and paddled on saying, 14"The sponge-smell of these two holes in the jaw of a whale, its splash and splash to the far side of the strait," and when he opened his eyes he found that he had crossed the strait.

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[a] Exclamation of fear.

[b] Lit. people who eat their fellows.

[c] The sound of a paddle in the water; ms. "surf."

[15]Malix tanadgusim adan uyalix, ilan tikadaagiim, iqyaan sadimdaa ukusix, anganax̂. [16]Akaaĝalix, analuĝim ilan aĝalix, sitximdaa[a] ukukum, aman asxinuun qalgaaĝan maayuulax̂takux̂ ukux̂taqaliigiim, ngaan txin ukunaax̂chx̂ikan, txin ukuungan, adaam ix̂taqalinax̂. [17]Malix aman asxinuum chimignuu aniqdum ix̂takuu tutalix, inuguum, qulaasaaqaa anuxtaasaqalinax̂. [18]Aman asxinuu adaam txin ix̂tanaa ukux̂talix, itaatunaan ix̂taqalinax̂. [19]Akux̂ chimignuu iqisxalix, amaan aniqdum-aan ax̂sxaqadaangan, takagan daĝan an'gan qisasxalix, itachx̂iqax̂. [20]Isix sadaaĝaangan, adagan amakun an'gan daĝaan isikan, sukan, iqyaam adan igiim idgix̂tusaqaa.

[21]Iqyaan nulix, asxinuun usiqadaagiim, txin aasanatalix ayuxsix, dakin singlilix, txin iqyaĝisix tunux̂taqalinax̂. [22]"Wakux alam usigan tatagan chxunukix akayum agaaĝigan chuxuu kayux chuxuu" iistalix, akayux̂ agaaĝalix, tanaan nunax̂. [23]Malix asxinuum chimignuĝiiyulux tanaan ngaan nuusanax̂ ax̂takux̂.

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a. Ms. sitxamdáá.

[15]Then he went toward the village and landed, set his baidarka with the bow toward the sea, and went up. [16]When he got up on top of the house and looked down from the hatchway, he saw people preparing to eat his daughter, and he tried to make her look at him, and when she did, he began to call her toward him. [17]And, hearing a child ask for his daughter's big toe, he began to wish that it would choke on it when it took it into its mouth. [18]And the daughter, seeing her father calling her, said that she needed to go out. [19]When her big toe had been cut off and given to that child, a harpoon line was tied onto her braid and she was allowed to go out. [20]When she got outside, her father cut the line, took her and ran with her to his baidarka.

[21]Having reached his baidarka and loaded in his daughter, he set out in a hurry and, paddling along with his eyes closed, said, [22]"The sponge-smell of these two holes in the jaw of a whale, its splash and splash to the far side of the strait," and thus got across the strait back to his village. [23]So he brought back home his daughter without her big toe, so the story goes.

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 49.

61

Chiiguyaakax̂

1Chiiguyaakax̂ asagaan Qatxayax̂ asix sinuuĝan txidix aygaxnax ax̂takux. 2Malix aygaxsmilikux, alax̂ kasunax. 3Malix aman alax̂ nulix, aman Qatxayax̂ [alam] anĝigan ilan qanguqadaagiim, amaligan qaqalinax̂. 4Qaqadaagiim, amaagan igalix, asagaan asix ixsix tanaaĝanax̂.

5Ingan qilax̂ tataam asagaan asix alam adan anqaaĝutanax̂. 6Alax̂ nulix, alam anĝigan ilan qangulix, amangun qaqaliiĝutanax̂. 7Qaqadaagiim, amaagan iganaaĝiiĝliqalinax̂. 8Iganaaĝiiĝliigiim, asagaamaan tununax̂. 9"Wan kitang sayuda!" iisaangan, asagagan adan uyakan nuqadaagiim, kitagan unangaan sayukan,[a] kitaa iqitxaa[b] ax̂takux̂.

10Kitaa iqisagiim, ngaan tunuqaa. "Txin asx̂asiting ii?"

11Ngaan iilakum, tununax̂ aman Qatxayax̂. 12"Kuuguu, waan angalim ilan asx̂ax̂ aayux̂ maasaĝulux," iisanax̂.

13Tataam igasiim agitaasaa sayuchx̂ikum,[c] kayux iqitxax̂.[d] 14Agiicha tataam iqisxaangan, kamgiim unangaan kayux txin sayuux̂ta[x̂] maayuusaqaa. 15Asagagan Chiiguyaakam kamgigan unangaan sayulikuun, kamga tataam iqitxaa. 16Kamga iqisagiim, ngaan tunuqaa. 17"Uma, txin asx̂a[si]ting ii?" 18Ngaan iiltax̂tagalikum, anĝiin agunaĝulux malix, Chiiguyaakax̂ asagaĝiqadalix chiilunax̂.

19Aman Qatxayax̂ alam nagan qaliiĝlikum, txin sadaxsix, igaduukaqadalix asx̂anax̂ ax̂takux̂.

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a. Ms. sayuqáan.

b. Ms. iqitkáa.

c. Perhaps better -kuu.

d. 1987 igasii iqinax̂.

61

The Song Sparrow

1Song Sparrow and his cousin Wren set out beachcombing. 2They walked on until they found a whale. 3Upon reaching the whale, Wren entered its blowhole and began to eat inside there. 4After eating he came out and went back home together with his cousin.

5The next morning he again started out to that whale with his cousin. 6Reaching the whale, he again entered its blowhole and began to eat there. 7After eating he tried in vain to get out of there. 8Upon trying in vain to get out, he said to his cousin, 9"Pull my leg!" he said, whereupon his cousin went over to him and, pulling him by his leg, pulled his leg off.

10Having pulled his leg off, he said to him, "Did I kill you?"

11Wren said, 12"No, today is not the occasion for dying," he said.

13When he had him pull on one of his wings in turn, it was also pulled off. 14When the other one was in its turn pulled off, he prepared to have him pull him by his head. 15His cousin Song Sparrow pulled him by his head until he pulled off his head in its turn. 16Having pulled his head off, he said to him, 17"Hey in there, did I kill you?" 18He did not make a sound, however, so Song Sparrow had lost his cousin and returned.

19That fellow Wren had been eating inside the whale until he got too fat to be able to get out and died, so the story goes.

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 50.

62

Ayagax̂ Malgaqax̂ Ax̂takux̂

1Ayagax̂ malgaqax̂ ax̂takux̂. 2Ugiĝiix̂ta[x̂] ayagaĝusxadaaĝalikum, ugiĝiitunaĝulux. 3Adagan kayux anagan qaĝaasalakaĝa, ugix̂taaĝiin ilgaaĝan, tanam kugan txin aygaxnax̂.

4Aygaxsmilikum, tayaĝux̂ ukux̂taqalinax̂. 5Aman tayaĝux̂ ukux̂tanaan adan uyalix nukux̂, 6amaan tayaĝum ahmatxaa alqulix aygagiix̂taa. 7Ahmasxakum, tununax̂. 8"Ugiĝiiqing ayalgagung, ugiĝiitudanaĝulting, taĝa ugix̂taaĝing ilgaangan aygagikuqing. 9Tayaĝum qusam-chiiguyaakaa asx̂adanaa agacha ugix̂taangan anuxtalix, ugiĝiqalinaĝulting," iistakux̂.

10Amaan tayaĝum ngaan tunuqaa. 11"Alix, amanulux ting ii?" 12Ngaan iilaagiim, aman tayaĝux̂ txin ayagax̂taax̂ta[x̂] iistakux̂, ayagax̂taakagan ix̂takan, asix tanaam adan txin aygaxtxaa. 13Asix ixsxan, tanaan asix nukan, ayagax̂taqaliqaa.

14Malix angalix̂ aqaguun, saygikin sulix anqalix, qusam-chiiguyaakangin mayaax̂talix, ngaan tanaaĝaasadakan, ayagax̂taqaa ax̂takux̂.

62

There Was a Woman

[1]There was a woman. [2]She was constantly courted for marriage but did not want to marry. [3]Her father and mother did not like it, so she set out walking across the country to look for a husband for herself.

[4]She walked until she saw a man. [5]When she went over to that man she saw, [6]the man asked her why she was out walking. [7]She answered, [8]"Whenever I was courted for marriage, I did not want to marry, but now I am out walking to look for a husband for myself. [9]Wanting to marry only a man who catches song sparrows overhead,[a] I did not get married," she said.

[10]Then the man said to her, [11]"But am I not the one?" [12]When this was said to her, she said that the man might have her as a wife, whereupon he said that he would have her as his wife and started walking with her toward his settlement. [13]Coming back to his settlement with her, he began to have her as his wife.

[14]Every day he went out with his bow to hunt song sparrows overhead and brought them back to his wife, so the story goes.

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a. Lit. song sparrows of the above (of the sky); probably song sparrows fluttering in the air. Jochelson's note: "I do not know what species of bird it is."

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 51.

63

Aalax Uyqiĝaadax

[1]Aalax uyqiĝaadax malgakux, [2]slax̂ malgalix txidix chulux̂sikux, [3]qagdudix iqitxadaamdix, imdix tunux̂taqalinax. [4]"Slax̂ uĝayaax̂tan," iistalix ax̂aqalinax. [5]Maqdadix aĝatalix ax̂aqalilaaĝanax ax̂takudix[a] ax̂saasaamdix, txidix atxilix, agitaasaan gahnaaĝiix̂ta[x̂] ix̂talix itachx̂inax̂. [6]Sadaaĝakum, unugulux slaĝulux, aĝadax̂ chinglix̂ aqalaaĝanax̂ ax̂takux̂ ukunax̂. [7]Qanguqadaagiim, agitaasaam-aan ukux̂tanatxin ix̂tanax̂. [8]Agitaasagan asix itxaa.

[9]Isix sadaaĝakux, imgaĝnam aqanangin chinglix̂ asx̂aasalix asx̂alax̂takun ukux̂taqalinax. [10]Kayux imgax̂six waaĝanan qalimaĝasanachi matalix asx̂alax̂takun ukux̂tanax. [11]Agitaasaa agitaasaam-aan tununax̂.[b] [12]"Gumasix ulan nux̂taasadaax̂tan," iistalix, agitaasaan asix txin aygaxnax̂.

[13]Ulan axtalix, aĝdam chadugan iĝamanangin taxsalix, chadugan iĝamananginulux aĝilaasanax. [14]Kayux nux̂sx̂im udagan iĝamanangin taxsalix, udagan iĝamananginulux aĝiisaqadaamdix, amakun taxsanadix aĝulix ulamdix adan uyanax. [15]Uladix nulix, analuĝimdix chidaĝan luux agisix, kugan txidix ungusix, qaqalinax ax̂takux.

[16]Qakux, iqyan aqakun ukux̂taqalinax. [17]Amakun aqanan waaĝaqadaamchi, ikin tunulgaqax. [18]"Awakun latuĝning, saguning aĝisadix," ikin iilakux, [19]qanguqadaamdix, tataam unuuxsix ax̂anax ax̂takux. [20]Malix amakun anĝaĝim asx̂alaaĝanangin tataam anĝaĝingin aqanan ax̂takun.

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a. Nikolski 1984 -kux̂txidix.

b. Ms. tunúnax̂ agitasáam-ñan.

63

The Two Little Old Women

1There were two little old women 2who once, when there was a storm, began to catch cold; 3after taking off their sealskin parkas they said to each other, 4"Let us cure the weather," they said and began to dance. 5When they realized that they had begun to dance with their breasts uncovered, they stopped, and the one sent the other out to look around. 6When she got outdoors, she saw that it had been calm for a long time and that the sun had gotten hot. 7She went back into the house and told the other one what she had seen. 8The other one went out with her.

9When they got outdoors, they saw the fishermen who were coming dying one after the other from the heat. 10And they saw also those who had come home from fishing and were cleaning fish, dying one after the other the same way. 11Then the one said to the other, 12"Now let us visit the houses," she said and they set out together.

13Going from house to house, they gathered the stomachs[a] with good oil and left those with bad oil. 14And they also gathered the stomachs[b] with good dried fish and left those with bad dried fish, and carried what they had gathered to their house. 15Upon reaching their house they spread a mat beside the hatchway, sat down on it and began to eat.

16While they were eating they saw baidarkas coming. 17When those who were coming arrived, it was said to the two, 18"Raise up my grandfathers and my great-grandfathers," it was said to them, 19so they went into the house and sang and danced again. 20So those people who had died became alive again, so the story goes.

a. or bladders.

b. of sea lion or seal.

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscripts 32, 52. Compare text 55.

64

Tayaĝum Ataqan Dax̂taa

[1]Tayaĝum ataqan dax̂taa malgakum, ayagaan asix saĝaqadaguun,
angalix̂ aqaqaliguun, ayagaam ilaan ihdanax̂. [2]Aqadaguum,
angalim usuu ayagaan nux̂talakan angalidanax̂ ax̂takux̂. [3]Ayagagan
aslingin makiniin ulaan nux̂talakan angalidanangin aqataqadakan,
ilakiigiim isaĝutaangan, ilan aĝanaa ukux̂takan aqadaagiim, adan
uyakan nuqadaagiim, ukux̂takuun, ataqan dax̂talix dagan agitaasaa
susux̂ chx̂aasax̂takux̂ ukux̂taagiim, aĝiisaqaa.

[4]Angalix̂ aqaangan, txin aygaxnax̂. [5]Aygaxsmilikum, tayaĝum
angunaa adaam aqakux̂ ukux̂taqalinax̂. [6]Amaan tayaĝum nukan chigliqadaagiim,
aĝukan igiim aygaxtusaqaa. [7]Aygaxsix kiiĝuusix̂ nulix,
angalix akaaĝanax̂. [8]Amaan kiiĝuusim kangan ulam anagan nagan
itxiqaa amaan tayaĝum.

[9]Malix aman ayagax̂ amaligan alix qidaqalinax̂. [10]Chux̂taqaĝilakan,
qinganax̂ tutalix, malix aman ugiin iĝamananulux maasalix
aĝiisanax̂ ax̂tanaan anuxtaasalix, qidaqalinax̂. [11]Qidalikum, tunux̂tanax̂
akux̂ tutaqalinax̂. [12]"Qanang! qidaqadada! [13]Wan tutanang nung
ilalĝitakux̂txin. [14]Qusamin tanam sagan igluqagan atxax̂chaĝingin
akun. [15]Amakun sulix chuqadagumin, qanang txin atxida!" [16]Iilaagiim,
qusaan ilgalix̂takum, aygaĝasix̂ ukuugiim, naga ilgakum, qalngaaĝim
saĝanakix ukuugiim, sulix chunaaĝikum, italakan tataam
qidaqliiĝutanax̂.

[17]Tataam ngaan tunulgaqax̂. [18]"Qanang! qidaqadada! [19]Qusamin
aygaĝasim nagan tanam algagan igluqagan atxax̂chaĝingin malgakun,
amaagan sulix chuqadagumin, qanang txin atxida!" [20]Iilaagiim,
aman aygaĝasix̂ naga ilgakum, algam igluqagan atxax̂chaĝingin
ukuugiim, sulix chunaaqalinax̂. [21]Chunaax̂smilikum chukum, uĝnaa-

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The One-Eyed Man

[1]There was a one-eyed man who, after sleeping with his wife, would leave his wife at daybreak. [2]Then he would spend the whole day away from her. [3]His wife, not knowing why he was away from his house all day, once when he again left her, saw where he went, and, when she went up to him and looked at him, she saw that he had only one eye and that the other one was running with pus, whereupon she abandoned him.

[4]When day came she set out walking. [5]She walked until she saw a big man coming toward her. [6]The man reached her and, having undressed her, carried her off. [7]He walked to a mountain and ascended to the top of it. [8]The man dropped her into a house that was on top of that mountain.

[9]And, being there, the woman began to cry. [10]She began to cry because she had no clothes and felt cold, and because she thought that she must have done wrong to her husband abandoning him. [11]She cried until she heard someone saying, [12]"How now, stop crying! [13]You are adding to what I feel. [14]Above you are the prepared skins of some land birds. [15]Take them and put them on and then stop [crying]!" [16]Then she searched above her until she found a basket, looked into it and found a raven parka, but when she tried it on it didn't fit her and she began to cry again.

[17]Again it was said to her, [18]"How now, stop crying! [19]Above you in a basket are some prepared skins of land animals, take them from there and put them on, and then stop [crying]!" [20]Then she looked inside that basket and found the prepared animal skins, took them and tried putting them on. [21]She tried until she got them on and began to

sax̂ tutaqalinax̂. 22Ilaan isaĝiin ilgalikum, ilaan isaĝiin ukuugiim, ihnax̂.

23Aqadaagiim txin aygaxnax̂. 24Aygaxsmilikum, taangulaa aqaagiim, taangax̂ nulix, taangaaĝan maayukum, tutusikin ukux̂taqalinax̂. 25Aaykaaĝum tutusikix tutusix̂tax̂takux̂txin[a] ukux̂taqalinax̂. 26Tataam txin aygaxtikum, agaliim anaĝix̂ akux̂ tutaqaliigiim, alakum, itxiĝix̂takux̂txin[b] ukunax̂. 27Ukuugiim, itxiin iqiyaaĝalikum, iqilakan, tataam txin aygaxsix, aygaxsmilikum, adaam tanĝix̂ isuĝnaaĝdaqagan adangaan sakaaĝakum, adaan isuĝnaax̂takux̂ ukux̂taqalinax̂. 28Malix aman adaa isuĝnaaqadalix akuunukum, aaykaaĝux̂ ukux̂taagiim, ilan tixsix, iĝatulakax̂ maasakan sunaaĝikuu, aman aaykaaĝux̂ angamadan ixidalix ahliingan, isuĝim idmaaygingin ngaan achxux̂taqadaagiim, ilaan tanaam adan uyanax̂.

29Malix adaan ilkiigiim amaanuungan, tanadgusigan adan txin aygaxnax̂. 30Angalix̂ inakuĝ-aan tanaaĝalix, adaam ulagan ilan qanguuĝan anuxtalix, kamgiin kiniguum, angamadan ixidaqalinax̂. 31Malix ulam ilan qanguduukax̂taagiimulux, tataam tanam kugan txin aygaxnax̂ ax̂takux̂.

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a. Ms. -kúu txin; Nikolski 1984 -kum txin; Atka 1973 -l ax̂takux̂ txin.

b. Same as note a.

feel warm. [22]Then she looked for an exit from there until she found one and went out.

[23]After that she set out walking. [24]She walked until she became thirsty, and when she reached some water and prepared to take a drink, she saw her ears. [25]She saw that she had fox ears. [26]When she set out again she felt something behind her, turned her head and saw that she had a tail. [27]Seeing it, she tried to remove her tail but couldn't and walked along again, and she walked until she came down to the shore inside the islet where her father used to hunt seal, and saw her father hunting seal. [28]As her father was coming ashore after finishing seal hunting and saw a fox, he landed near it and because it was not shy tried to grab it, but when the fox kept jumping aside every time, he fed it seal's intestines and went from it toward his village.

[29]When her father went away from her, she set out toward his village. [30]In the evening she came to the village and wanted to enter her father's house, but whenever she bent her head down, she began to jump aside. [31]Seeing that she was not going to be able to enter the house, she set out across the country again, so the story goes.

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 53.

65

Aaĝuchiiknaang

1Aaĝuchiiknaang[a] aalax ayagax̂tanax̂. 2Imgaĝiiĝan ayugnaa waaĝalakan, ayagakix ugidix achiĝiiĝlilix, txidix saĝaninax. 3Iingun ahlikux, agitaasaa sadaltakum, ugiim iqyagan chamligan kungin chiiguyaakax̂ tagaqadaagiim, tunux̂takux̂ tutaqalinax̂. 4"Aaĝuchiiknaang asx̂alakan, ikaan angtan ayagaa ayagax̂takux̂," iistakux̂. 5Tutaagiim, agitaasaam ilan qanguqadaagiim, chiiguyaakam ix̂tanangin ngaan ix̂talix, agitaasaan asix txin aygaxnax̂.

6Aygaxsix tugumaĝim angtaa nuqalikux, uyuĝaadax̂ ukux̂taa[m]dix, adan uyalix nukux, ulax̂ ax̂takux̂ nunax. 7Amaan ulam nagan ataqan uyqiĝaadam ataqan dax̂taa unax̂takux̂ nunax. 8Alaĝum adaa ukukux, iqyax̂ ukux̂taqaliimdix, aman uyqiĝaadax̂ ahmanax. 9"Sakaya alqutax̂?"

10Ngaan iilakum, "Agux̂siiluĝing, chiknasiiluĝing, kasiiĝusiiluĝing," iisanax̂.

11Tataam amakux ayagam ikin tununax̂. 12"Qangulix nax̂naadix. Nax̂naachaĝilakan waya nax̂naasadakuning," iisalix, asuum nagan txin kiniingan, asugan nagan kamgii sux̂takix asx̂atxakix. 13Txin ayugnidaqadaangan, kamgii aĝisxakum, aalux̂tanax̂ liidakux̂ ukunax. 14Asx̂atxadaamdix, ugigan aaliisigan adangan unguchitxadaamdix, ilaan akuunuqadaamdix, txidix aĝutxakix.[b]

15Aman ugii waaĝalix iqyaan igulakum, ngaan tunux̂taaĝalikuun, ilaam tunuunganulux, adan akuunukan, sukan, asix awaaĝaqaa ax̂takux̂. 16Unugulux asx̂alaaĝanax̂ ax̂takux̂ ukux̂taagiim, ilaan

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[a] Ms Agucíknang. Akutan 1983 Aaĝ(u)chiiklax̂.

[b] Ms. aĝúnax.

65

Likes-to-Hide

[1]Likes-to-Hide had two wives. [2]Once when he had gone out to fish he did not come back, and his wives, having waited in vain for their husband, went to sleep. [3]After a while one of them went out and heard a song sparrow that had alighted on her husband's baidarka rack, talk. [4]"Likes-to-Hide is not dead, he lives with the woman on the other side," it said. [5]Having heard that, she went in to the other one and told her what the song sparrow had said, and they both set out walking.

[6]When they had walked to the end of the beach, they saw a small column of smoke, went toward it and reached what seemed to be a house. [7]They came upon a little old woman with one eye who was cooking in that house. [8]When they looked toward the sea they saw a baidarka and asked the little old woman, [9]"What's out there?"

[10]She answered, "My place for gathering sea urchins, limpets and chitons."

[11]Again she said to the two women, [12]"Come in and have some soup. Having no spoon, this is how I eat soup," she said and bent over into her kettle, whereupon they held her head in the kettle and killed her. [13]When she did not move anymore, they lifted her head and saw that it was as if smiling. [14]After they had killed her, they put her in a sitting position inside her husband's landing place, and then left her and went up from the shore to hide.

[15]When her husband came back and unloaded his baidarka, he talked to her, but when she did not say anything to him, he went up to her, seized her and fell over with her. [16]Seeing that she had been

iqyaam adan uyalix ayugikux̂, amakux ayagagan adangan sakaaĝakix, unkikix asx̂atxaa.

[17]Aqadaamdix, tanamdix adan uyalix, txidix chulux̂silix asx̂anax ax̂takux.

dead for quite a while, he went away from her to his baidarka and was setting out to sea when those two wives of his came down to the beach, overturned him and killed him.

17After that they went to their settlement and died from cold, so the story goes.

Dictated by Arseniy Kryukov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 54.

66

Achxayachaning

[1]Qaankun amingin malgaqan. [2]Amakun amigan qaĝax̂taqaa[y]ulux ax̂takux̂.[a] [3]Chululix kayux manx̂ilakan malix, amakun amiimiin tahlax̂ aadanax̂.

[4]Amingin laaqudanaax̂six angalilix, laaqudan waaĝaasagungin, ilingin aygaxsix qayuugiiĝlikux̂, achxudaqaĝulux. [5]Laaqudan algax̂silgagungin, amitxin axtalix qayuugiiĝlikux̂, anaĝilix̂ ngaan aĝdaqanginulux.

[6]Ulam ilan ukaaĝaguun, qiigam qisax̂tangin ngaan ax̂sxalix, ngaan tunudaqax̂. [7]"Achxayachaning, wakun aniqdum tuqlungin anuusada!" [8]Iiltalix, igiim ax̂sxagungin, sukan idusaqadaguum, siningiin qadaqangin. [9]Amingin qaĝax̂talakaĝa maalalix, amakun ayagangin qiigan siniginging qaaĝa-ngaan achxux̂tadaqangin. [10]Igiim achxuĝanax̂ qaqadaguum, ulam ilan qanguguun, amigan ludaaĝigan itxidaqakix. [11]Kinguuĝix̂ amigan, txin nuguun, qachx̂iqadaguum, itachx̂idaqaa.

[12]Suganĝix̂ akum quxchaĝilakan, amingin qaĝax̂talakakan amamaasaqaa ax̂takux̂.[b]

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a. Ms. -n.
b. Ms. -n.

66

Achxayachaning

1He had three maternal uncles. 2His uncles did not like him. 3Because he was sensitive to cold and was a weakling, he was like a slave to his uncles.

4When his uncles had been out all day hunting fur seals and brought fur seals back, he would go to them and ask for food, but would never get a share. 5When the fur seals were being cut up, he would go around to his uncles and ask for food, but they never gave him anything.

6Whenever he entered the house, he would be given grass tied up in bundles and someone would say to him, 7"Achxayachaning, throw out this baby excrement!" 8Being told so, he would take out what was given him and eat what was within it. 9Because his uncles disliked him, their wives would give him something to eat [hidden] in the middle of the grass. 10When he finished eating what was fed to him, and entered the house, his two older uncles would throw him out. 11When he went to his youngest uncle, he would give him something to eat and send him out.

12The young man was a weakling, that's why his uncles disliked him and treated him that way, so the story goes.

Dictated by Ivan Suvorov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 29.

67

Aliĝyaax

[1]Aliĝyaax ayagaĝilix aalax lax̂tanax̂ ax̂takux̂. [2]Malix ayagaam ilaasangin asx̂aadgudaqalinax̂. [3]Kayux tanadgusiim tayaĝungin asx̂aadgux̂talix inatxalinax̂ nawa.

[4]Kayux tanaam uglagaan tanadgusix̂ nux̂talix, amaligan ayagax̂taaĝiin igiim ukunax̂ ax̂takux̂. [5]Malix amaan ayagaam ilan aqadaagiim, tanaam adan uyalix nuqadaagiim, anĝaĝim malganagan usungin asx̂asix, ayagaan kayux lakin agachiidangin aĝiisanax̂ ax̂takux̂.

[6]Aqadaagiim, maayuum usungin ama qichx̂iim usungin sulix, aman ayagax̂ ukuqaam adan uyaaĝan maayunax̂. [7]Malix aman ayagaan ama lakin anaĝilix̂ ngiin aĝiisalakan, ilingiin txin ayx̂ahnax̂ ax̂takux̂. [8]Malix aman ayagaan nulix, asla alakuu ngaan agux̂talakan, asix anĝaĝiqalinax̂.

[9]Malix aman itaangasix ayagax̂taqaa lakin asix asla qakuu alakan, alaĝum achidan umyan lakin asix igiim anĝaĝiyax̂taasanax̂ ax̂takux̂.

[10]Kayux amakux lax sadaligan saquchaadam angunaadanginulux amnaĝungin ukux̂takux, asangin aqatalakan, anamag-aan ahmayaax̂taqalinax. [11]Amaan anagan ikin tunuqakix. [12]"Awayangin kamakun ilaasamdix, amimdix, latuĝimdix, sagumdix uluĝasin iistakin, tuulhngiidakin asx̂adaqangin," anagan ikin iisaqakix.

[12]"Anang, aman ix̂tanaan liidax̂[a] malgaguun, kum asx̂asxalix txin asix kum qalgakun," lagan ngaan iisakuu. [13]Ngaan iilaagiim, kakikum, ulaam iluuĝigan tuulhngiidan ukulix, suqadaagiim, laam ikin aĝikux̂. [14]Amakux lagan suqadaamdix, idusaqakix.

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a. Ms. liidax.

67

Aliĝyaax

[1]Aliĝyaax had a wife and two sons. [2]He began to kill his wife's relatives one by one. [3]And he began to kill all the people of his village.

[4]He also visited another village and found there someone to be a wife for him. [5]Having stayed with that woman, he returned to his own settlement and killed all the people there, leaving only his wife and two sons, so the story goes.

[6]Then he took all his effects and edged tools and prepared to go to the woman he had found. [7]Leaving his own wife and his two sons without anything, he left them. [8]So he went to that woman of his and, letting her suffer no want, he began to live with her.

[9]His first wife and her two sons, having nothing to eat, tried to make a livelihood off of kelp from the seashore, so the story goes.

[10]While outside the two boys saw a lot of small birds, but, not knowing their names, they began to ask their mother. [11]Their mother said to them, [12]"Those are the ones which your relatives, your maternal uncles, your grandfathers and great-grandfathers called rosy finches and used to kill by snaring," she said to them.

[12]"Mother, if we had something like what you are talking about, we could kill some and eat together with you," a son said to her. [13]Then she looked up, saw some snares under the ceiling of her house, and took them and gave them to her sons. [14]Her sons took them and went out.

[15]Malix amakux lax uluĝasin lalix, amnaĝux̂ agulix angaliqadaamdix, anamax ilan ukaaĝaasakux, amaan anagan igiim aasanataasakin [igluqangin] iqikin, ulungin unakin, lakin asix igiim anĝaĝiyax̂taasaqangin. [16]Kayux amakun igluqangin laam-ikin chux̂taqax̂siqangin ax̂takun.[a]

[17]Amakux lax sinukux, isux̂ kasulix, anamax ilan tanaaĝaasakux. [18]Amakux anaa amaan isuĝim igluqaa iqisix, uluu lakin asix qax̂taqalinax̂.

[19]Tataam amakux lax sinukux, qawax̂ kasunax ax̂takux. [20]Malix aman qawax̂ anadix asix igluqaa iqisix, uluu qaqax̂talix, kayux aman igluqaa qakasxan, taxsaqaa amaan anĝaĝinam.[b]

[21]Amakux lakix sadangun angaliqadaamdix, anamax ilan ukaaĝalix, ngaan tunux̂taqalinax. [22]"Iqyaĝigungin, kum ayuxtalix, qalgadax̂ ilgakun-iin, iqyaĝilakan gumakun," anamdix ngaan iisakux nawa. [23]Ngaan iilaagiim, itxadaagiim, ilan iqyax̂silgadaqan axtalix, iqyam qagnagan ilangin taxsaqadaagiim, laam-ikin iqyax̂siiĝan maayunax̂ ax̂takux̂. [24]Malix laam atuugan-ikin iqyax̂silix, iqyax̂ inatikux̂ nawa.

[25]Malix amakux lax, iqyakix inasxakux, ulam anĝaĝiĝiganulux nagan qaĝanaasalix, adadix kugan makin-iin asx̂asaĝdix imdix achigaasadaqalinax ax̂takux. [26]Angalix̂ ikuguun, amaan ulam ilan unuuxsix, "Aliĝuyaagim lakix waya" iistalix, chadix chaayax̂talix, chadix ikin tugaasagumdix, qisimdix qalan qignax̂ anidaqalinax ax̂takux.

[27]Kayux amaan anagan ikin igiqax̂sikan, amnaĝux̂ ikin aguqakix. [28]Malix angalix̂ aqaguun, isuĝnaax̂six, anamdig-aan isuĝin taxsachx̂iqalinax.

[29]Malix amakux lax anadix ahmayaax̂takux, anagan ikin tunux̂taqaa, adaĝinax, taĝa aman adaa itxaan tanam adan uyanax̂, anĝaĝimusukux̂ aqatanaanulux laam-ikin ix̂takuĝ-aan, amakux lax anamdix ilaan txidix ayaqalinax, adadix nux̂taax̂kin anaadadix ayalikux, maguun, saxtanalakan amaltaqadagumdix, chiiluux̂tax ix̂takin, ayx̂atachx̂iqakix ax̂takux.

[30]Malix txidix ayx̂asix, adamdix tanadgusigan adan uyalix nunax. [31]Amaaĝakux, amaan adagan qaax̂tax uyachx̂iqakix. [32]Adamdix ulaa nukux, aalax tayaĝux kalukam angunaa ilikiin aĝaasaqakix. [33]Amaan kalukam ilaan qaqadaamdix, amaan ludaaĝix̂ lam sukan yuqaa.

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a. Ms. axtákux̂.

b. Unalaska 1987 also qakasix taxsanax̂ aman anĝaĝinax̂.

15The two boys spent the day catching a lot of rosy finches, brought them in to their mother, and she hurriedly skinned them, cooked the meat and fed on them together with her sons. 16Of the skins she made clothes for them.

17Beachcombing, the boys found a seal and brought it back to their mother. 18She skinned it and began to eat the meat together with her sons.

19Next they found a seal lion. 20Together with their mother they skinned it and ate the meat, and the woman dried and stored away the hide.

21Having spent the day outdoors, the two sons came in to their mother and said, 22"If we had a baidarka, we could go out and look for food, but we do not have one," they said to their mother. 23Then she went out to the places where baidarkas had been built, gathered pieces of baidarka frames and prepared to build a baidarka for her sons. 24She finished a baidarka for each of her sons.

25After their baidarkas were finished, the two boys held a celebration in an empty house and began to practice how they could kill their father. 26Every evening they sang in that house, "Here are Aliĝyaax's two sons," and, clapping their hands like drums, they began to kindle fire in their palms, so the story goes.

27The mother also made a lot of spears for them. 28And every day they went hunting seals and began to have seals stored up by their mother.

29Asked by the two boys, the mother told them that they had a father, but he had gone to another place, and she did not know whether he was alive, she said to them, whereupon the boys asked their mother for permission to go and visit their father, and, saying that, well, they would have to return from there without delay, she let them go, so the story goes.

30They left and came to their father's village. 31When they arrived there, their father had them invited to eat. 32When they came to their father's house, two men brought a big plate before them. 33When they had eaten from it, the older boy dumped it out.

[34]Qaqadakux, amaan adagan qaĝanaasax̂ ikin agulgaax̂tax maayuusaqakix. [35]Malix qaĝanaasalix, amaan ulam anĝaĝigan usungin ax̂aqadaangin, ax̂aax̂kin maayunax. [36]Malix chaayax ikin aĝagalikux, chaayax sulakan unuukalinax. [37]“Aliĝuyaagim lakix waya anĝaĝilinax” iistalix unuugikux, amaan adagan tutakix, lakin ax̂takux ax̂saasaqaliqakix. [38]Malix uṉuuxsix, ax̂alix, analuĝim chidaĝan aĝaamdix, adadix ukulix, qisidix tugakux, amaan ulam nagan usuu txin qignalĝiingan, angayax̂talix itikux nawa. [39]Malix amaan analuĝim ilaan linax̂ amangun ingulix itxidaqalinax. [40]Kayux aman adadix analuĝim ilaan liguun, asx̂aax̂txidix txidix aĝiisanax̂, tachim asx̂anadigulux ngaan iisalix, ingulix itxidaqalikux nawa.

[41]Malix amaan tanadgusim anĝaĝigan usuu asx̂atxadaamdix, anamax adan chiilulix, nulix, asix anĝaĝiqalinax ax̂takux iĝanayii.

34After the meal their father prepared a celebration for them. 35At the celebration, when all the people of the house had danced, the two boys prepared to dance. 36And a drum was given them but they did not take it and sang, 37"Here are Aliĝyaax's two sons, still alive," they sang, and hearing them their father understood that they were his two sons. 38And, singing and dancing over next to the ladder, face to face they clapped their palms, and when the whole inside of the house had caught fire, they hurriedly went out. 39Whoever came out from the hatchway they would push back down in there. 40Also when their father came out from the hatchway, they each time pushed him back, saying that he had left them to die, but that they were not yet dead.

41After having killed all the people of that village, they returned to their mother and began to live together with her, it is said.

Dictated by Ivan Suvorov, Umnak, January, 1910. First written down by Yachmenev. Translated by Jochelson and Yachmenev. Manuscript, 1916, in the Archives of the Soviet Academy of Sciences, Leningrad. Photocopy received January, 1989.

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Asagdudax Malgaqax

1Asagdudax malgaqax. 2Txidix asix tanamdix kugan ahlikux, agitaasaa asagaam-aan tununax̂. 3"Asagax̂, gumataqadalix, alaĝum kugaan qagalix̂ ilgaax̂tan."

4Iistalix, asagaan asix ayugnax̂. 5Ayuxsix, saakun chmaxtaqalinax. 6Malix aman kinguuĝix̂ tayaĝux̂ saakux̂ asx̂alakaĝ-aan, aman ludaaĝix̂ iqyaam ukaaĝii saakun ngaan chx̂adusanax̂ ax̂takux̂. 7Aqadaagiim asagaan asix tanaanunax̂. 8Malix amakun saakun asagaan asix qax̂taqalinax̂.

9Amakun saakun inasagiim, asagaam-aan tunux̂taqaliiĝutakux̂ aman ludaaĝix̂ tayaĝux̂. 10"Asagax̂, gumatalakan, isuĝim uluu qalgaaĝan isuĝnaaĝiix̂tan."

11Asagaam-aan iistalix, asix ayugiiĝan maayunax̂. 12Malix ayuxsix, isuĝim ixsxii nulix, isuĝnaaĝiix̂kin maayukux,[a] iqyamixtix̂ txidix nuqadax̂takux̂ ukunax. 13Txidix aasanatalix iqyamdix adan uyalix, nulix, alaĝum ilan ikitxadaamdix, ilan angalix, sakangudaĝan txidix iqyaĝihnax ax̂takux. 14Malix aman ludaaĝix̂ tayaĝux̂ asagaam-aan tununax̂.[b] 15Ingakux aqadguusikin sayumixtaax̂ta[x̂], agalan akan amgiĝiikagan ngaan iistakan, asix txin iqyaĝitxaa.

16Malix aman iqyamixtix̂ ingasmiliiĝlikum, igiqaĝiqadaqalinax̂ nawa. 17Igiqax̂ igiim ingadulalix, iqyaam uluĝa utxiguun, nulix, igiim ingadusanam-aan uĝuluusadaqalinax̂. 18Alaĝum kugan sakaatxan aĝakug-ikin, amaan iqyamixtim ilikiin chiiluqangin. 19Malix amakun iqyan ukux̂taqadaagiim, asagaan nulix, asix chiilulix, tanadix nunax.

20Tanadix nuqadaamdix, aalax angalix igiqax̂silix, iqyamdix ukaa-

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a. Ms. period.

b. Ms. semicolon.

68

There Were Two Cousins

[1]There were two cousins. [2]They lived together in their place until one of them said to his cousin, [3]"Cousin, let us not stay like this but look for something to eat from the sea."

[4]Saying so, he went out to sea with his cousin. [5]They went out to round up king eider. [6]The younger man did not catch any king eider but the older one filled the rear of his baidarka with king eider. [7]Then he went back with his cousin [8]and started eating the king eider together with him.

[9]Having finished the king eider, the older man again said to his cousin, [10]"Cousin, let us not stay like this but go sealing to have some seal meat to eat."

[11]Saying so to his cousin, he got ready to go out with him. [12]They went out to the seal rookery and got ready for sealing when they saw a fleet of baidarkas coming toward them. [13]They hurried to their baidarkas, put them into the sea, got into them and paddled out toward the open sea. [14]Then the older man spoke to his cousin. [15]He told him to pull his paddle fast, said that he would keep guard behind him, and paddled off together with him.

[16]So he threw spears at the fleet until he ran out of spears. [17]Whenever a spear was thrown at him and hit the hatch of his baidarka, he reached it and hit with it the man who had thrown it at him. [18]When they got far out on the sea, the fleet left them and returned. [19]When he did not see those baidarkas anymore, he went to his cousin and they returned together to their place.

[20]Having reached their place, they worked for two days making

ĝigan angadakix chx̂ahnax. 21Slachxisax̂ ulaalax̂taangan, asagaam-aan tunux̂taqalinax̂ ludaaĝix̂ tayaĝux̂. 22"Asagax̂, slachxisax̂ ulaalax̂takux̂, anugaqax̂ machix̂ ulaalax̂takux̂," iistalix, asagaan asix ayugnax̂.

23Ayuxsix, amaan isuĝim ixsxigan adan uyakux. 24Tataam iqyamixtix̂ txidix nuqadax̂takux̂ ukunax. 25Malix aman ludaaĝix̂ asagaam-aan tununax̂. 26"Udangun chidaĝiming aĝalagaax̂txin, iqyam amnaĝunagan adangin aĝaangan," ngaan iistakan, asix ingatxaliqaa nawa.

27Malix ingasix iqyan tayaĝungin asx̂aadgulikum, asagaan ilaam aĝasagiim, ukux̂tanaaqalinax̂. 28Kayux iqyax̂ ingasix, uĝululix, unkidax̂takux̂ ukux̂taqadaagiim, tataam ingatxaliiĝutanax̂. 29Iqyam amnaĝungin ingatxalilaaĝanam, amnaĝuqadax̂takun ukux̂taqalinax̂.

30Malix aman asagaan uĝululgax̂takux̂ ukunax̂. 31Malix amakun iqyan asx̂aadgulix inatxadaagiim, asagaan tanaanusaqalinax̂. 32Tigusaqadaagiim, x̂aayax̂ unaqadaagiim, asix x̂aayaaĝan maayuqaa. 33X̂aayam ilan unalimax̂sxan, aman igiqam kadaa ilaan iguqadaagiim, asix x̂aayam ilaan itxaa. 34Kayux asagaan asix tayaĝum uluu qaqaliigiim, ĝaan tunukux̂. 35"Asagax̂, waan uglagaan tayaĝum angunaayulux agacha qasudaduukax̂takux̂," asagaam-aan iisanax̂.

36Angalix̂ aqaangan, igiqax̂silix angaliqaliiĝutanax. 37Kayux aalax iisix̂ angalix̂ igiqax̂silix ingamatalikux, sadaadaan anĝix̂ tutaqaliigiim, asagaan itachx̂inax̂. 38Aman kinguuĝix̂ tayaĝux̂ isix sadaaĝakum, alaĝum kugaan iqyamixtim angunaa, kayux tanam kugaan ingan ayxax̂ alitxun tanaaĝaqalix̂takun[a] ukuugiim, qanguqadaagiim, asagaam-aan tununax̂. 39"Asagax̂, unugulux asx̂alaaĝanan ax̂takun!" iisanax̂.

40Ngaan iilakum, asagaam-aan tununax̂. 41"Agakux saygikin angayax̂ qinqax̂chaa!" iisanax̂.

42Malix amakux saygix inaqaam suqadaagiim, asagaan asix itikux̂. 43"Amakun alaĝum kugaan aqanan iĝanaduukax̂talakan, taĝa tanam kugaan aqanan agatingin iĝaduukax̂talix," asagaam-aan iisanax̂.

44Malix aman asagaan alaĝum kugaan aqanan adangin uyachx̂iqadaagiim, inaqaam tanam kugaan aqanan adangin uyanax̂. 45Malix aman alitxux̂ nulix, kahlumixtalix, laqalinax̂. 46Kahluliiĝli-

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[a] In ms. changed to -x.

spears and filled the afterdeck of their baidarkas [with them]. 21One morning with nice weather the older man spoke to his cousin. 22"Cousin, the day has come with nice weather, the day has come for doing what we were thinking," he said and went out with his cousin.

23They went out to that seal rookery. 24Again they saw a fleet of baidarkas coming toward them. 25So the older one spoke to his cousin. 26"Don't come here alongside me, I'm going to get many baidarkas," he said and started throwing spears together with him.

27So he threw spears and killed baidarka men until he remembered his cousin and started looking for him. 28When he saw him hitting and upsetting one baidarka after another, he started throwing spears again. 29After he had thrown spears at many baidarkas, he saw them becoming less numerous.

30Then he saw his cousin being hit. 31So, having killed all those baidarka men, he took his cousin back to their place. 32Having landed with him, he heated the steam bath and got ready to take a steam bath with him. 33After he had treated his wound in the steam bath and taken out of him that spear point, he went out of the steam bath with him. 34And, having started eating man meat together with his cousin, he spoke to him. 35"Cousin, a man smaller than this one will probably be more tasty," he said to his cousin.

36When daylight came, they again starting making spears the whole day. 37While they were making spears like that the second day, he heard voices outside and sent his cousin out. 38The younger man went outside and, having seen a big fleet of baidarkas out on the sea and on land even more numerous warriors coming to their place, he went in and spoke to his cousin. 39"Cousin, we are already lost!"[a] he said.

40In return, he spoke to his cousin. 41"String quickly your bow [that is] up there!" he said.

42Then he took that bow himself and went out with his cousin. 43"Those coming from the sea side will be less frightful than those coming from the land side," he said to his cousin.

44So, having sent his cousin toward those coming from the sea side, he himself went toward those coming from the land side. 45He reached those warriors, shot at them and started beating them. 46He

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a. Lit. we apparently died long ago.

kum, agadaĝingin inakum, tayaĝux̂ ukux̂talaaĝanaanulux ukulix, ngaan kahluusaaĝiin alaagiim, ngaan tunulix, adan txin aygaxnax̂. [47]Ingakun agadaĝingin ilaan suqadaguum ngaan asx̂adusaakagan iistakan, nukan, ilikiigiim awaadaa ukuungan, kamgigan imligan unangaan sukan, kamga qimukan iqitikuu. [48]Amakun agadaĝingin suqadaagiim, kahluusaqaliiĝutanax̂. [49]Kahluliiĝlikum, anaĝim qinganaa sinigiin agikux̂ tutakux̂ nawa.

[50]Malix amakun tayaĝun inatikum, asagaan ilaam aĝasix, ukukuun, iqyam tignagan usuu asx̂ahdax̂takux̂ ukux̂taqalinax̂. [51]Malix amakun anĝaĝin inasix, asagaam adan uyalix, nunax̂. [52]Malix asagaan asix ulaam adan uyalix, nukum, agadax̂ txin qadgisaaĝanax̂ ax̂takux̂ tutaqalinax̂. [53]Malix aman unaan uĝayalix amihnax̂.

[54]Tanaam kugan asagaan asix ahlikum, slachxisax̂ ulaalax̂taangan, asagaam-aan tununax̂. [55]"Asagax̂, gumataqadalix, ayagaĝiikax̂ aqakux̂," asagaam-aan iisanax̂.

[56]Malix iqyadix ax̂sasix, iqyamdix ukangagan angadagan usukix igiqan ikin chx̂adusaqadaamdix, ayugikux nawa. [57]Aman ludaaĝix̂ tanadgusix̂ aqataqaam adan asagaan asix txin ayx̂ahnax̂. [58]Malix amaan tanadgusim adan uyalix, qaxchikaayux̂ aqaangan, aman tanadgusix̂ nulix, alaĝum achidan alix, iqyax̂ chakux̂sin[a] ngaan ichaasalix, atxax̂six, tanadgusim anĝaĝigan usungin txidin saĝaninangin achiĝiqalinax.

[59]Amgim utma nulgalix anuxtaamdix, aman iqyax̂ atxax̂saaĝanadix suqadaamdix, angakux nawa. [60]Akaaĝalix, ulam angunaa nulix, aman iqyam chakux̂sin itaa aniqadaamdix, analuĝan ilan itxinax.[b] [61]Malix aman asagaan, asax̂ ayagax̂ sunaan asax̂ ayagax̂ suux̂ta[x̂] ix̂talix, aygaxtachx̂ikux̂ nawa.

[62]Malix aman kinguuĝix̂ iqyax̂ atxax̂saaĝanaan suqadaagiim, ulax̂ nulix, amakun chakux̂sin aniqadaagiim, analuĝim ilan itxikux̂. [63]Malix aman ludaaĝix̂ amaan analuĝim chidaĝan alix, anĝaĝix̂ liguun, kamga tugalix asx̂ahdaqalinax̂. [64]Taĝa aalax ayagachxisalix anuxtanakin asx̂alakan, sukux̂ nawa. [65]Amaan ulam nagaan anĝaĝix̂ lidaqadaangan, amakux ayagax sulix, asagaam adan uyakux̂. [66]Aman asagaan ataqan ayagax̂ chidaĝiim ax̂talix, analuĝim chidaĝan anqax̂tax̂takux̂ nukux̂. [67]Aman asagaan ayagax̂ ngaan suchx̂iqadaagiim, asix iqyaam adan uyakux̂. [68]Iqyadix nuqadaamdix, ayagadix usilix, ayugnax ax̂takux.

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a. So Sergie Sovoroff (the storyteller's son) 1984 and Akutan 1983; ms. caqûxsin.

b. Ms. -x̂.

shot until he ran out of arrows, and, seeing a man he had not seen before but having nothing to shoot him with, he talked to him as he walked toward him. [47]Saying that he would take his arrows from him and kill him with them, he reached him, and when the man looked away from him, he grabbed him by the hair of his head and twisted his head off. [48]Having taken his arrows, he started shooting again. [49]He shot until he felt something cold going into him.

[50]After he had finished off those men, he remembered his cousin, looked for him, and saw him killing all the landing baidarka men. [51]So, finishing off those people, he went to his cousin. [52]He went back together with his cousin to his house and felt the arrow that had pierced him. [53]So he treated and healed his wound.

[54]He lived together with his cousin in his place until, one morning with nice weather, he spoke to his cousin. [55]"Cousin, let us not stay like this, it is time to have women," he said to his cousin.

[56]So they made their baidarkas ready, filled the afterdeck of both of them with spears, and went out. [57]The older man set out together with his cousin to a village he knew. [58]So they went toward that village and when dark came reached it, and staying at the beach filled a baidarka with fire balls,[a] made it ready, and waited until all the people of the village fell asleep.

[59]When they thought that midnight had come, they took the baidarka they had made ready and went up. [60]Coming up to the big house, they lit the baidarka containing fire balls and dropped it into the doorway. [61]So, telling his cousin to take as many women as he would take himself, he had him go.

[62]So the younger man, having taken the baidarka he had made ready, reached the house, lit those fire balls, and dropped (the baidarka with the fire balls) into the doorway. [63]The older man, standing beside the doorway, whenever a person appeared, knocked his (or her) head and killed him. [64]However, two women he thought were nice, he did not kill but grabbed. [65]When no more people appeared from the house, he took the two women and went to his cousin. [66]When he reached him, his cousin stood beside the doorway with one woman beside him. [67]He had his cousin take a woman and went with him to his baidarka. [68]Having reached their baidarkas, they loaded their women in and set out, so the story goes.

a. Made of dry grass soaked with pounded seal blubber.

69Malix tanadix nuqadaamdix, iingun anĝaĝilikux, atuukix laĝinax ax̂takux. 70Tanamdix kugan ahlikux, slachxisax̂ ulax̂taangan, asagaam-aan tunuuĝutanax̂. 71"Asagax̂, gumataqadalix, qatxulimax̂chix̂ ulaalax̂talix," asagaam-aan iisakux̂ nawa.

72Malix ayuxsix, saakun chmaxtaqalikux. 73Aman kinguuĝix̂, asagaa saakux̂ asx̂atadamulux, iqyaam ukangaa chx̂atikux̂ nawa. 74Malix aman ludaaĝix̂ saakux̂ ataqaangan, asagagan asix tanaanukuu.[a] 75Tikadaamdix,[b] aman ludaaĝix̂ iqyaan akuunusakuĝ-aan, kinguuĝix̂ saakun waaĝaasanatxin aglachx̂inax̂. 76Ulaan nuugusakux̂, ludaaĝix̂ asagagan ayagaam agitaasaa ngaan aĝikuu.

77Malix ladix qachx̂igumdix, angunaĝulux ikin qachx̂idaqalinax. 78Qaqadakux, chugum kugan idgix̂taax̂tax sakaanuchx̂iqakix. 79Sakaanuungkin, ukux̂taax̂kin agalikiin sakaanuku[ki]x. 80Ilan idgix̂tanakix nukix,[c] chihmingin ilgalikudix, isaax̂ ukux̂taqalikukix. 81Angalix̂ aqaangan, alaĝum achidaan yaagax̂ qanglaĝux̂talix, idgix̂taasalix angaasaax̂tax ix̂takix, kimchx̂iqakix. 82Amakux lax imdix iĝanax̂ malix, alaĝum achidaan yaagam angunaa qanglaĝux̂talix, idgix̂taasalix akaaĝaasakux. 83Adakix ilikiin suqadaamdix, kanuuĝan[d] tumtugnakix tutanaaĝikudix, isaax̂ tutakukix nawa.

84Malix lamdig-ikin iqyax̂silix qanakalinax. 85Qanikinga aqaangan, ladix ayuxtaax̂tax, iqyakix ax̂satxalinax. 86Ayugiix̂kin maayuungkin, awaan yaĝim amaaĝigan aĝalagaax̂tax ix̂takix, ayuxchx̂ikukix. 87Ayuxsix, saakux̂ chmaxtaqalikux nawa. 88Adadix ulamdix kangan akux ukux̂talix, qangunakix achiĝilikux. 89Adakix qanguugusaamdix, aman yax̂ amaaĝigan aĝalagaaqadix iĝalaaĝanam adan txidix iqyaĝitikux. 90Amaan yaĝim amaaĝigan aĝakux, iqyamixtix̂ aqax̂takux̂ ukux̂talix, adan uyalix amaatxataqadakux. 91Amakux asagadudam lakix ax̂takux ax̂saalalix, atuukix uĝululgalix asx̂asxakux nawa.

92Malix amakux adakix ladix aqanakix amgiĝiiĝlilix angaliqalikux. 93Qaxchikaayux̂ aqaangan, aaliisimdix ilan sakaaĝaqadaamdix, ladix achiĝilix, ilan asx̂aaĝimdix ilan txidix ungutikux nawa. 94Malix iingun unguchiliiĝlikux, asx̂anax ax̂takux.

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a. Ms. -kux̂.

b. Ms. Tixkadamdix.

c. Ms. nūkux with period.

d. Changed from kanuuĝikin in the ms.

[69]Having reached their place, they lived there until both of them had a son. [70]They lived in their place until one morning with nice weather he spoke to his cousin again. [71]"Cousin, let us not stay like this, the day has come for providing something good to eat," he said to his cousin.

[72]So they went out to round up king eider. [73]The younger man, as his cousin had not caught any king eider, filled the rear of his baidarka [with king eider]. [74]When the older one caught one king eider, his cousin went back with him to their place. [75]Having landed, after the older one had pulled up his baidarka, the younger man had [him] haul the king eider he had brought back. [76]As soon as he reached his house, the older cousin gave him one of his women.

[77]When they fed their sons, they never let them eat much. [78]After they had eaten, they had them go down to the beach to run on the sand. [79]When they went down there, they (the fathers) went down after them to look. [80]Reaching the place where they had run, they looked for their tracks but barely saw any.[a] [81]When daylight came, they had the boys go down the the beach to take a log (driftwood) on their shoulders and run up (to the house) with it. [82]Doing as they were told, the boys took a big log from the beach and ran up with it on their shoulders. [83]When their fathers took it from them and tried to feel how their hearts were beating, they barely felt anything.

[84]So they started making baidarkas for their sons in the winter. [85]When spring came, they made the baidarkas ready for their sons to go out. [86]When they were about to set out, they (the fathers) told them not to go beyond the point over there and let them go. [87]They went out to round up king eider. [88]Seeing their fathers on top of their house, they waited for them to go in. [89]As soon as their fathers had gone in, they paddled off toward the point they had been told not to go beyond. [90]When they got beyond that point, they saw a fleet of baidarkas coming and went closer to them. [91]Being recognized as the sons of the two cousins, they were both speared and killed.

[92]So their fathers waited the whole day for their sons to come. [93]When dark came, they went down to their landing place and, waiting for their sons, sat down where they would die. [94]So they sat there until they died, so the story goes.

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a. Jochelson's note (in the free translation): "so far the boys had run."

Dictated by Ivan Suvorov, Umnak, January, 1910. First written down and translated by Yachmenev. New York Public Library Manuscript 15.

69

Tanax̂ Chuginadax Ayagax̂[a]

[1]Tanax̂ Chuginadax ayagax̂ anĝiisanax̂ ax̂takux̂. [2]Aman ayagax̂ Chuginadax kangaan udan Unmax ukux̂talix, kayux Samalĝan qahngum anikaa liidakux̂ ukux̂taqalinax̂. [3]Angalix̂ ikuungan, akaagan kimkalinax̂. [4]Sakaaĝalix, Tanax̂ Angunam kugan tayaĝum ayagaĝii tanadgusiĝix̂takux̂, nunax̂ ax̂takux̂.

[5]Amaan tayaĝum asxinux̂taqalikuu. [6]Aman adax̂tanaa isuĝin tugalix lanaa, ahnagiin sixsix̂takum, waaĝaangan, aman ahnagim angtaa taxsakux̂ aman asxinux̂tanaa. [7]Amakux anax̂tanagan ugiĝiix̂ta[x̂] ix̂tadaaĝalikuu, ugiĝiituqalinaĝulux.

[8]Kayux adax̂tanaa ayuxtalix angalikum, qawam an'gingin waaĝaasanax̂. [9]Amakun qawam an'gigan ilingiin an'gim aduu anuxtaasanaan suqadaagiim, aĝutalix qakatikux̂ nawa. [10]Qakatxadaagiim, taxsaqaa. [11]Ayagaĝaaĝan ayalgakum, qakangun tayaĝum qusam-chiiguyaakaa kahlulix asx̂ahdanaa agacha ugix̂taduukanaan ix̂tanax̂.

[12]Malix adax̂tanaam an'gagan angtangin taxsaqatxin, kayux suuĝasiim usungin aygaĝasiim ilan qungatxadaagiim, txin quyunax̂. [13]Adax̂tanaa kayux anax̂tanaa txidix saĝaniingkin, amgaan ulaam ilaan isix txin aygaxnax̂. [14]Aygaxsix amaxsix kayux angalilix, yaĝim Imgax̂sxim kadaa nulix, txin saĝaninax̂.

[15]Angalix̂ aqakuĝ-aan, slachxisax̂ malgax̂takux̂ ukux̂talix, aman

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a. Jochelson's title represents the first three words of the text.

69

The Chuginadak Woman

[1]Chuginadak[a] breathed through a woman. [2]That woman looked at Umnak here from the top of Mount Cleveland and saw Samalga Island[b] appearing like floating kelp. [3]In the evening she began to descend. [4]Coming down, she came to a married man who lived in a settlement on Chuginadak Island,[c] so the story goes.

[5]That man took her as a daughter. [6]Her foster-father, who clubbed seals, once came back with a broken club, and the foster-daughter stored away the half of that club. [7]Her foster-parents told her to marry, but she did not want to.

[8]Her foster-father, having been out a whole day, also brought back some sea lion guts. [9]The one of them she thought was the longest one she hid away and dried. [10]Then she put it away. [11]Being asked to marry, she said that she would only marry a man in the East who used to shoot rosy finches overhead.[d]

[12]So half of her foster-father's thongs, which she had put away, and all her belongings she packed into her bag and went to bed. [13]After her foster-father and foster-mother had fallen asleep, at night she left the house and walked off. [14]Walking a night and a day, she came to Imgax̂sxim kadaa[e] and went to sleep.

[15]The next day, seeing that the weather was fine, she took out

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a. Mount Cleveland. Tanax̂ Chuginadax "Chuginadak Island" is the western part of the island with Mount Cleveland, Chuginadax. See map 3. See photo, page 484.

b. Off the southwestern end of Umnak Island.

c. Tanax̂ Angunax̂ "Big Island" is the eastern part of Chuginadak Island.

d. Cf. 62.9.

e. Concord Point at the southeastern end of Chuginadak Island.

qawam an'gii taxsaqaan maayuum ilingiin suqadaagiim, ngaan tunux̂taqalinax̂. [16]"Wan an'gix̂! kuun nung axchx̂ilix, agaadan ting aĝachx̂iix̂txin," iisakan anuusaqaa. [17]Anuusakuu, akaluĝim chiidĝiidan qiigax̂taa txin isangan, kuu axtalix, Samalĝan akuuĝaasanax̂[a] ax̂takux̂. [18]Samalĝan nuugiim, aman ilaan aqanaam adaa ukux̂takum, tanax̂ ukux̂taagiimulux, aman an'gix̂ tataam chikasix taxsakux̂.

[19]Ingaagan tataam Iidan adan txin aygaxnax̂. [20]Malix qaxchikaayux̂ aqakuĝ-aan, Iidan nukum, aalax ayagax nunax̂. [21]Amakux ayagax qachx̂iqadaamdix, asix txidix quyuqakix, kayux aman ayagax̂ saĝalagaaĝan anuxtaqalinax̂. [22]Malix amakux ayagax txidix saĝanikux tutaagiim, aman aygax̂siin aĝulix, txin aygaxtikux̂. [23]Aygaxsix amaxsix, Chalukam anii nukuĝ-aan, angalix̂ aqaqaa ax̂takux̂. [24]Malix txin atxitalakan aygaxsix, qigaanulix, Uyux̂ axsix, Itaaĝuusix̂ axsix, Unmagim Ala nulix, iingun saĝanax̂.

[25]Ingaligan saĝaqadaagiim, angalix̂ aqaagusaangan, tataam qigangudaĝan alaĝum achidaa axtalix txin aygaxnax̂. [26]Aygaxsix Atxudigan[b] nuugiim, aman an'gix̂ maayuum ilingiin suqadaagiim, ngaan tunux̂taqaliiĝutanax̂. [27]"Wan an'gix̂! kuun nung axchx̂ilix, agaadan ting aĝachx̂ida" iisakan anuusakuu, akaluĝim chiidĝiidan qiigax̂taa txin isangan, kuu axtalix txin aygaxnax̂.

[28]Tanam Angtaa akuuĝaasaagiim, aman an'gix̂ taxsaqadaagiim, maayuum ilingin ax̂six aĝulix, Nawan-Alaxsxim nguuĝii[c] agiiĝan txin aygaxnax̂. [29]Malix aygaxsix qagaanulix, Kitxaluĝim kadaa nunax̂. [30]Ingaligan saĝaqadaagiim, angalix̂ aqaangan, aman an'gix̂ maayuum ilingiin iguqadaagiim, ngaan tunulakan, Unalĝan adan anuusakux̂ nawa. [31]Anuusakuu, akalux̂ txin isangan, kuu axtalix Unalĝan nunax̂.

[32]Aqadaagiim aman an'gix̂ taxsakum, atxaĝayaaĝalilix, atxaĝlakax̂ ukux̂talix, taxsakux̂ nawa. [33]Kayux Akutanam akayuu nuugiim,

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a. So Nikolski 1982; ms. -qaa.

b. Nikolski 1982: Atxudagin.

c. Ms. Náhwan-aláxsxam nuuği.

from among her things the sea lion gut and talked to it. 16"Gut! let me pass on you to the other side," she said and threw it out. 17When she threw it, it became a path with horsetail grass, and passing over it she came up on Samalga. 18Then she looked back in the direction she had come from but did not see land, and she wound up the gut and put it away.

19Next she walked toward Iidan Village.[a] 20When darkness came she reached Iidan Village, where she came upon two women. 21Having fed her, they went to bed with her, but she did not want to sleep. 22When she heard that the two women had fallen asleep, she walked off with her pack on her back. 23Walking the whole night, she reached Chaluka Lake[b] at daybreak. 24Without stopping, she walked toward the northeast, passed Uyux̂[c] and Itaaĝuusix̂ Village[d] and reached Mid-Umnak Village,[e] where she slept.

25After sleeping there, immediately after daybreak she walked off again, heading northeast along the seashore. 26Having reached Atxudigan,[f] she took out the gut from among her things and said to it again, 27"Gut! let me pass on you to the other side," she said and when she threw it, it became a path with horsetail grass, and she walked over it.

28Having reached land at Land's End,[g] she gathered in the gut, put it back among her things, took her pack on her back and proceeded along the south coast of Unalaska Island. 29Walking eastward, she reached Kitxaluĝim kadaa.[h] 30Having slept there, at daybreak she took out the gut from among her things and without talking to it threw it toward Unalga Island. 31It became a path and she passed over it to Unalga Island.

32After that she gathered the gut, but did it after having tried in vain to put it in order and seeing that it was not right. 33Having

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a. At Cape Sagak, the southwestern end of Umnak Island.

b. Apparently the lake behind Nikolski, former Chalukax̂.

c. Former village east of Amos Bay.

d. Former village south of Thumb Point.

e. About four miles north of Thumb Point.

f. A bay inside Ship Rock from where people crossed over to Unalaska Island.

g. A former village on the southwestern end of Unalaska Island.

h. Brundage Head, the northeastern end of Unalaska Island facing Unalga Island.

aman an'gix̂ suqadaagiim, ngaan tunux̂talix anuusaaĝutanax̂. [34]Malix aman an'gix̂ akayux̂ agaaĝalakax̂ ukunax̂. [35]Ax̂tagalikum, matadanatxin txin masangan, kuu agiiĝan txin aygaxnax̂. [36]Aygaxsix agaanulix, Ikaaĝinax̂ nuuĝan amaatxaqadakum, aalax sakitax igax̂talix aqakux ukux̂taqalinax̂.

[37]Malix amakux sakitax nukix, kixsxix, igaasakix, iglim nagan qanguusaqakix. [38]Angalix̂ ikukuĝ-aan, amakux sakitax quchximdix ax̂sxix, igasimdix agitaasakix ngaan qiigaasakix, kayux igasimdix agitaasakix ngaan qalugasakix, asix txidix quyuqakix.[a] [39]Malix sam ilgii asx̂aasalix amagnax̂.

[40]Angalix̂ aqakuĝ-aan, amaan iglim nagaan sadaadaa ukux̂takum, slachxisax̂ ukux̂taagiim, amakux sakitam-ikin tunux̂taqalinax̂. [41]Waan iganam kangaa igiim nux̂taasalix, Akutanam udagan alagan anĝinangin igiim ukux̂tachx̂iix̂tax ikin ix̂taqakix.[b] [42]Amakux sakitax kixsxix, igaasakix, amaan iganam kangan tagaasaqakix. [43]Ingaligan ignilgakum, waan Akutanam udagan alangin anĝilix qaĝanaasax̂ agux̂tax̂takun ukux̂talix, iingun unguchiqalinax̂ ax̂takux̂.

[44]Iingun unguchilix angalilix, angalix̂ ikukuĝ-aan, amakux sakitax nux̂takuu, adakin uyalakan, iingun unguchiqalinax̂. [45]Qaxchikaayux̂ aqakuĝ-aan, tanadgusim ulangin qignaĝiqaliingin, tanadgusim adan kimkalinax̂. [46]Tanadgusix̂ nukum, Akutanam tukuu qaĝanaasax̂ agux̂takux̂ analuĝim ilaan ukux̂taqalinax̂.

[47]Ax̂anan ilingin aman tayaĝux̂ qulaanaan aqanaan ukux̂talix, sadaltaakax̂ anuxtaasaqalinax̂. [48]Sadaltanax̂ aguun, txin aĝutalix, qanguguun, tataam analux̂ nudaqalinax̂. [49]Aman tayaĝux̂, Akutanam tukugan laa, itxaliingan, angamadan aĝanax̂. [50]Sadaaĝalix txin aygaxsangan, sukan,[c] asix awaaĝaqadaagiim, qulaan aqaqaliqaan ngaan iistakan, asix usaliiĝlikuun, asx̂ahnaaĝlakaĝiin, asx̂asxan igiim ahmaniisakuu[d] nawa.

[51]Asx̂aangan, ilaan amakux sakitam adakin uyalix, ilaan kimsaaĝanaam ilan txin unguhnax̂. [52]Angalix̂ aqakuĝ-aan, amakux sakitam nukix, kixsxix, igaasakix, iglimdix nagan qanguusaaĝutaqaa ax̂takux̂.

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[a] Ms. -nax.

[b] Ms. -nax̂.

[c] Ms. súlix.

[d] Ms. asxásix igím-amanisákux̂.

reached Akutan Pass, she took the gut and, talking to it, threw it again. [34]She saw that it did not reach across the strait. [35]But when it became as it had been before, she started to walk along it. [36]When she was not far from reaching over to Ikaaĝinax̂,[a] she saw two murres coming flying.

[37]So, reaching her, the murres picked her up in their bills and flew with her into a sea cave. [38]In the evening they put her to bed between them, each with one wing as a mattress and the other as a blanket for her. [39]All night she suffered from the smell of bird.

[40]At daybreak she looked out from the cave and, seeing that the weather was fine, she began to talk to the murres. [41]She asked them to take her to the top of the cliff and let her see the breathing whales in Akutan Bay. [42]The murres flew with her in their bills and let her down at the top of the cliff. [43]Having been put there, she began to sit there watching how the whales in Akutan Bay enjoyed breathing.

[44]She sat there the whole day, and when in the evening the murres came to her, she did not go with them but continued to sit. [45]When darkness came and the houses of the village began to have fires, she descended toward the village. [46]When she reached the village, she saw through the hatchway the chief of Akutan having a celebration.

[47]Seeing among the dancers the man she had come for, she thought that he might come out. [48]When somebody came out she hid herself until he went back in, and then she went back to the hatchway. [49]When that man, the son of the chief of Akutan, began to go out, she stepped aside. [50]When he came out and walked off, she seized him and fell over with him, and, telling him why she had come, she rolled down with him until she noticed with horror that she had unintentionally killed him.

[51]When he died, she went back from him to the murres and sat down on the cliff she had descended from. [52]At daybreak the murres took her in their bills and flew back with her into their cave.

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[a] Sarana Bay on the south side of Akutan Island.

[52]Malix aman Akutanam tukuu laan ikisix ilgachx̂ikum, asx̂ax̂taa sadangun ukulgalix, ngaan asx̂adulanax̂ ilgaaĝlikan, tanadgusiim anĝaĝingin uyachx̂inax̂. [53]Malix laan asx̂ahnax̂ ahmayaax̂taaĝalilix, ax̂saasalakan, tanaam kugan uyqiĝaadam malganangin uyachx̂iqadaagiim, qachx̂ilix aqadaagiim, angalix̂ ikuungan, aalax uyqiĝaadax laan asx̂ahnax̂ sngaxtalix ax̂saasaax̂tax ix̂talix, ulaadam adan quyuchx̂inax̂. [54]Kayux aalax uyqiĝaadax amakux sngagnam ix̂tanangin tutaax̂tax kayux saĝalagaax̂tax ix̂talix, amaan ulaadam adan aĝachx̂inax̂. [55]Amakux uyqiĝaadam saĝanagan agitaasaa sngaxsix tunux̂takux̂ tutaqalinax amakux saĝanagulux. [56]"Uniiĝun kungiin anĝaĝinam ugix̂taakagan adan waaĝaqadaagiim, asx̂atakuu," aman sngagnax̂ iistakux̂ tutaqalinax amakux saĝanagulux.

[57]Malix Akutanam tukuu laan asx̂ahnax̂ ax̂saasalix, angalix̂ aqaangan, alitxuun atxax̂txalinax̂. [58]Kayux aman ayagax̂ iglim ilan anaa, alitxux̂ adaam aqaaĝan maayunaa aqatalix, amakun an'gam angtangin taxsaqatxin maayuum ilingiin suqadaagiim, amaan iglim achan tugiidgunax̂.

[59]Malix aman Akutanam tukuu qugaanguusitxin, aglun, qawan, chalan, qignax̂ tayaĝuum-iin suchx̂ilix, amaan iglim adan ayx̂atachx̂inax̂. [60]Malix aman iglix̂ nulix, amakun aglun ilingiin ataqan aglux̂ iglix̂ nulix, nagan ixitxuun, asx̂ax̂talix alaĝum ilan sakaaĝadaqalinax̂.

[61]Aman ayagax̂, amakun aglun inaangin, aman ahnagim angtaa maayuum ilingiin suqadaagiim, amaan iglim achan iluuĝigan aĝnax̂. [62]Qawax̂ iglix̂ nulix, nagan ixitxuun, aman ahnagim angtaa qawax̂ tugalix, utmaan isidakux̂ ukux̂taqalinax̂ aman ayagax̂.

[63]Amakun qawan inaangin, aman qignax̂ amaan iglim nagan qanguchx̂isxaqax̂. [64]Malix amaan iglim nagan qichiqaliingan, amakux sakitax agilĝimdix ilikiin amaan ayagam kugan taangax̂ ichaxchx̂iqalinax.

[65]Malix amakun Akutanam tukugan qugaanguusingin inasagiim, amaan iglim nagaan amakun tayaĝum-iin tunux̂taqalinax̂ aman ayagax̂. [66]"Ting asx̂ahduukalakax̂txichi, inimaan ting asx̂ayakux̂txichi."

[67]Malix amakun iqyan tanamchi adan chiilulix, tanadin nukun, Akutanam tukugan ahmatxangin. [68]"Aman ayagax̂ asx̂asitxichi ii?"

[69]"Asx̂asxalakax̂," ngaan iisaqangin. [70]"Ayagax̂ ax̂tagalikum, asx̂asxaduukanaanulux iistalix, kamakun qugaanguusimin usungin ilan inasxakun!" ngaan iisaqangin.

52Missing his son, the chief of Akutan had him searched for, and when he was found dead outside, the chief sent for the people of his village to find out how his son had been killed. 53In spite of his inquiry he did not find out who had killed his son and sent for the little old women in his land, and, having fed them, in the evening he told two of them to go to bed in a small hut and find out by dreaming who had killed his son. 54And two others he had go to the hut to listen to what the sleeping ones were saying and to keep awake. 55The two who kept awake heard one of the two sleeping ones talking in dream. 56"A woman from the Islands of Four Mountains who came here to marry him has killed him," they heard her saying in dream.

57So the chief of Akutan found out who had killed his son and the next day began to prepare his army. 58Also the woman in the cave, learning that an army was ready to come against her, took out from among her things the half thongs she had put away, and stretched them across the entrance of the cave.

59The chief of Akutan sent his men out to the cave with his magic protectors: killer whales, sea lions, clams, and fire. 60Reaching the cave, every killer whale that leapt into the cave fell dead into the sea.

61When there were no more killer whales, the woman took the half club from among her things and put it inside the entrance of the cave. 62Whenever a sea lion leapt into the cave, the woman saw the half club strike it and cut it in the middle.

63When there were no more sea lions, the fire was let into the cave. 64When it began to whirl around inside the cave, the two murres let water drip from their mouths on the woman.

65Having annihilated the magic protectors of the chief of Akutan, from inside the cave the woman said to the men, 66"You will never kill me, in vain you are trying to kill me."

67When the baidarka men returned to their village, the chief of Akutan asked them, 68"Did you kill that woman?"

69"She was not killed," they said to him. 70"She said that even though a woman, she would never be killed, and all your magic protectors were annihilated there!" they said to him.

71Malix aman Akutanam tukuu tanĝaax̂ qugaanguusaqaan aman ayagax̂ igiim aqaasaax̂ta[x̂], "Anaĝin maasaduukalakaĝing, taĝa quliin-iin lang asx̂ahnaa ilaan ax̂saasaakangan anuxtakung, ngaan iisada," iistakan amaanuchx̂iqaa. 72Aman tanĝaax̂ iglix̂ nulix, iganam ilaan kimsmiliiĝlikum, qagalĝingin inalix, alaĝum ilan isix, asx̂anax̂ ax̂takux̂.

73Akutanam tukuu tanĝaaĝiin achiĝiiĝlilix, aliix̂xix̂ qugaanguusaqaan amaanuchx̂inax̂. 74Aman aliix̂xix̂ iglix̂ nulix, adan kimikum, qagalĝingin inalix, kayux aygagduukaqadalix, akaagan isix asx̂anax̂.

75Akutanam tukuu aliix̂xix̂ achiĝiiĝlilix, aaykaaĝux̂ qugaanguusix̂tanaan aman ayagax̂ uyaax̂ta[x̂] amaanuchx̂inax̂. 76Malix aman aaykaaĝux̂ iglix̂ nulix, ilan qangukum, aman ayagax̂ ukuugiim, Akutanam tukugan ix̂takan ngaan iistanax̂. 77Malix aman ayagax̂ maayutxin taxsaqadaagiim sulix, aman aaykaaĝux̂ asix ihnax̂. 78Sadaaĝaangan, amaan aaykaaĝum aĝux̂takan, angaasakan akaaĝaasaagiim, asix tanadgusim adan txin aygaxtxaa.[a]

79Angalix̂ inakuĝ-aan, tanaaĝakux̂, Akutanam tukugan ax̂saasakan uyachx̂iqaa. 80Malix aman ayagax̂ uyalgaagiim, amaanulix amaaĝakum, aman tayaĝux̂ asx̂atxaan anĝaĝinax̂ liidalix ulam qalan unguchix̂takux̂ ukux̂talix amaaĝanax. 81Amaaĝakux̂, tukum qachx̂isxaax̂ta[x̂] maayuusaqaa. 82Qaqadakux̂, Akutanam tukugan ahmayaax̂taqaliqaa. 83"Alqulix lang asx̂ahnax̂txin, qulingiin asx̂atxaan nung ida," ngaan iisaqaa.

84Ngaan iilaagiim, "Ugix̂taakangan amaatxaan aqalix nukung maasakan, qulingiin adan aqananing ngaan ix̂talikung, asx̂ahnaaĝlakaĝing, asx̂asxan nung ahmaniisaqang," iisakux̂. 85Kayux tunux̂taliiĝan maayukux̂, Akutanam tukugan asx̂atikuu nawa. 86Asx̂atxadaagiim, aman laan asix angamisxan, sakix ikin qalugasaqadaagiim, ulaam anĝaĝigan usungin itachx̂ikux̂. 87Aqadaagiim ixtan uxilix, ulaan qaxchikaayutxadaagiim, inaqaadaam qaĝanaasaqalinax̂. 88Malix unuuxsix, kayux chaayakin tugaqadaguum, amaan laam kitaa tugladaqalinax̂. 89Malix amaan laam kitaa uĝnaasaa aqakux̂ tuglax̂taqadaagiim, chaayakin tugalix, unuuxsmiliiĝlikuĝ-aan, aman laa kayux aman ayagax̂ anĝaĝikix aqanax ax̂takux.

90Malix angalix̂ aqaangan, aman laan ayagalĝilix, isxaam ilan tukux̂silix, txin ingamahnax̂ ax̂takux̂.

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[a] Ms. txin-ayigágnax̂.

[71]Then the chief of Akutan sent away a bear he had taken as a magic protector to bring her to him, [saying], "Tell her that I shall do nothing to her but that I want to learn from her why she killed my son." [72]Reaching the cave, the bear descended from the cliff until his claws gave out and he fell into the sea and died, so the story goes.

[73]Waiting in vain for his bear, the chief of Akutan sent away a wolf he had as a magic protector. [74]The wolf descended toward the cave, but his claws gave out and he could no more walk, fell down and died.

[75]Waiting in vain for the wolf, the chief of Akutan sent away a fox he had as a magic protector to fetch her. [76]The fox went to the cave, entered, and, seeing the woman, said that the chief of Akutan invited her. [77]The woman gathered her things, took them along and went out with the fox. [78]When she got outside, the fox took her on his back and climbed with her to the top, and then he walked with her toward the village.

[79]She arrived in the village in the evening, and, learning it, the chief of Akutan sent for her. [80]Being invited, the woman went there and saw the man she had killed sitting as if alive in the rear of the house, and went over there. [81]Then the chief ordered a meal for her. [82]When she had eaten, he began to question her, [83]"Why did you kill my son, tell me why," he said to her.

[84]She answered, "From far I came to marry him and told him why I came, until I noticed with horror that I had unintentionally killed him." [85]She was ready to say more but the chief of Akutan killed her. [86]Having killed her, he laid her on the side together with his son, covered them with their parkas, and sent out all the people of his house. [87]Then he blew out the lamps and put his house in darkness and began to have a celebration all by himself. [88]Singing and beating his drum at each move, he began to feel his son's foot. [89]Feeling that his son's foot was becoming warm, he beat his drum and sang until his son and the woman became alive, so the story goes.

[90]In the morning he had his son marry her and made him chief in his stead from then on, so the story goes.

Dictated by Ivan Suvorov, Umnak, February, 1910. First written down by Yachmenev. Translated by Jochelson. New York Public Library Manuscript 17.

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Igulaasix̂

[1]Igulaasix̂ chikiidaan asix tanaam kugan anĝaĝinax̂. [2]Atuukix isuĝnaaqumdix, Igulaasix̂ anaĝix̂ asx̂alakan ax̂tagalikux̂, chikiidagan agiitakan asix anĝaĝiqaliqaa ax̂takux̂.

[3]Chikiidagan asix isuĝnaaĝiikagan ix̂takan, asix ayukaa. [4]Malix aman isuĝim gisxii nuqalikux, iqyamixtix̂ adaam aqax̂takux̂ ukuugiim, aman chikiidaan aĝiisalix, sakangudaĝan txin iqyaĝihnax̂ amaan Igulaasix̂[a] chikiidaa. [5]Amaan iqyamixtim agalaan sakaanukan, sakaatxan aĝakan,[b] aman iqyax̂ nulakan, ilaan chiilunan. [6]Amakun iqyan ukux̂taqadaagiim, chiilulix, tanaan nukum, chikiidaan unugulux tanaan nulaaĝanax̂ ax̂takux̂ ukux̂talix, tignax̂.

[7]Ingan qilax̂ tataam isuĝnaaĝiix̂kin ayuxsix, isuĝim angax̂tangin nulix, isuĝin lalix, chikiidaam iqyaa kayux inaqaam iqyaan chx̂ahnax̂ amaan Igulaasix̂ chikiidaa. [8]Malix tanamdix adan uyalix nunax.

[9]Angalix̂ aqaangan, iqyaam igluqaa iqitxadaagiim, iqyax̂siqalinax̂ amaan Igulaasix̂ chikiidaa. [10]Iqyax̂silix, amakun isuĝin laqatxin qax̂talix, iqyax̂siliiĝlikum, qaqaĝiqadanax̂ ax̂takux̂. [11]Aman Igulaasix̂ anaĝin madalakaĝim, isuĝnaaĝiiĝan ix̂talix ayugnax̂.

[12]Ayuxsix, isuĝim gisxii nukux̂, amakun asx̂aadan suqaa ax̂takux̂. [13]Sulgalix amaan asx̂aadam tanadgusii nuulakux̂, amaan tukum ngaan isuĝnaax̂sxaax̂ta[x̂] iistakan, tayaĝutxin ayuxchx̂iqaa.[c] [14]Tayaĝutxin ayugiingin, ahmayaax̂taqaliqaa. [15]"Aman tayaĝum mayqugan txin agiitadanaa ilaasaan ii?" ngaan iisaqaa amaan tukum.

[16]Ngaan iilaagiim, "Aang, chikiidang," iisanax̂ Igulaasix̂.

[17]Tanaan nuguum, waadan isuĝin amnaĝulix ngaan iistakan,

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[a] Jochelson's note: "Instead [of] Igulasim."

[b] Ms. -kun with period.

[c] Ms. -nax̂

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Igulaasix̂

1Igulaasix̂[a] lived in his village with his brother-in-law. 2When they were hunting seal, Igulaasix̂ never killed anything, but his brother-in-law lived as a partner with him, so the story goes.

3Saying that he would hunt seal with him, the brother-in-law once went out with him. 4When they reached the seal rookery, Igulaasix̂'s brother-in-law saw a fleet of baidarkas approaching him and paddled out to sea, leaving his brother-in-law. 5The baidarkas went far out after him but did not reach him and returned. 6When he did not see them anymore, he returned to his village, and as he landed he saw that his brother-in-law had arrived a long while before.

7The next morning they went out hunting seal again, and, reaching the rookery, Igulaasix̂'s brother-in-law killed enough seals to fill both his brother-in-law's and his own baidarka. 8And they returned to their village.

9The next day Igulaasix̂'s brother-in-law removed the covering from his baidarka and began to make a new one. 10During his work he ate the seals he had killed, until he had no more food. 11Igulaasix̂, who did nothing, said that he would hunt seal and went out.

12When he came out to the rookery, those outlaws seized him. 13After he had been taken to the outlaw village, the chief sent out his men to hunt seal for Igulaasix̂. 14When his men had gone out, the chief began to question him. 15"That vigorous man who is with you, is he your relative?" the chief said to him.

16"Yes, my brother-in-law," Igulaasix̂ answered.

17The chief said to him that when he came back to his village he

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a. Means 'means for unloading' or 'ladle.'

waadaa isuĝnaaĝiix̂ta[x̂] iistaaqaa, ngaan iistaqaa amaan tukum. [18]Malix amakun isuĝnaaĝnan isuĝin waaĝaasalix, iqyaa chx̂asxalix, tanagan adan uyachx̂isxaqax̂ aman Igulaasix̂.

[19]Tanaan nuqaliingan, amaan chikiidagan igiim ugutaasakan, inaqaam iqyaa igulakan aqadaagiim, amakun isuĝim ulungin aglalix inatxadaagiim, unachx̂iqadaagiim, asix qaqaliqaa. [20]Qaqaliigiim, chikiidaam-aan tununax̂ aman Igulaasix̂. [21]"Isuĝin amnaĝukun, qilagan isuĝnaaqumin, kum iĝamanakux̂txin," chikiidaam-aan iisanax̂. [22]Iisakux̂, chikiidagan iqyaam igluqaa tachim qakalakan ngaan iisaqaa. [23]Ngaan iilakum, iqyam igluqagan qakaayulux ayuxtaalaguum, tungaĝa aqadax̂ iisanax̂ aman Igulaasix̂.

[24]Angalix̂ inakuĝaan, txin quyuugiim, chikiidaan ahmayaax̂taqalinax̂ aman Igulaasix̂ chikiidaa. [25]"Isuĝim amnaĝungin ukux̂tanax̂txin ii?" chikiidaam-aan iisanax̂.

[26]"Aang, isuĝim amnaĝuu mayaax̂talix lalaaĝanaqing," chikiidaam-aan iisanax̂ Igulaasix̂.

[27]Angalix̂ aqakuĝ-aan, isuĝnaaĝiix̂kin ayugnax. [28]Malix aman isuĝim gisxii nulix tikadaamdix, igiqaam usungin sulix, txin aygaxnax̂ aman Igulaasix̂ chikiidaa. [29]Aygaxsix, amakun isuĝin adangin likum, tayaĝun ax̂takun, agiitingin chigdangin quhmalix, agiitingin chigdangin qaxchaxsix txidin isux̂six̂talix, asam kugan alix ax̂takun ukuugiim, angayax̂ iqyaam adan txin aygaxnax̂. [30]Txin aygaxtikux̂, amakun tayaĝun agalaan txidix aygaxtxangin. [31]Malix tayaĝux̂ txin nuguun, asx̂ahdalix, iqyaam adan idgiĝitaqalinax̂.[a] [32]Malix iqyaan nulix, kumsilix, alaĝum ilan ikitxadaagiim, ilan angalix, txin iqyaĝihnax̂. [33]Iqyaĝilix sadikuutxan aĝaagiim, alakum, iqyan txiṉ nuuĝin maayux̂takun ukulix, angamdaan x̂aasikin sayumixtalix, iqyaan ikutxadaagiim, iqyan adaam aĝanangin tayaĝungin ux̂ulumixtalix asx̂aadguqadaagiim, txin iqyaĝihnax̂.

[34]Malix aman chikiidaan agacha txin asx̂ayachx̂ix̂takux̂ aqataqalinax̂. [35]Alakum, aman chikiidaan amaatxanulux ukuugiim, ngaan tununax̂. [36]"Igulaasix̂, inaqamin ting asx̂ayachx̂ix̂takux̂txin! [37]Txin ux̂uluungan ii?" ngaan iisadaqalikuu nawa. [38]Malix iqyax̂ adaatxaam aĝaguun, tayaĝuu ux̂ululix asx̂ahdalix iqyaĝiqalinax̂.

[39]Malix amakun iqyan ilikiigiim chiiluungin, chikiidaam adan uyalix nuqadaagiim, ilan tunulakan asix tanaanuqalinax̂. [40]Malix tanadix nulix, kugan anĝaĝiqalinax ax̂takux iĝanayii.

[a] Jochelson's note: "= idgix̂taqalinax̂."

should tell his brother-in-law that the seals were plentiful around there, and that he should hunt there. [18]With his baidarka full of the seals which the seal hunters had brought, Igulaasix̂ was sent back to his village.

[19]When he came back, his brother-in-law was happy and himself unloaded his baidarka, and, having carried the seal meat up and had it cooked, he began to eat together with him. [20]Having started to eat, Igulaasix̂ talked to his brother-in-law. [21]"The seals are plentiful, if you go out hunting tomorrow, you will do well," he said to him. [22]The brother-in-law answered that the covering of his baidarka was not yet dry. [23]Igulaasix̂ replied that if one goes out with the baidarka covering wet, it becomes strong.

[24]Having gone to bed in the evening, the brother-in-law began to question Igulaasix̂. [25]"Did you see many seals?" he said to him.

[26]"Yes, I hunted and got many seals," Igulaasix̂ said to his brother-in-law.

[27]The next day they went out to hunt seal. [28]After they had landed at the rookery, Igulaasix̂'s brother-in-law set out with all his spears. [29]When he came into sight of those seals, he saw that they were men, some in light gut parkas, some in dark ones, pretending to be seals there on the reef, so he quickly took off toward his baidarka. [30]When he set out, the men took after him. [31]So whenever a man reached him, he killed him and began to run on [again] toward his baidarka. [32]Reaching his baidarka, he picked it up, put it into the sea, climbed into it and paddled away. [33]When he had paddled way far out, he turned his head and saw some baidarkas about to reach him, and, stroking with his paddle on one side, he turned his baidarka around, speared to death the men in the baidarkas that came close to him, one after another, and again paddled away.

[34]So he understood that it was his brother-in-law who tried to have him killed. [35]When he turned his head he saw him not far off and said to him, [36]"Igulaasix̂, it is you who is trying to have me killed! [37]Shall I spear you?" he said to him. [38]Whenever a baidarka came close to him, he killed the man with his spear and so paddled along.

[39]When the baidarkas turned back from him, he went back to his brother-in-law and without a word began heading back home together with him. [40]And reaching their village they began to live in it, it is said.

Dictated by Ivan Suvorov, Umnak, February, 1910. First written down by Yachmenev. Translated by Jochelson. New York Public Library Manuscript 18.

71

Uĝdigdang

[1]Uĝdigdang malgakum, qaĝanaasax̂ maagusalidanax̂ ax̂takux̂. [2]Malix qaĝanaasaguum, tayaĝuum-iin tunux̂tadanax̂. [3]"Asx̂ax̂tagalikuqing-aan, qaĝanaasadaangan aĝnaqing," iistadanax̂. [4]"Malix asx̂agung, chaayaking kayux qaĝanan: uluudax̂, quhmax̂, akungax̂, qaxchax iliming ax̂six, agisang adugan nagan ting aĝiimchi aĝnax̂txichi," tayaĝuum-iin iistadanax̂. [5]Malix Uĝdigdang asx̂aangan, amakun maayun ix̂taqagan usungin ngaan angaalalix, agisagan adugan ilan ax̂sxaqax̂.

[6]Amaligan ax̂sxaqagan agalaan, aalax iqyax imgaĝiix̂kin ayugnax ax̂takux. [7]Imgaqadaamdix, "Aman Uĝdigdang adalunaĝulux amasukux̂ taĝalgaax̂ta[x̂]," iistalix, amaan adum sadan aĝaqadaamdix, tunux̂taqalinax. [8]"Uĝdigdang, asx̂ax̂tagalikux̂txin-aan, qaĝanaasadaamin aĝnax̂txin iistadanax̂txin, txin ukux̂taaĝin waaĝakun," iisanax amakux tayaĝux .

[9]Iisakux, aduum nagan aman Uĝdigdang "Aang!" iisaqadaagiim, sagimaĝiin[a] amakun qaĝanan ngaan alux̂taasalix, aduum nagaan kuuĝalix, agisaam kangan aĝakux̂ ukux̂tanax. [10]Malix aman Uĝdigdang chaayakin tugalix, unuuxsix, ax̂akux̂ ukux̂taqalinax amakux iqyam tayaĝukix.

[11]Aman Uĝdigdang aduum ilan qangukuĝ-aan, amakux iqyax tanamdix adan uyalix nuqadaamdix, Uĝdigdang adalunaĝulux ax̂talix iistaqalinax. [12]Malix amaan tanadgusim anĝaĝigan usuu, angalix̂ aqaguun, Uĝdigdang ax̂anaa ukux̂taaĝin txidin qungatxadaamchi, quyunan.

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a. Ms. -m.

71

Uĝdigdang

[1]There was a man called Uĝdigdang who always had celebrations. [2]Whenever he had a celebration he used to say to his people, [3]"Even when I am dead I shall have celebrations," he used to say. [4]"So when I die, you shall lay me in the cave of my observation hill, putting with me my drum and paints — red, white, yellow, and black," he used to say to his men. [5]So when Uĝdigdang died, he was laid in the cave of his observation hill together with all the things he had said.

[6]After he had been put there, two baidarkas went out to fish. [7]Having fished, they said, "Let's test whether Uĝdigdang told the truth," and having come outside the cave they said, [8]"Uĝdigdang, you used to say that even when you were dead you were going to have celebrations; we have come to see you," the two men said.

[9]Then Uĝdigdang inside his cave said, "Yes!" and then they saw him appearing on the top of his observation hill with his face painted with those paints. [10]And the two baidarka men got to see Uĝdigdang dancing, beating his drum and singing.

[11]When Uĝdigdang had entered into his cave, the two men went back to their village and said that Uĝdigdang had told the truth. [12]Then all the people of the village made preparations to see Uĝdigdang dancing the next day, and went to bed.

[13]Angalix̂ aqakuĝ-aan, amaan tanadgusim anĝaĝigan usuu nix̂alam ilan Uĝdigdang agisagan adan uyanan. [14]Amaan adum sadaa nuqadaamchi, tununan. [15]"Uĝdigdang, asx̂ax̂tagalikux̂txin-aan, qaĝanaasadaamin aĝnax̂txin iistadanax̂txin, txin ukux̂taaĝin waaĝakun," iisanan amakun nix̂alam anĝaĝingin.

[16]Malix aman Uĝdigdang chaayakin sux̂talix aduum nagaan itxadaagiim, unuuxsix agisaan kangaqadaagiim, ax̂aqalinax̂. [17]Malix aman Uĝdigdang unuuxsix, ax̂alix, agisaam kugan aygaxsmilikum, agisaa yaagikux̂ ukux̂taqalinan amakun nix̂alam anĝaĝingin. [18]Aman Uĝdigdang nix̂alax̂ tanam chidaĝa nukux̂ ukux̂taqaliigiim, angunasix unuuxsix, chaayakin tugalix, agisaan kitalix, amaan nix̂alam kugan chatmilix, amakun tanadgusim anĝaĝigan usuu asx̂ahnax̂ ax̂takux̂.

[19]Malix Uĝdigdang tanadgusiim anĝaĝingin asx̂atxadaagiim, inaqaadaam tanaam kugan anĝaĝiqalinax̂ ax̂takux̂.

13The next day all the people of the village went in a baidar to Uĝdigdang's observation hill. 14Having come outside the cave, they said, 15"Uĝdigdang, you used to say that even when you were dead you were going to have celebrations; we have come to see you," the people in the baidar said.

16Then Uĝdigdang came forth from his cave with his drum and, singing, having gotten to the top of this observation hill, began to dance. 17The people in the baidar saw Uĝdigdang walking on his observation hill singing and dancing until it moved. 18When Uĝdigdang saw the baidar coming close to the shore, he sang and beat his drum mightily, kicked his observation hill upon the baidar and killed all the people of the village, so the story goes.

19So, having killed the people of his village, Uĝdigdang began to live alone by himself in his place, so the story goes.

Dictated by Ivan Suvorov, Umnak, February, 1910. First written down by Yachmenev. Translated by Jochelson. New York Public Library Manuscripts 20, 23.

72

Luung

1Luung Chungsun tanax̂takum, ayagaa asx̂alix, asxinuun agachiidaa asix ulaam ilan anĝaĝiqalinax̂. 2Aman asxinuu Aglagam tukugan ayagax̂taakagan adagan ilaan ayadachx̂iqaliqaa. 3Aman Luung asxinuun aĝlakax̂, Aglagam tukugan taangagan usungin amgiĝnalĝiqaa.[a]

4Malix aman Luung, taangax̂ ngaan aĝalakan, taangaatuqalinax̂. 5Aglagam tukugan inaqaam nix̂alaĝilix tanaa nuqadaagiim, asxinuu ilaan ayaqaliiĝutaqaa. 6Asxinuu ilaan ayalgaaĝalikum, tunulakaĝim,[b] asxinugan ngaan tunuqaa. 7"Qanang! ting ax̂six, isxanaming taangam nuĝa idĝusax̂txin," ngaan iistaqaliqaa. 8Malix aman asxinuun aĝnax̂.

9Malix Aglagam tukuu aman ayagax̂ sulix, tanaan nuusaqadaagiim, qawam chuqagan qakadguu uliixsilix aluux̂ta[x̂] maayuusaqaa. 10Malix aman chuqam qakadguu alulix, uliigix inatikux̂. 11Ugii amakux uliigix chuqadaagiim, anim ilan igluĝiiĝlikum, uliikix taanganaĝulux.

12Kayux an'gix̂ aluux̂ta[x̂] ngaan aqaa ugigan. 13An'gix̂ igiim ax̂sxaangan, txin aasanatalix chigdax̂ alulix inatikux̂ aman ayagax̂. 14Aman ugii chigdaan chuqadaagiim, txin silax̂six, amakux uliikin chulix txin usxaadaqadaagiim, anim adan uyalix, iglux̂six, chuyukin taangam ilan ax̂taaĝlikum, chigdagan alugan ilingiin taangax̂ iluuĝaqaayulux. 15Ulaan[c] nuqadaagiim, aman Luung txin iĝatalakan taangaax̂ta[x̂] ngaan iilaax̂ta[x̂], tayaĝux̂ Chungsun adan uyachx̂inax̂.

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a. Ms. -ñin added (change to -qangin).

b. Nikolski 1982; Unalaska 1987 -lakax̂; ms. -lákax-ñan.

c. Ms. -m.

72

Luung

1Luung lived in Chungsun,[a] but his wife died and he began to live in his house with only his daughter. 2The chief of Aglagax̂[b] wanted to marry his daughter and began to send suitors to him. 3Luung did not give his daughter, and the chief of Aglagax̂ put guards at all his sources of fresh water.

4Getting no water, Luung began to be thirsty. 5The chief of Aglagax̂ came himself in a baidar to his place and asked for his daughter. 6When he asked for his daughter, Luung did not say anything, but his daughter said to him, 7"Well, give me in exchange for a drink of water," she said to him. 8So he gave his daughter to the chief.

9The chief of Aglagax̂ took the woman home and had her sew boots of some very dry sea lion gullet. 10She sewed the dry gullet and finished a pair of boots. 11Her husband put them on and waded in a lake and his boots didn't leak.

12The husband also gave her gut to sew. 13Having been given the gut, quickly she finished sewing a gut parka. 14Her husband put it on and tied the strings, put on his boots and tied the thongs, went wading in the lake and kept his arms in the water, but no water came in through the seams of his gut parka. 15When he came home, he sent a man to Chungsun to tell Luung to drink water without fear.

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a. Former village on the south side of Umnak Island, about five miles from the southwestern end of the island. See map 3.

b. Former village about two miles southwest of Chungsun.

[16]Malix aman Luung tanaam kugan alix aqadaagiim, Chalukax̂ tanaadaaĝan txin aygaxnax̂. [17]Chalukax̂ nukum, anĝaĝigan usuu Ugludam kugan alix qasix̂takun ax̂saasalix, aanum udaa adaxsix qaqadaagiim, ulam ilaan sadaaĝakum, Kanaaĝim alitxuu aaliisim ilan tikalix̂takux̂ ukuugiim, Iliignam adan txin aygaxnax̂. [18]Txin idgix̂tikux̂, sadgasxaqaliqax̂. [19]Sadgasxalix, sisxim nuuĝigan adan aĝakum, txin atxilix alikalinax̂. [20]Alikalikux̂ nulgalix, sulgaqadaangan, chiiluulaqax̂. [21]Chalukax̂ nuulakux̂, Kanaaĝim tukugan tahlax̂taakagan sukan, qagaanuusaqaa ax̂takux̂.

[22]Kanaaĝim tukugan tanaan nuusaqadaagiim, unanax̂taqaliqaa. [23]Malix aman Kanaaĝim tukuu aman unanaan txin qachx̂iqadaguun, iqyaan ngaan ax̂satachx̂ilix, sax, angux̂, igdaakax̂ iqyaam ilan ngaan ax̂chx̂iqadaguum, ayugdanax̂.

[24]Angalix̂ aqakuĝ-aan, ayugiiĝan maayuqaliiĝutaangan, iqyaa ngaan ax̂sasxan, ayuxchx̂ikuu amaan unanagan. [25]Ayugiingan, adan uyanagan adan txin aygaxtxaa ax̂takux̂. [26]Aygaxsmilikum, aman aĝnakaan tanĝix̂ nuqalix̂takux̂ ukux̂talix, ilaan txin aĝuhnax̂. [27]Iqyaam ilaan igaaĝan maayukum, utikux̂ ukux̂taqaa. [28]Akuuĝaqadaagiim, iqyaan sayuqadaagiim, anguuĝan maayuqaliingan, adan guchikaliqaa ax̂takux̂. [29]Guchixsix aman tanĝix̂ nuqadaagiim, ilaan txin aĝutakan ukux̂takuu, angux̂takux̂. [30]Ukux̂taagiim, adan txin idgiĝisxan nukan, asx̂atxaa amaan Luung. [31]Asx̂atxadaagiim, iqyaa igiim iqyaasakanaan, qagaagan Alaxsxim chidaĝa naanuqaliqaa. [32]Malix Kanaaĝim iqyaa iqyax̂talix tanaan Chungsun nunax̂.

[33]Tanaan nuqagan agalaan, Aglagam kugan ayagam ukuqatuu malgaqax̂ qiigakum, Chungsun idalugan kadan anĝaĝim unguchii ukux̂taagiim, Aglagam tukugan ngaan ichx̂inax̂. [34]Amaan tukum, igiim ilgaangan, chachx̂uum angtan amgaadam agalugan ilaa ax̂tadanaan agachiidaa suqadaagiim, adan txin aygaxtxaa. [35]Malix aman anĝaĝix̂ nuqalikum, Tudĝusim tukuu ax̂takux̂, tayaĝutxin chngatunaax̂chx̂ilix, saam ilikin chakin ingsix̂talix tayaĝutxin ukux̂talix unguchix̂takux̂, agalaan nuqadaagiim, aman amgaadam agalugan ilaa

16After Luung had stayed for a while at his place, he set out (on foot) to visit Chalukax̂.[a] 17When he reached Chalukax̂, he learned that all the people were at Ugludax̂ storing food, and ate a dried red salmon that he fried, but when he came out of the house he saw a Koniag war party landing in the harbor, and he took off for Iliignax̂.[b] 18He ran but began to be overtaken. 19When he got to the east side of the isthmus he stopped and began to vomit. 20While vomiting he was caught and taken back. 21Back at Chalukax̂, the Koniag chief took him as a slave and went east with him, so the story goes.

22Having brought him home, the chief made him his cook. 23He would go out after having had his cook feed him, make his baidarka ready for him and put in it a parka, a stone lamp and a fire drill.

24One day he was going out again, the cook made his baidarka ready and helped him to set out. 25When he had left, the cook walked off toward the place where he was going. 26He walked until he saw his master reaching an islet, and hid himself. 27He saw him tipping over while ready to go out of the baidarka. 28After the master had come ashore, pulled up his baidarka and was ready to warm himself over his stone lamp, he began to swim over to him. 29Having reached the islet, hiding himself, he watched him warming himself. 30Then Luung ran at him and killed him. 31Having killed him, he took his baidarka for himself and started to go westward along the mainland.[c] 32So in the Koniag baidarka he reached his settlement Chungsun.

33Some time after he had reached his settlement, a certain sharp-eyed woman in Aglagax̂ who was gathering grass saw a person sitting on the point of Chungsun Cape[d] and sent word to the chief of Aglagax̂. 34The chief, when he got the message, taking with him only the piece of walrus tusk he used to have at the end of his belt, set out toward him. 35Reaching the person, who was the chief of Tudĝusix̂,[e] sitting with his hands withdrawn inside his parka watching his men hunting sea otter, he came up behind him and began to beat him on

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[a] Now Nikolski.

[b] Driftwood Bay on the southeast side of the island, about three miles east of Nikolski.

[c] Alaska Peninsula.

[d] East of Chungsun, south of Elbow Hill.

[e] Former village in the northeast corner of Driftwood Bay.

tanigan kugan ngaan tugamixtaasaqalinax̂. [36]Kayux aman Tudĝusim tukuu umx̂isiisiin sux̂tax̂takum, sakin ungatxadaagiim, aman Aglagam tukuu chuhnilix asx̂atxadaagiim, iganam kangaan anuusanax̂ ax̂takux̂. [37]Malix aman Tudĝusim tukuu tanaam adan chiiluqalinax̂. [38]Aaliisix̂ nuguum, ilan saĝalix, taniin uĝayax̂talix, tanaam adan uyaqalinax̂.

[39]Aglagam tukuu asx̂atakux̂ ax̂saalalix, tanaan nuguun, asx̂asxaaĝan amgix̂sxaqaliqax̂. [40]Malix aman Tudĝusim tukuu asx̂asxaduukanaan aqatalix, tayaĝutxin asix tanaan nux̂talix, maayutxin suqadaagiim, Udax igiim tanaasanax̂.

[41]Tanaan isxanax̂takux̂ ax̂saalalix, Aglagam kugaan iqyan adan uyaqaa.[a] [42]Malix amakun Aglagam tayaĝungin amaan tukum tanadgusigan adangaan sakaaĝalix, aman tukux̂ asx̂atxadaamdin, tayaĝugan usungin asx̂atxadaamdin, chiilulix, Aglagax̂ nulix, kugan anĝaĝiqalinan ax̂takun iĝanayii.

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[a] In the "polished" version sent to Boas in 1915 changed to "uyaqáñin started (they)," that is, because of the plural subject iqyan, although the form uyaqaa is perfectly grammatical; see Introduction 8.7.

his forehead with that piece of walrus tusk. 36The chief of Tudĝusix̂er, however, was holding his knife (for cutting bait) and cut his parka, stabbed the chief of Aglagax̂ to death and threw him down from the top of the cliff. 37Then the chief of Tudĝusix̂ started back toward his village. 38Whenever he reached a harbor he spent the night there and doctored his forehead, on his way home.

39It being learned that he had killed the chief of Aglagax̂, he began to be watched so that he could be killed when he came home. 40So, knowing that he would be killed, the chief of Tudĝusix̂ with his men just came home to take his things and then settled in Udax.[a]

41It being learned that he had changed his village, baidarkas went out from Aglagax̂ toward him. 42The men of Aglagax̂, coming down to the land side of the chief's village, killed the chief and all his men, returned to Aglagax̂ and continued to live there, it is said.

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[a] Traders Cove, east of Driftwood Bay.

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Qatxaykusax̂

[1]Qagaamilan tukuu Qatxaykusax̂ malgaqax̂. [2]Angalim ulanagan tamadaga algam ulugan tagadagan qangax̂taa kayux uĝnaasaa qaqax̂talix anĝaĝiqalinax̂.

[3]Tanax̂ Angunam tayaĝungin kayux tayaĝux̂taqalinax̂. [4]Malix anaĝix̂ anuxtanaan tanaam kugan maasaguunulux, Tanax̂ Angunam kugaan uyadachx̂inax̂.

[5]Kayux asxinuĝinax̂ ax̂takux̂. [6]Malix aman asxinuun angunaa aqaangan, tanaam slugan ugilĝiqadaagiim, tanadgusiim amtigan kangan ulalĝichx̂inax̂.

[7]Algam uluu qaatuqadaguum, tayaĝuum ilangin imgax̂chx̂ilix, qax̂ qadanax̂.

[8]Ulaĝan tayaĝungin kayux Kigalĝan tayaĝungin taangam angunaa qadalakaĝin, Qagaamilan tayaĝungin taangam angunaa qadakun anuxtaasalix, inaqamdin imdin iistalix, Qagaamilan tayaĝungin taĝaaĝin Qatxaykusam adan uyanan. [9]Malix aman Qatxaykusax̂, iqyan tanaan nuungin, Tanax̂ Angunam tayaĝungin uyachx̂inax̂.

[10]Malix Qatxaykusax̂ amakun iqyan amax̂uux̂tan maayuusanax̂. [11]Aaliisiim sadan angadangin aĝachx̂iqadaagiim, iqyaĝitachx̂iqangin. [12]Malix amakun Qagaamilan tayaĝungin kayux Tanax̂ Angunam tayaĝungin txidin iqyaĝisix amaatxan aĝalakaĝin, anĝingin inaqalinan. [13]Ax̂tagalikun txidix atxilakan iqyaĝilikun, tataam anĝingin aqalix, amakun tayaĝum taangaqatunginulux akayum utma nulakaĝin, anĝingin inalix, Qagaamilan tayaĝungin iĝukin kayux ukux̂taqadakin,

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Qatxaykusax̂

1There was a chief of Kagamil by the name of Qatxaykusax̂.[a] 2In the morning he used to have warm cooked fresh animal meat.[b]

3The men of Chuginadak also became his bondsmen. 4Anything that he wanted that was lacking on his own island he had brought from Chuginadak.

5He also had a daughter. 6When she was grown up he gave her in marriage within his island and had a house built for her on the highest spot of his village.

7When he got tired of eating animal meat, he would have some of his men go fishing and then he would eat fish.

8The men of Uliaga and Kigalĝa[c] did not drink much water, but thinking that the men of Kagamil drank lots of water, discussed it, and went to Qatxaykusax̂ to test the men of Kagamil. 9When the baidarkas arrived in his village, Qatxaykusax̂ sent for the men of Chuginadak.

10And Qatxaykusax̂ made those baidarkas ready for a race. 11He had them lined up outside his harbor and ordered them to start paddling. 12The men from Kagamil and Chuginadak had not gone far when their breath began to get short. 13Nevertheless they continued paddling and their breath came to them again, whereas the men who didn't drink much water had hardly reached the middle of the strait

[a] "Dear Wren." According to Sergie Sovoroff (1982) he was small like a little bird, and when he had been out in his boat all day and came back, his wife would feed him and put him to bed in his cradle (Qatxaykusax̂ ayuxtalix angaliiqaltaguun, waaĝaguun, ayagagan qachx̂ikan aqadaguum, uĝnagan nagan ax̂sxan quyuchx̂idqaa).

[b] Jochelson's note: "According to the explanation of the narrator the chief used to cook meat in hot springs."

[c] Carlisle Island. See photo, page 484.

Adugax̂ nuqangin ax̂takun. 14Amakun Ulaĝan tayaĝungin kayux Kigalĝan tayaĝungin amakun Qagaamilan tayaĝungin ukux̂taqadalix, chiilunan. 15Kayux amakun Adugax̂ nulaaĝanan agitaasadin achiĝiiĝlilix, tataam akayulix tanachi nunan.

16Ingakun agaliin Qatxaykusax̂ laĝiqalinax̂. 17Malix Ulaĝan tayaĝungin kayux Kigalĝan tayaĝungin Qatxaykusax̂ sugdax̂talix, Qatxaykusam tayaĝungin wax̂ ngiin asx̂ayaasaaĝin maayunan. 18Malix amakun Ulaĝan kayux Kigalĝan tayaĝungin amgaan Qagaamilan nuqadaamdin, chakux̂sin[a] aguqadaamdin, angalix akaaĝanan. 19Akaaĝaqadaamdin, amakun chakux̂sin anilix, ulam analuĝan nagingin itxiidgulix, amakun Qatxaykusam tayaĝugan usungin asx̂aadgunan.

20Angalix̂ aqakuĝ-aan, Qatxaykusax̂ tayaĝutxin achiĝiiĝliigiim, anganax̂. 21Akaaĝakum, ulam itangin ukux̂taqalinax̂. 22Kayux tanaam anĝaĝingin usungin asx̂ax̂tangin ukunax̂. 23Wax̂ ngiin asx̂adulax̂takun ax̂saasaqangin.[b]

24Malix naĝuun agachiidaa tayaĝux̂talix, amgim tamadaga amgix̂chx̂idaqalinax̂. 25Malix laan angunaa aqaangan, ngaan iqyax̂silix qanakalinax̂.

26Qanikinga aqalix, slachxisax̂ ulaalax̂taangan, laan ayuxtachx̂ilix, ukux̂taaĝan maayuqalinax̂. 27Malix laam iqyaa inaqaam ax̂sasix, igiqan, asxux̂ ngaan aguqatxin iqyagan angadan ax̂sxan, qayaatxux̂ aguqaan ngaan chuchx̂ikan, inaqaam chigdagan amx̂akix ngaan silax̂sxan, ayugiix̂ta[x̂] maayuusaqaa. 28Aaliisim ilaan amaatxan aĝalagaax̂ta[x̂] iistakan, ayuxchx̂iqaa.

29Malix aman Qatxaykusam laa ayukadaagiim, aaliisiim sadan saakux̂ chmaxtakux̂, adagan ukux̂taqaliqaa. 30Ukux̂talikuun, aman saakux̂ ux̂ulukux̂ ukux̂taagiim, ayagaam-aan tunusaaĝan ulaam ilan qangunax̂. 31Ulaam ilan ukaaĝaqadaagiim, ayagaam-aan laam manangin tunusaasalikum, laan ilaam aĝasagiim, ihnax̂. 32Sadaaĝakum, laan ukulakan, achiĝilix angaliqalinax̂.

33Aman Qatxaykusam laa tanaan qichilix, tanaam nuuĝigan adan aĝakum, aalax iqyax ukux̂taqalinax̂. 34Amakux iqyam tayaĝugan ukukix, Qatxaykusam laa ax̂takux̂ ax̂saasaqakix.[c] 35Kayux

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a. Ms. chaquxsin.
b. Ms. -nax̂.
c. Ms. -nax.

when their breath gave out, and the men from Kagamil left them behind and, losing sight of them, reached Adugak Island.[a] 14The men from Uliaga and Kigalĝa lost sight of the men from Kagamil and returned. 15Those who had reached Adugak waited in vain for the other ones and crossed the strait back again to their island.

16After that Qatxaykusax̂ had a son. 17The men of Uliaga and Kigalĝa envied him and prepared to kill his men with smoke. 18And the men of Uliaga and Kigalĝa went over to Kagamil at night, made sulfur balls and climbed up (on the houses). 19Having gotten up, they lit the sulfur balls and threw them into the hatchways of the houses and killed all of Qatxaykusax̂'s men.

20When morning came, Qatxaykusax̂, waiting in vain for his men, finally went up [to the houses]. 21When he came up there he saw the houses fallen in. 22And he found all his people dead. 23He understood that they had been killed with smoke.

24So the only man he had left was his son-in-law whom he had keep watch every night. 25When his son was grown, he made a baidarka for him in the winter.

26When spring came with fine weather, he prepared to send his son out and look at him. 27He himself made his son's baidarka ready, put on it the spears and the spear thrower he had made for him, had him put on the wooden hat he had made, and he himself tied up the sleeves of his gut parka and made him ready to go out. 28Telling him not to go far from the harbor, he sent him out.

29When Qatxaykusax̂'s son had gone out, his father saw him chase a king eider outside the harbor. 30He watched him until he hit the eider, and then went inside his house to report to his wife. 31After going into his house he was telling his wife about how his son was doing, until he remembered him and went out. 32Outside he waited for his son the whole day without seeing him.

33Qatxaykusax̂'s son went around his island to the southeast side, where he saw two baidarkas. 34Seeing him, the two men understood that it was Qatxaykusax̂'s son. 35Seeing the small one paddling,

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[a] About nine miles west-northwest of Nikolski, twenty-three miles east of Kagamil.

angunalakaĝim iqyaĝix̂takux̂ ukux̂takix, suux̂kin adan txidix iqyaĝitxakix.[a] [36]Aman lax̂ amakux iqyax adaam uyaqalikux ukuugiim, ilikiin txin iqyaĝihnax̂. [37]Amakux iqyax nulakakix, qaxchikaayux̂ aqakuĝ-aan, Qatxaykusam aaliisigan sadan aĝakux, agitaasaa igiqaam kadaa iqitxadaagiim, aman Qatxaykusam laa ux̂ulunaaĝlakaĝiin, ingahnax̂. [38]Aman lax̂, iqyagan chidaĝan uux̂luudax̂ achigikuu, ahmalalix uhnax̂. [39]Amakux iqyax txidix aasanatalix nukix, aĝisxakum, anĝidaqadax̂takux̂[b] ukuqakix. [40]Anĝaĝiyaaĝlikix, aĝiisakix ilaan chiiluqakix.[c]

[41]Malix Qatxaykusax̂ laan amgiĝiiĝlilix, txin saĝaninax̂. [42]Angalix̂ aqakuĝ-aan, laan ilgaaĝan anuxtalix itikum, aman laam iqyagan utaa aaliisiim sadan ukulix, adan ayuxsix nunax̂. [43]Aman laam asx̂ax̂taa nulix, akuuĝaasaqadaagiim, asx̂aasanaa ilgaaĝlikum, asx̂aasanaa daĝan ukunaĝulux. [44]Malix laan tanasaĝan maayuugiim, asxinuun uyachx̂inax̂, uyuun ukux̂taax̂ta[x̂] iistakan.

[45]Malix aman ayagax̂ chugam tagadakix matanakin chuqadaagiim, txin aygaxnax̂. [46]Amtim kangaan kimiiĝan txin aygaxtikum, nuĝim chix̂taa ukux̂talix, kugan tadakum, kitakix atax̂six ayunax̂. [47]Kayux idmaĝinax̂ akum, ayulix aman guudgiim anax̂ asix asx̂anax̂ Qatxaykusam asxinuu.

[48]Malix Qatxaykusax̂ laan agachiidaa tanasaĝan maayulaaĝanam, asxinuun ama ilguun ama laan tanasaĝan maayuqalinax̂. [49]Laam-aan maayun agux̂taqaam usungin kayux iqyaa asix taxsanax̂. [50]Kayux asxinuum maayugan usungin ngaan angaasalix, kayux aman ilguun aamalichx̂iqadaagiim, uĝnam nagan ax̂chx̂ilix, usungin aduum qalan taxsanax̂.

[51]Angalix̂ aqakuĝ-aan, tanaan Qagaamilan qichiiĝan ayugnax̂ Qatxaykusax̂. [52]Tanaam nuuĝii nukum, aalax iqyax ukux̂taqalinax̂. [53]Amakux iqyax laan asx̂ahnax ax̂takux anuxtaasalix, adakin uyakix[d] atuukix igiqakix asx̂atxakix. [54]Ingaagan tanaam adan uyalix, tanaan nuqadaagiim, ayuxtadalakan tanaam kugan aqalinax̂.

[55]Malix laan aan'gilakaadaasaliiĝlikum, asx̂anax̂ ax̂takux̂. [56]Asx̂akux̂, naĝugan uĝnalĝikan taxsaqaa. [57]Agalaan tataam asx̂anax̂ ax̂takux̂ aman Qatxaykusam naĝuu.

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a. Ms. iqyaĝínax.

b. Ms. -qadadaxtákux̂.

c. Ms. -nax.

d. Ms. -lix.

they began to paddle to take him. 36When the boy saw them coming toward him, he paddled away from them. 37The two baidarkas did not reach him but when darkness came and they were outside Qatxaykusax̂'s harbor, one of them took the point off of his spear and threw it, trying not to hit the boy. 38A dart falling next to his baidarka, the boy was frightened and overturned. 39The two hurried to him but when they got him up they found that his breath had ceased. 40After trying in vain to revive him, they left him and returned.

41Qatxaykusax̂ watched in vain for his son and went to sleep. 42The next day he went out to look for his son, and, seeing his son's overturned baidarka outside his harbor, he went out to it. 43Having gotten hold of his dead son and brought him ashore, he searched for a cause of death but found nothing on him. 44When he was ready to bury his son he sent for his daughter, that she might see her brother.

45She put on a new sea otter coat that she had and set out. 46She started to go down from the hill but, stepping on a wet stone she saw, her feet slipped and she fell. 47And, being pregnant, falling she died together with the one within her.

48So Qatxaykusax̂, who was prepared to bury his son only, now had to bury his daughter and grandson and his son. 49His son he laid away with all the things he had made for him and with his baidarka. 50He also put his daughter's things with her, and his grandson, after having him cleaned (eviscerated) he had him laid in a cradle, and he deposited them all in the bottom of his cave.

51The next morning Qatxaykusax̂ went out to go around his island Kagamil. 52When he came to the southeast side of his island he saw two baidarkas. 53Thinking that they were the ones who had killed his son, he went toward them and speared both of them to death. 54Then he went back to his settlement and began to live there without ever going out to sea.

55He thought about his son until he died. 56When he died, his son-in-law put him in a basket and laid him away. 57Later in his turn Qatxaykusax̂'s son-in-law died, so the story goes.

Dictated by Ivan Suvorov, Umnak, February, 1910. First written down and translated by Jochelson with the help of Yachmenev. First published in Jochelson 1923, pages 1–6. New York Public Library Manuscript 10.

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Kangax̂simaax̂

1Kangax̂simaax̂,[a] angalix̂ aqaguun, ayugdanax̂. 2Ayuxtalix angaliguum, algam iliiĝingin agachiidangin waaĝaasadanax̂. 3Amakun algam iliiĝingin waaĝaasadanatxin unachx̂iqadaagiim, inaqaam ulaam anĝaĝigan-iin udigasadaqalinax̂.

4Angalix̂ aqakuĝ-aan, ayagaa aan'gilakaadaqalinax̂, alqulix ugiin algan asx̂ahnaam ulungin waaĝaasalakaĝim, iliiĝingin agachiidangin waaĝaasadalix anuxtaasaqalinax̂. 5"Kayux uyuning ama ilaasaning ting nux̂tadaqadakun," anuxtaasaqalinax̂. 6Malix ugii ayugikum, aniqduun saĝaniqadaagiim, uĝdusiiĝan[b] iistalix, tahlaan[c] aniqduun ukux̂taax̂ta[x̂], amangun ayukaduukanaanulux ngaan iistalix, txin aygaxnax̂. 7Malix ugiim adan ayuxsaaĝanagan adan txin aygaxnax̂.

8Tanadgusiim ilaan amaatxan aĝaagiim, iganam kangaan sakaadaa ukukum, aman ugiin alaĝum achidan uyuum kinguuĝii asx̂asix chidiglix̂takux̂ ukux̂taqalinax̂. 9Malix ilaasatxin adaam uyagungin, ugiim[d] asx̂atxadaguum, iliiĝingin algam iliiĝingin iistalix, waaĝaasadax̂takungin ax̂saasalix, iingun qidaqalinax̂. 10Iingun qidaaĝliigiim, uĝdum amnaĝuuyulux taxsaqadaagiim sulix, igiiĝan txin aygaxnax̂. 11Tanaaĝaqadaagiim, aniqduun saĝalix̂takux̂ chidaĝan txin quyunax̂. 12Ilaasatxin aan'gilakaadaasalix, angamilix angalinax̂.

13Angalikingan ugii waaĝakum, igiim aqayax̂talakan, angamilinax̂. 14Malix Kangax̂simaax̂ waaĝaqadaagiim, amakun algam idmaaygingin waaĝasanatxin unachx̂iqadaagiim, ulaam anĝaĝingin[-iin] udi-

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a. Ms.; Ed. Kañaxsimáx̂.
b. Ed. uu-.
c. Ed. -m.
d. Ms. -n.

74

Kangax̂simaax̂

1Kangax̂simaax̂ used to go out in his boat every morning. 2Having been out the whole day, he would bring home only the entrails of animals. 3Having had the entrails he brought home cooked, he would distribute them to the members of the household.

4One day his wife began to wonder why her husband did not bring home the meat but only the entrails of the animals he killed. 5"Nor do my brothers and relatives visit me anymore," she wondered. 6When her husband had left, she put her child to sleep, told her slave woman that she was going to gather moss and would not be away for a long time, and that she should look after the child, and set out. 7She set out in the direction her husband had gone.

8At a distance from the village, looking down from the top of a cliff she saw her husband disemboweling on the beach her youngest brother whom he had killed. 9So she understood that when her relatives came to visit her, her husband used to kill them and bring their entrails home, calling them animal entrails, and she began to cry. 10After crying there for a while she gathered a small bit of moss and started on the way home. 11Back home she lay down alongside her child who was still sleeping. 12With her relatives in mind she lay there the whole day.

13In the evening, when her husband came back, she remained lying without paying attention to him. 14Kangax̂simaax̂, having come back, after he had cooked the animal entrails he brought back, he

gikum, usungin chugalakan, tununax̂. [15]"Qasuux̂sxin angaliisaaĝutananing chugalakaĝin," iisakux̂.

[16]Ayagagan aniqduun suqadaagiim, adan ikisxan, ngaan tunuqaa. [17]"Wa! qasuuqamin-iin chugadusada!" [18]Aman laan ugiim adan ikitxadaagiim, ulaam ilaan isix, tanadgusiim adangan tanam sinigan ulaadax̂ aqataqaam adan txin aygaxnax̂. [19]Aman ulaadax̂ nulix, ilan qangulix, amangun anĝaĝiqalinax̂.

[20]Angalix̂ aqaangan, Kangax̂simaax̂ ayagaan ilgaaĝlilix, kayux ilgachx̂iiĝlilix, ukulakan aĝiisanax̂. [21]Malix aman aniqdux̂ Kangax̂simaaĝim anĝaĝinax̂ tahlax̂tanagan aniqdux̂takan agitxaliqaa. [22]Kayux angunaa aqalix, sadaligan ayaqsalix angalidaqalinax̂. [23]Adaa ayuxtalix saakun waaĝaasaguun, itxaan saakum igungin ngaan waaĝaasadaqaa. [24]Adagan ilaan ayugiiĝan maayuguum, amaanulakan tanadgusim angadan ayaqsaax̂ta[x̂] iistakan, ilaan ayugdaqaa. [25]Kayux amaan tahlaam amaanuchx̂ilagaaqaa ngaan iistaqadaguum, ilikiin ayugdaqakix.

[26]Adaa ayugiiĝutaagiim, tanadgusiim angadan uux̂luudaqaliiĝutanax̂ aman lax̂. [27]Iinuutkaadax̂ ukux̂taguum, ingasix ux̂uludalix tanadgusiim adangan aĝaqalinax̂. [28]Iinuutkaadax̂ ukux̂taqaliiĝutaagiim, ingasix ux̂uluqadaagiim, adan uyalix nuqadaagiim, aman ayaqsaan ilgaqalinax̂. [29]Aman ayaqsaan ilgaaĝliigiim, aman iinuutkaadax̂ kumsikum, ulax̂ aĝahnax̂. [30]Kayux aman ayaqsaan analuĝim angan chuchaxtakux̂ ukux̂talix, qidaqalinax̂. [31]"Adang Kangax̂simaax̂[a] nung ayaqsax̂siqaa!" iistalix qidalikux̂, amaan ulam nagaan tunulgaqax̂. [32]"Ihdanulux, inaqamin qangulix suuqaan."

[33]Ngaan iilagiim, qangulix, analuĝim utmaan aĝakux̂, anagan laan ax̂tanaa ax̂saasakan,[b] uux̂luudaan[c] suuĝan maayuqalikux̂, adan txin aygaxsxan suqaa. [34]Aman laan suqadaagiim, qidaqalinax̂. [35]"Aman Kangax̂simaax̂ amaya uging, kayux adaan. [36]Waya anaan ting," amaan laam-aan iistaqalinax̂. [37]"Uyuning, ilaasaning asx̂aadgulix usungin inahnax̂," laam-aan iistalix, laan ilaam achx̂iqadaagiim, ulagan adan uyachx̂inax̂.

[38]Malix aman Kangax̂simaaĝim laa ulaan nukux̂, anax̂tanagan

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a. The proper name is here uninflected (for Kangax̂simaaĝim).

b. Ed. axsaasakúu."

c. I.e., ayaqsaan.

divided them among his people but did not have enough for all of them and said, [15]“The food I have spent the whole day getting is not sufficient.”

[16]Then his wife took her child and threw it to him saying, [17]“Here! add him to make your food supply sufficient!” [18]Having thrown her son to her husband, she left her house and set out to an underground hut she knew behind the village. [19]She reached the hut, went in and began to live there.

[20]When daylight came, Kangax̂simaax̂ looked for his wife, and had her searched for, but did not find her and gave her up. [21]So the child was brought up as her own child by Kangax̂simaax̂'s slave woman. [22]When he grew up, he used to play outside with his toy spear the whole day. [23]When his father came back with king eiders he would bring him the fatty crests of their bills. [24]Going out, his father would tell him to play with his spear just in the neighborhood of the village. [25]And, leaving them, he would tell the slave woman not to let him go far away.

[26]Once, when his father had gone out, the boy was again playing with his spear in the village. [27]Whenever he saw a hillock, he would throw his spear at it, and so he began to go behind the village. [28]Seeing once again a hillock, he threw at it and went there to look for his spear. [29]Having looked in vain for his spear, he lifted up the hillock and discovered a house. [30]Seeing his spear sticking in the side of the ladder, he began to cry. [31]“The spear that my father Kangax̂simaax̂ made for me!” he said and cried until someone said to him from inside the house, [32]“We never go out, come in and take it yourself.”

[33]Being so told, he entered, and when he came half down the ladder his mother recognized him, and when he was about to take his spear, she stepped up to him and took hold of him. [34]Having taken hold of her son, she began to cry. [35]“Kangax̂simaax̂, that's my husband and your father. [36]I'm your mother,” she said to her son. [37]“He has killed all my brothers and relatives,” she said to him, and, having had him stay with her for a while, she sent him home.

[38]When Kangax̂simaax̂'s son came home, his foster-mother gave

qaax̂ta[x̂] kalukam ulum qangax̂tangin ichax̂taa ngaan aqaa. [39]Aman kalukax̂ igiim ax̂sxaangan, suqadaagiim, amaan anax̂tanaam kamgigan-aan utxiisalix, kugan six̂iqadaagiim, ngaan tununax̂. [40]“Alqulix adang maqangin nung ix̂tadalakan ting agunax̂txin?” ngaan iisanax̂. [41]Malix qalakan angaliqalinax̂. [42]Kayux adaa waaĝakum, aqayax̂talakan, kayux ulaam ilaan ihlakan, unguchiqalinax̂.

[43]Kangax̂simaax̂ laam-aan saakum igungin waaĝaasalix, ulaan nukum, laan unguchidalakaĝim unguchix̂takux̂ ukux̂taqalinax̂. [44]Kayux amakun ngaan waaĝaasanatxin ngaan aĝikuun, suunganulux, tahlaam-aan ahmatxaa. [45]“Qanaligan alix angalilix waya?” iisanax̂.

[46]Isakux̂, tahlagan ngaan tunuqaa. [47]“Amaligan angaliqadaagiim, tanaaĝakux̂, qaax̂ta[x̂] kalukax̂ ngaan aĝikung, nung anuusalix, kamging kugan six̂iqadaagiim, qalakan angalikux̂,” iisanax̂.

[48]Angalix̂ ikukuĝ-aan, aman lax̂ txin quyuqadaagiim, saĝalakan, adaan amgiqalinax̂. [49]Malix aman adaan kangiitiim qiigagan siniginngin qamliin aqadaagiim, txin quyukux̂ ukux̂talix, txin saĝaninaa achiĝiqalinax̂. [50]Malix ulaam anĝaĝigan usungin txidin saĝaniingin,[a] ax̂txadaagiim, alaasaang[b] aman qamlix̂ sulix, adaam kamga iqihnax̂. [51]Aman anax̂tanaan asx̂alagaaĝan anuxtakum, adaam manangin igiim ix̂tanaĝulux anuxtaasalix, tataam kamga iqisix asx̂ahnax̂.

[52]Angalix̂ aqakuĝ-aan, adaan kayux anax̂taqaan atuukix taxsaqadaagiim, anaan uyalix tanaaĝaasanax̂. [53]Malix adaam iqyaa iqyax̂talix, kayux adaam maayungin maayux̂talix, anaan anĝaĝiyax̂talix, asix anĝaĝiqalinax̂ ax̂takux̂.

---

[a] Ed. saĝanínñin; ms. saĝánin-ñín.

[b] Ed. alasáx̂.

him a dish with cooked meat to eat. 39He took the dish that was given him, hit his foster-mother on her head with it and broke it, and said to her, 40"Why did you bring me up without telling me about what my father has done?" he said to her. 41And he did not eat the whole day. 42Also when his father came back, he paid no attention to him and remained sitting without leaving the house.

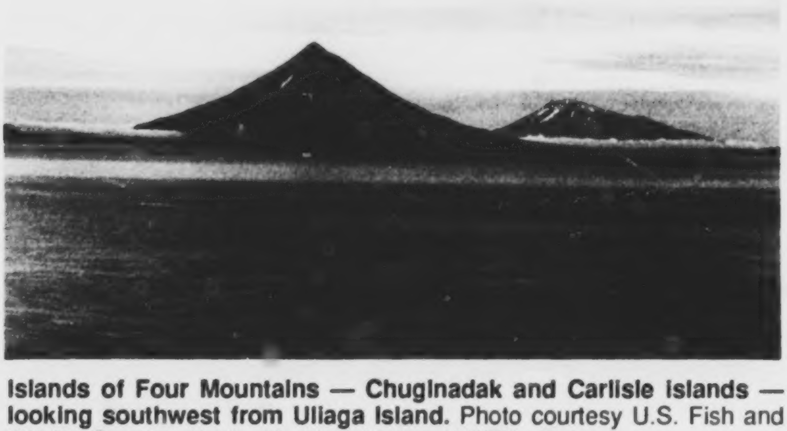
43Kangax̂simaax̂, who had come home with king eider bill crests for his son, saw his son sitting there as he had never done before. 44When he did not take the things he had brought for him and gave him, he asked his slave woman, 45"Where has he been today?" he said.

46The slave woman replied, 47"He spent the day over there and when he came back I gave him a dish to eat, but he threw it at me and broke it on my head and has been eating nothing the whole day," she said.

48Having gone to bed in the evening, the boy kept awake and watched his father. 49He saw that his father went to bed putting his knife in the grass of his pillow, and waited for him to fall asleep. 50When all the people in the house had fallen asleep, he got up and silently took the knife and cut off his father's head. 51He had not intended to kill his foster-mother, but considering that she had not told him about what his father had done, he cut off her head as well.

52The next day he laid away both his father and his foster-mother, and then brought his own mother back to the village. 53Using his father's baidarka and other things to provide a living for his mother, he began to live together with her, so the story goes.

Mount Cleveland. Photo courtesy U.S. Fish and Wildlife Service, Alaska Maritime National Wildlife Refuge.



Islands of Four Mountains — Chuginadak and Carlisle Islands — looking southwest from Uliaga Island. Photo courtesy U.S. Fish and Wildlife Service, Alaska Maritime National Wildlife Refuge.

Blanket toss at Nikolski, Umnak, 1910. Photo by Jochelson from his article "People of the Foggy Seas," Natural History magazine, July–August, 1928.

Blanket toss at Nikolski, Umnak, 1910. Photo by Jochelson from the Archives of the Institut Vostokovedeniya, Leningrad.

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Sung by Enafa Pletnikova, Umnak, December, 1909. Transcribed by Yachmenev. New York Public Library Manuscript 44.

75

Inigaĝim Angaacha

1 Taniin tugada, taniin tugada, taniin tugada!
2 I[x]chxiidaxsida, i[x]chxiidaxsida, i[x]chxiidaxsida!
3 Angaam ilugax̂, angaam ilugax̂, angaam ilugax̂![a]
4 Asx̂udgix̂, asx̂udgix̂![b]
5 Anaam igiim tadmalux̂siqangin[c] tadmaluĝasalix.
6 Ayukin, ayukin, ingchu, ingchu!
7 Angada uman, kimada uman!
8 Qas qagalin, qasiqan qagalin.
9 Aakun qalgadanulux, iiqun chaqalkan qusangin qahmaaluĝalidan.
10 Ayaa, uknan iĝim aqanaa, saayaaĝaĝilakan[d] aqanaa.
11 Ayaa wan inigax̂ waya, waya!

---

a. Perhaps angaam iluĝax̂; Marsh 1949 angam iluugax̂.

b. Ms. asxudágix̂.

c. Ms. -qáa-ñin.

d. So Jochelson's vocabulary; ms. ayaĝaĝilákan.

Jochelson's note: "Inigax̂ añaca, the song of the play inígax̂, is a choral song. The play consists in the tossing of a young girl on a sea-lion's hide. The participants, men and women, form a circle, and keeping the edges of the hide in their hands they throw a girl high up in the air, in a standing position and she must come straight down skilfully, touching the hide with her feet if she is to be tossed up again.
The same play is performed by the maritime Chukchee and by the Asiatic Eskimo. Young women as well as young men may be tossed. They use for tossing a walrus-hide split in two, to make it thinner. The performer plants himself firmly in the middle of the hide and with a sudden jerk those who hold it send him upward. The 'tossing on walrus-hide' forms an extra ceremonial which is engaged in in order to warn off danger from contagious diseases and violent tempests."

75

Blanket-Tossing Song

1 Strike your forehead, strike your forehead, strike your forehead!
2 Shake your head, shake your head, shake your head!
3 Bent over onto herself, bent over onto herself, bent
over onto herself,[a]
4 A young girl, a young girl![b]
5 Treading the stairs made for her by her mother.
6 Your buttocks, your buttocks, shake, shake!
7 Go up there, go down there![c]
8 [They are] ready to eat fish, ready to eat stored fish.[d]
9 Those are never eaten, sea lettuce and seaweeds[e] are
stepped over.
10 Look, a baidar coming out there, coming without slowness.[f]
11 Look, the blanket-tossing here, here it is, here it is!

---

[a] Ms. "In a semi-circle bow thyself"; angaam is a reflexive third person.

[b] 8–17 years old (Atka); ms. "a girl-child."

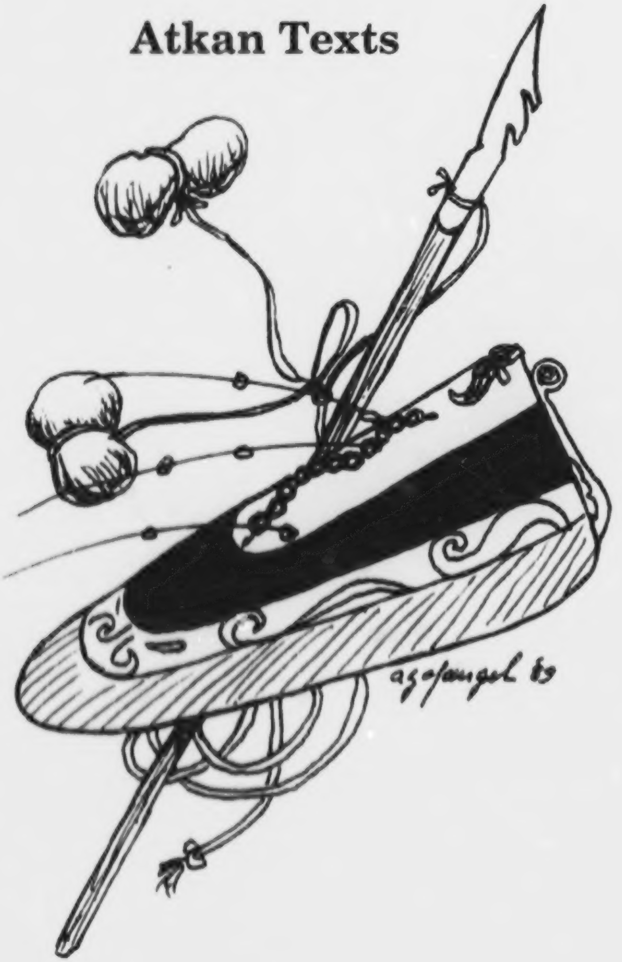
[c] uman: the not visible one here.

[d] Ms. "food—that may be eaten (by people), food supplies that may be eaten."

[e] Unidentified species.

[f] Jochelson's note: "not stopping." Marsh: 'willingly, eagerly'.

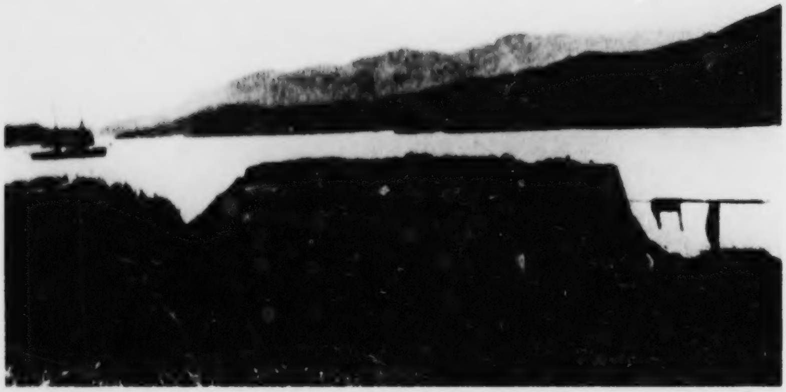
Atkan Texts


agafangel 89

Peter Horoshoff (1890–1927) of Atka, circa 1925. Photo courtesy of Parascovia Wright, Anchorage.

Atka, circa 1910. Photo courtesy Unalaska City School District, Davenport Collection.

Mikhail Mershenin (circa 1870–circa 1943) of Atka. Photo by Jochelson, negative #89-16385, Smithsonian Institution, Washington, D.C.



Residents of Atka Village in front of a house overlooking Nazan Bay, 1907. Photo by T.A. Jaggar from Jochelson's History Ethnology and Anthropology of the Aleut, 1933.

Told by Petr Khoroshev (Peter Horoshoff), Atka, 1909. Cylinders 57, 59–65 (nineteen minutes and fifty seconds). Cylinder 58 missing. Uncertain transcriptions are given in italics; dots indicate passages obscured by noise.

76

Hiiĝutaaĝa

...[a] Hiiĝutaaĝa {a/} aniqdux̂talix hagisaĝan amunaan hix̂tal iĝanaĝii.

Uma·n hagisix ahlikuun,
txin hagzigas ayugzaakaan igim mas aaĝan,
iqyax̂ ngaan agulka,
ukutikuun ^{P} hadan utikuun haax nag(an) ax̂s ukutikuun maasal ilan ax̂s,
slaĝulakan hulal ax̂takuĝaan as ayuxsxa,
as iqyaadal igim mata{l aq/ a}qaan {ma/} maasalka ^{P} ahlikuun,
txin tayaĝuĝatxalil tayaĝum madaa igim mazal hagil akum,
ayagaĝiikaan igim aagitikux̂,
waa(n) tanaam kugaan ngaan ayagaasaaĝa alakaĝim
hagumatal ayagas igim hiisachx̂ilix,
hutadax̂ maqadal tayaĝum madaa ayxas malakaĝim hagumakux̂ maasalka,
hawaax ngaa(n) ayagaasaaĝa tanaam kuga(an) alakax̂ maasalka,
haman Saaqudax̂ agacha ayagazigadax̂ hiilax̂takux̂ tutadaan maasalix,
hadan huyax̂taaĝan tadaliiĝ(an) anuxtalix,
qilagax̂taaĝ(an) amunaan hix̂tal iĝanaĝii.

---

[a] The beginning of the sentence missing.

76

Hiiĝutaaĝa[a]

[So-and-so][b] raised Hiiĝutaaĝa as his own child — he said,
it is said.

He raised him until
he grew old enough to be able to go out in a boat, so
he built a baidarka for him, and
having gone down to the beach to it he put him into it,
so he put him there[c] and
one morning it seemed to be calm he went out with him, and
in that way he rode in baidarka with him until
he reached manhood and could do a man's work and
came of age to have a wife, but
he (the foster-father) had no woman to give him on his own island
so, having his mind occupied with women,
because he (his foster-son) now kept balanced in his baidarka[d]
and behaved like a full-grown man, and
because he had no woman to give him on his own island but
heard it being said that that Parsnip[e] would have good women,
decided to voyage[f] to him and
made preparations for the morning[g] — he said, it is said.

---

[a] The name may mean "To be called (summoned) again".

[b] the beginning of the sentence is missing.

[c] The foster-father put the boy in his baidarka on the beach.

[d] Lit. would no more turn over (capsize).

[e] Wild parsnip, "puchki", *Coelopleurum Gmelini*.

[f] Uncertain translation, cf. 9:22 alaĝux̂ tadakux̂ 'stepped into the sea'.

[g] Uncertain translation; a derivative of qilagan 'tomorrow'.

Qilagax̂talix aqaan maasal slatulaka(n) hulal ax̂takuĝaan maasalix,
alitxuun agiital hamaax qagangudaĝan t(x)i(n) ayx̂as anax̂ mal ayx̂al ukutikux̂taan,
Saaqudam tanaa hnulix,
udaa ulĝikuun angada(n) hakuuĝal,
ulaam kangan sngalux̂s ax̂takux̂ ukux̂talka,
udaa ulĝilka angalikuun maasal,
aaliisim il(an) chalalix,
aqadaam hamaax alitxuun chalaax̂tax̂ his chalachx̂il aqadaam,
hakaan ^{P} ukalĝa(n) tukuga(n) hadan hangaaĝa(n) amunaan hix̂tal iĝanaĝii.

Hadan hangalka angaliin maasal,
ilaa(n) aĝalka,
asix txi(n) ulugalka,
chadix sux̂talix,
aqadaamax ila(n) hiing txin ungus angaliin,
asix [tunum/] tunumkaazal hingamatal angalikuun,
ngaa(n) sanax̂ agul anuxtaam ngaa(n) tunuuĝan amunaan hix̂tal iĝanaĝii.

Asagaan ngaan ahmataasax̂taadahliiĝan anuxtalka haqaasalka gumanaan ngaan hix̂talka akuun,
[igim ahngax̂talix -ax̂talix] ^{P}
ayagaĝiikaan igim aagitikum,
waa(n) tanaam kugaan ngaan ayagaasakuun alakax̂ maasalka,
asxinuu ilagaa(n) ngaan mangiqax̂siiĝan tadaliiĝ(an) anuxtalka,
hadan haqanaan [-qanaan] ngaan hix̂talka akuun,
igim ahngax̂tal, ^{P}
anaan mal,
asxinuun hama [*end of cylinder 57*]

[*Cylinder 58 missing*]

Having made his preparations, in the morning it seemed to be
calm
he set out toward the east with his crew[a] and having
traveled for some time
reached Parsnip's island and
having come into the bay in front of his place
saw him watching[b] on top of his house,
so having come into the bay
he landed at the landing place and
having ordered his crew to land and had it land,
he went up to the village chief up there — he said, it is said.

Having gone up toward him and
arrived there,
he [greeted] him cheek to cheek,
they shook hands and
having then sat down there and,
having chatted with him for a while,
when he thought it was time for it he stated his errand —
he said, it is said

He said that he had really come to him to ask concerning
his cousin (Hiiĝutaaĝa) whom he brought along,
[and he agreed][c] —
he had come of age to have a wife but
because he had no woman to give him from his own island
he decided to voyage to request for him his (Parsnip's) daughter
and now he had come to him, he said, and
he (Parsnip) agreed and
having done so
[gave] his daughter ... [*unfinished sentence, end of cylinder 57*]

[*Cylinder 58 missing*]

---

[a] Or war party: men in baidarkas.

[b] Being on the lookout for the weather, for possible visitors or enemies, etc.

[c] False start, cf. line 39.

Tayaĝux̂ hawa,
sayuqaliiĝ(an) aĝnaĝulaxtaa(n) matal hingamatal,
wa(n) ayagaadahlix̂ haladalakan hingamataa(ĝan) amunaan
hix̂tal iĝanaĝii.

Hingamatal [tun]udalakan,[a]
hingamatal wa(an) ayagaadahli(m) il(an) hingaaĝax̂tadalakaĝa,
wa(n) saatimgiin am(a) wa(n) ayagaan qanguux̂t(ax)
hix̂talix atii,
qangunaax̂chx̂iiĝdagalikuĝaan,
hingadax̂[b] qangudalakan,
hingamatal hiing aaĝa(n) amunaa(n) hix̂tal iĝanaĝii.

Gumaalahlikux̂taa(n)
anaadahlix̂ gumaalahlikux̂taan,
hamaax ulam naga(n) qangul anax̂taan,
hingamatal hi(ing) anĝaĝihlikux̂taan,
wa(n) ayagaan hlaĝil [hix̂taaĝ(an) amunaan hix̂tal] iĝanaĝii.

Hlaĝil akux̂ wa(n) asagaan hiisalix hamaa(n) sinunugaan,
tayaĝum madaa igim maqalinaan hix̂tal iĝ[anaĝii.]

Hingamatalix hiing anĝaĝil ahlikux̂taan,
wan [P] {tayaĝum madangis} tayaĝum madangis mal ayuxtal,
{tan/} tanadgusiim tayaĝungis agiita(l) ayuxtalix,
al hiing anĝaĝihlikux̂ta(an) haman asagaa(n) txi(n) hnuda(aĝan)
aĝnax̂t hiisax̂tadaa(ĝan) amunax̂ akux̂
txin hnudaadahlilakan hamamatakuĝaan,
hingamatal hiing al ukutikux̂taan,
wa(n) saatimgiin [txin] aĝusix asx̂aaĝiqaliiĝutamal anam,
anĝaĝinalĝuqadal ahlikum,
waa(n) tanadgusiim [P] tayaĝungis uyax̂tachx̂isix,
ngiin tunux̂talix,

---

a. [tun] jumped over in the cylinder.

b. Presumably short for hingangudaĝan.

The man, now,
as she was not going to attract him,[a]
the woman, too, did never turn around [toward him] —
she said, it is said.

So without [tal]king
when the woman did not even go in to him there,
he told his parent-in-law and his wife to come in but
although he tried to make them come in,
she never went in there and
stayed there like that — she said, it is said.

She was urged like that,[b]
urged in every way[c] until
she came into the house and
[he] lived [with her] there until [d]
his wife had a son — [he said,] it is said.

When she had a son he named him after his cousin and after that
he started acting as a man — he said, it is said.

He lived there like that until
he went out like men do,
went out together with the men of his village,
but still living there, while his cousin had said that
he would come to [visit] him but
did never even come to him,
he stayed there like that for some time, until
his father-in-law secretly fell sick, too, and,
being no more an important person,
sent for the men of his village and
said to them that

---

[a] Uncertain translation; because of the missing cylinder the context is not clear.

[b] Lit. done to like this.

[c] Lit. even anything.

[d] The text seems to be irregular, with no grammatically marked shift of subject.

waax hiisalix maazaqadanaam il(an) isxaam il(an) aadahlizanax̂
wa ukux̂tanaan anuxtalix ukutlakax̂taan,
wan tayaĝum waaĝazaaĝuu agacha isxaam il(an) aakaa mal
wa ukux̂tanaan anuxtakuun ^{P} malix,
maazaqadaguun isxaam ilan imax tukuusanas alix,
kuum maaguzaqadix maasalix as anĝaĝiix̂tas hix̂talix,
aqadaam asx̂anamquulkidanax̂.
Akuĝaan wan ayagaan tatahliim adalitakutalix,
ayagaĝim hadan txin sayuqalimalakan [aaĝan amunaan
hix̂tal] iĝanaĝii.

Hingamatalix as anĝaĝikuun,
hiing anaadax̂tamal aaĝakuun,
ayagaĝim hadan txin sayumakuchalakan hagumahlikum,
hlaĝiiĝutal akum,
adaan hiisalix,
txi(n) talikutamal akux̂,
agiital anĝaĝiqalinaan hix̂tal iĝanaĝii.

Akuĝa(an) wakux hladix haxs,
mi·kax̂ malgaa mayquudax̂ txidix his sadahli/ [*end of cylinder 59*]
Sadahligan hlaqasidix agiital mikax̂ maqax̂tax̂ txidix hitikuĝaan,
sanax̂ agulgakuĝaan wa(n) Hiiĝutaaĝ(a) asagaan taĝaaĝan alitxuun
agiital hadan txin iqyaĝitnaan hix̂tal iĝanaĝii.

Hadan txin iqyaĝis angaliin maasalka slugaa(n) aĝalka,
akuun udaa ulĝikuun hakangus ulaam kangan,
unguchil haang aa ukux̂[tal],
udaa ulĝil angalikuun,
aaliisim ilan chalalal,
akux̂taan,

from now on, as he had not for some time thought to have found anyone to take his place when he passed away but
now thought to have found this newly arrived man able to take his place,
they should take him as a chief in his place when he passed away
and live with him in the same way they had lived with him,[a]
whereupon the darned[b] man died.
Then, taking now the place of his poor wife's father,[c]
he did not feel inclined to married life either — he said, it is said

Living with her in that way,
treating her like a mother too,
the little man did not feel inclined to married life until
she had again a son,
whom she named after her father and
was consoled too, the poor one, then
he began living with her — he said, it is said

However, their two sons were growing up and,
becoming vigorous at playing, [would play] outside [*end of cylinder 59*]
After they had got the habit of playing outside with the other boys,
then after some time Hiiĝutaaĝa set out paddling together with his crew to see his cousin — he said, it is said.

After he had paddled off toward his place and arrived there,
entering the bay, up there on top of his house
he saw him sitting, and,
having entered the bay,
he landed in the harbor and
then,

---

[a] Lit. doing to him exactly what they had done to him.

[b] The Aleut suffix seems to express the feelings of the young man, giving the effect of indirect speech, cf. Introduction 7. and 9.

[c] Tentative translation: having replaced (-lita-) the father (ada-) of the poor (-kuta-) wife of his (ayagaan).

alax hlakuchax haa(ng) ukux̂takuchal hingaaĝax̂tagalikux̂taan,
ukux̂taqakinulax akux hakumakux úymínakuchal haw(a)
    ayx̂aasi(s) chalatikux ukux̂tal,
qignux̂takuchanaan anuxtal [h]aang ukux̂talix,
hamaa(n) asagaam hlaagatukix ax̂masux̂tal[a] anuxtalix,
chalaasaa(ĝan) amunaan hix̂tal iĝanaĝii.

Chalaqadaam hama(an) asagaam hada(n) hangal ila(an) aĝalix,
asix tunulak(an) aqadaam hiing txin asix [tug/]
    tuglax̂tal aqadaamax txin ungusix,
akux̂ hama[kux] hlakuchax hamamaasa(aĝan) ax̂takukin hamang
    hangaqadaamax,
kay ilamax aĝaaĝutal akux,
igim mahlix̂tal anuxtalix,
hiing ukux̂tahlikux̂taan,
wa(an) asagaamaan ahmatnaan hix̂tal iĝanaĝii.

“Wa ii? hlak(in).”
Asagaan igim ahnagax̂t(al) “Aang,
hlak hinga.
Hinga(n) ludaaĝix̂ ting hiisal ak(ux̂),
tayaĝuĝim hadan ting sayulka aqang hinga.
Al hingan kinguuĝix̂,
ayagang hadaa(m) hiing tamad[ag]aan,
sayumaqaa mal as anĝaĝil hingamatakux̂ hinga.”
Waax asagaan igim inix̂sidusal ngaa(n) tunuuĝ(an) amunaan
    hix̂tal iĝanaĝii.

“Hingamalĝul hiilax̂t(aaĝan) ingaĝikux̂ ukux̂tadang,
manax̂ ax̂taaĝutakux̂ hingama(l),”
hiisax̂tal aqadaam,
hinga(n) txin hiisaqaan ax̂tanax̂ [igim ax̂s/] igim
    ax̂sxaakanaan hix̂tal akux̂,
maasaaqaa ngaan hiĝal akum,
taaman wan asagaan inix̂siisanaan anuxtalix,

---

[a] Slip of the tongue for amasux̂tal.

arriving there, he saw two small boys there,
whom he had not seen before, coming briskly down to the
beach to meet the boats, and,
thinking that the little ones were cute,
he thought that they were probably his cousin's sons and
landed near them — he said, it is said.

Having landed, he went up to his cousin and,
without saying a word, after they had hugged each other
he sat down and
when the two little boys he had seen earlier came up and
got close to them,
he thought that he must be right and
looked at them until
he asked his cousin — he said, it is said.

"Are these your sons?"
His cousin confirmed it, "Yes,
they are my sons.
The older one, who takes after me,
I have drawn toward manly behavior.
But the younger one,
whom my wife has always indrawn to herself,
is living with her."
Then, being pleased with his cousin, he said to him —
he said, it is said.

"The great man, who I see ought to be copied,[a]
apparently has done it again,"
he said, and then
when he said that the one that was like him (the cousin)
could be given him (H.) and
was told that he could have him,[b]
he was really pleased with his cousin and

---

a. Have a son like himself.
b. Lit. was told to do so to him.

aqadaam hamang slugan *hiĝasas* aqadaam,
tataam slugaan ... [*scraping*] hlagan ludaaĝii husil,
tanaam hadan ixchiiĝutana(an) hix̂tal iĝanaĝii.

Tanaam sluga(an) aĝalix,
kugan hiing ax̂sxa,
wa(n) asagaam hlaa aniqdux̂tal hiing hagitxaliiĝutanaan
    hix̂tal iĝanaĝii.

Wa(n) asagaan slugaa(n) agaa(ĝan) aĝikuun,
kugaa(n) hix̂tanaaqat hix̂talix,
taĝaqadazuukaanulax mal ukuqadazuukaĝulaxt {ngaa} ngaan
    hiisax̂talka aqadaam hawaax sluga(an) ayuxsxa,
anam hamamatal udan[P]
asagaam hlaa aniqdux̂talix hagisaĝutaqaliqaan maasalix
ahlikuu txin hagzigasaĝutalix, [*end of cylinder 60*]
{Asaga/} Asagaam hlaa {ani} aniqdux̂talix haxchx̂iza(l) ahlikuun,
txin hagzigasaĝutal akux̂,
hagumatal {hax̂t/} [*skip*] hax̂tmixsix aqadaguun,
aaguzax̂ taaman adaganaan hnux̂taasa(aĝan) anuxtal,
adaa hnudaqaliiĝutanaanulax hix̂tal iĝanaĝii.

Aasaqaan mal hnudalakan hamamatakuĝaan,
kugan anax̂,
asagaa hama tanadgusiim sluga(an) tanadgusiim anĝaĝinangis
    agiital alaĝuĝizax̂ maaĝ(an) ayuxs angaliiĝutax̂taan,
ham(ang) alaĝuĝil angalikux̂taan
tanaam hadan [P] higichx̂ilix udaa ulĝihl[i]kux̂taan[a]
waa(n) tanadgusiim matangizulax ngaan matachx̂iiĝan amunaan
    hix̂tal iĝanaĝii.

Kugan ataqan anĝaĝinaadahlix̂ txin yaaginilakaĝim,
chiqii kuuĝinax̂ liidachx̂isxal
{a/} ulĝusalix,

a. The expected [i] is not heard.

having [stayed] there with him [for a while]
he [left] him, loading in his older son, and
returned to his island again — he said, it is said.

Arriving at his island and
placing him there,
he began raising his cousin's son as his own child — he said, it is said.

When he was about to leave his cousin,
saying what he planned to say about him (the cousin's son),
he said to him that he would certainly not fail to come and see him, and then set out from him,
and so
he began raising his cousin's son as his own child
until he came of age, [*end of cylinder 60*]
He raised his cousin's son as his own child until
he came of age,
so then whenever he got up (in the morning)
he thought that now he should really take him on a visit to his father
but actually never did visit his father — he said, it is said.

While he never did visit him,
stayed there,[a]
his cousin would set out from his village every day to hunt together with the men of his village,
and one day he had been out hunting and,
jumping (on the waves) toward his place, was entering the bay
he found that his village was not as it used to be — he said, it is said.

Not a single person was moving there but
it was as if put upside down, he thought
on his way in along the bay, and

---

a. Uncertain; perhaps an afterthought.

aqalilaĝanaan maasal,
an'gizigaqadahlikux̂taan
waa(n) alitxuum ilagaan txin inxul kadmudax̂s chalalix,
aqadaam tanadgusiim kug(an) hakaaĝal akuun mal matal,
asx̂ax̂tal,
anĝaĝinam huzungi(s)
ayagangi(n) huzu(ngis)
aniqdungin angax̂tangis
asx̂asxaqas
hagumatal ulamax nagan ax̂takus,
slung(in) txin hakaaĝas,
{wa ay/} ulaam hadan huyakux̂taan,
wa(n) ayagaan {am/}
aniqduyuugit agiitax̂siidal asx̂asxaqax̂ hagumataaĝutal ax̂takux̂ ukul,
aay!
kakil igi(m) kihnguniisalix,
alitxuu(m) huzuu as hingamas hiing txin ukunilix,
alaĝuĝiisaqadix matal taangam ilaa inulakan,
inux̂ inulakan,
[txidix] sadaaĝatik(us) ukuninadix hix̂tal iĝanaĝii.

Asla tanam kuga(an) gumaalaadahliqaan igi(m) haqatanilakax̂taan,
hama(n) asagaan txin hnuuĝan hi[x̂]tanax̂ akum,
maadahlizalakax̂ hamamatakux̂,
tutnilgaadahlii aganga-anax̂ liidax̂ ikukutanilakan, [P]
aam hamaax ikung[udaĝan] huyaatulakan,
ilaa(n) gumaalaqaan haqatahlilakax̂taan,
qakangudaĝ(an) t(xin) ayx̂atnaan hix̂tal iĝanaĝii.

[Txin] ayx̂atlakax̂taan.
tachim anĝaĝin(ax̂) hnuhliĝulagaan wan asagaa hama(an) sinunugaa(n) wa(n) hlaan adaganaan hnux̂taasaaĝ(an) ayuxs,

after he had [come in]
he became so worried that
he rushed[a] forward ahead of his crew to land
and when he got up to his village it was so,
dead,
all the people,
all their wives
together with their children
were killed,
lying there in their houses,
and when he got up close to them and
approached his own house
158he found 157his wife
lying there killed together with her poor children,
alas!
he looked up in grief,
stayed there that evening[b] with his whole crew and,
as they did when hunting at sea, without drinking water
or having food
they went out [again] in the evening — they said, it is said.

He did not even have an idea from which island the attack had come,
and as his cousin, who had said he would visit him,
had never done it,
he felt disinclined to go over there without getting a message,[c]
so not wanting to go there,
without knowing as yet from where the attack had come,
he set out eastward — he said, it is said.

Having not started [before],
before anybody came visiting, his cousin (Hiiĝutaaĝa) only after
that[d] set out with his [foster-]son to visit his father, and

[a] Uncertain translation, the word being found only here.

[b] Or overnight, but cf. line 164 (translation not certain).

[c] The translation of the line is uncertain, the final verb being found only here.

[d] After the attack on his cousin's village.

wa(an) asagaam tanagan sluga(an) aĝalk(a) udaa ulĝiqalikuun,
matangizulax ngaa(n) matachx̂imalix,
(a/) an'gizigaqadaadahlikux̂taan,
hamaax alitxu(um) ilakix *igumataalal* hakaaĝakux̂taan mal,
waa(n) asagaam anĝaĝin(angin) huzu(ngis) asx̂asxaqas ax̂takus ukux̂takuĝaa(n) [*heavy surface noise, end of cylinder 61*]
Asx̂achaĝilix [ax̂takus] slugaa(n) aĝal ukux̂takux̂taan,
tayaĝum uluu ukux̂talakax̂taan ayagam ^{P} asx̂ax̂taa uhlii ukux̂takux̂taan mal,
haman asagaan alitxuun agiital anĝaĝihlimasux̂tal anuxtaaĝan amunaan hix̂tal iĝanaĝii.

[Ilan] alakan haway ilag(aan) hisxal hingan tanadgusix̂ hinga hiilalix akuu,[a]
sluga(an) aĝa[lka][b] txin hnuudahlix̂ malgaa igi(m) manilakan hamamatal t(xin) ayx̂as hamamana(x̂) ax̂takux̂,
idax̂talakan,
ulaga(n) naga(an) aĝax̂takuun hawa(n) ayagax̂siida(a) aniqduun agiital asx̂ax̂tal hagumatal ha(ang) ax̂takux̂ ukux̂tal,
hagumatada[c] naga(an) aĝal ukulaan
hiikus txidix mahliqangi(s) ax̂tana(s),
maqadax̂talgal,
amangudaĝan kihngux̂tanaan taatux̂tanaan anuxtalix,
aqada(am) asla il(an) aadahlii ila(n) hamamax̂tanaa igi(m) haqatanilakan,
mahliix̂txidix haqatanilakan ham(a),
hingamatal aqadaam,
hama(n) Igluqa(m) Taax̂kuchaa agacha wang slum imunan malgadas idax̂tadaĝulax hiilax̂takux̂ tutalka adaan maasal,
uhliganaan nangudaĝa(n) tataam t(xin) ayx̂asaĝutanaan hix̂tal iĝanaĝii.

(Ayx̂as a/ ukutikuu si/) sila axs ukutikuun maas(al)

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a. Uncertain, perhaps irregular sentence.
b. Abrupt stop or skip on cylinder.
c. Probably for hagumatal(ix).

when he arrived at his cousin's island and was entering the bay,
175 he found that it was not as it used to be,
became very worried, and
when he came up [to the house together with] some of his crew
he found all the people of his cousin killed [*end of cylinder 61*]
When he came close to the people that were killed
180 he did not find the body of any man, only the bodies of women,[a] so
he thought that his cousin and his crew might perhaps be still alive — he said, it is said.

There being nobody there, that village was as if deserted by the people,[b] and
coming close to it and regretting that there was not even anybody to meet him, 184he knew 183that (his cousin) must have gone away, and
185 when he went into his house he saw his poor wife and her child lying there dead, and
finding that on going in,
the things that were done (by the war party)
being already ended,
he further felt regret and pity for them,
190 and then, having even no idea where he (his cousin) could be, and
not knowing what they should do,
so then,
because he had heard it being said that that Igluqam Taax̂kuchaa[c] knew what is going on in the whole world,
he set out westward to him only — he said, it is said.

195 After he had traveled over there and arrived at his (I.T.'s) place

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a. In Aleut sg.

b. Uncertain translation.

c. "Little (-kucha-) Hide -" (Taax̂- unknown word).

tanagan sluga(an) aĝalk(a) akuun
hakung ulaam kadan sngalux̂s ax̂tak(ux̂) achida(n) chalal
chalaasana(an) ma(s) hamaa(n) hada(n) hangalka,
asagaam kuga(n) malgakuziin maqangis ax̂tanas,
ukul akuun,
asla il(an) aadahlinaa igi(m) haqatanilakan,
200 ngaan ahmatax̂taqaliiĝ(an) anuxta(l) hada(n) haqalka
hingamaasanaan ngaan hix̂takuun,
igim ahngax̂tal,
aqadaam ukux̂tanaax̂s amagiiĝ(an) aĝnaan igi(m) hix̂tal akux̂,
ngaa(n) ahngax̂tala(an),
hamaax ilagaa(n) agal kims,
205 hiing saĝalix ngatikux̂taan angalix haqa[ku]ĝaan,
hiing sngalux̂s ax̂takux̂,
hada(n) hangal ilaa(n) aĝalka akuun,
igim ahngaaĝ(an) amunaan hix̂tal iĝanaĝii.

"Aang!
210 asagaan hamaya alitxuun agiital maqaĝilaka(n)
anĝaĝihlix̂takux̂ ukux̂tal ngatikung hama,
akux̂ ikangus [P] tanaagamagim slugan Tumga(m) Hlaadaĝanagan
slugan akux̂taan,
udaĝadalix alitxulilgal akum,
inaqaam manaaĝnatxin [ayugnil/] ayugnix̂talix
alitxuu chuqidahliiĝdagalikum,
215 anaĝis hisxalakan hamamaaĝutakux̂ ukux̂talka ngatikung hama.
Akum hamaax hamamaasal [*end of cylinder 62*]
Hamaax hagumalĝul ax̂takux̂ ukux̂talka ngatikung hama,
qakaax Kanaaĝim tukugan Tumga(m) Hlaadaĝanagan
hadan [huyal]
tugaasaaĝan hamamaalal ax̂takux̂ ukux̂talka ngatikung hama."
220 Igim hiisal akux̂,
aay!
igim inix̂sidusalka ngaan ahngalka inix̂siisalix asx̂aaĝa(n)

he landed below his house on top of which he (I.T.) was watching,[a] went up to him [and told him]
how his cousin had been attacked,
that he had seen it but
having no idea where he (the cousin) could be,
200 he now came to him (I. T.) to ask him about it, he said,
and he (I. T.) consented,
said that he would try to see it (where the cousin was) in the night,
so when he agreed
he (H.) left him and went down, and,
205 having slept until morning, when daylight came,
207 he went up to him,
208 who was watching (on top of his house) and now
said "Yes" to him[b] — he said, it is said.

"Yes!
210 I saw this morning[c] that your cousin is still alive all right together with his crew (war party),
but he is on the mainland[d] with Tusk-Boy,
he is encircled[e] and has lost warriors but
he himself is carrying out what he is trying (retaliating),
but his crew, although it has gotten (killed) many,
215 is getting overpowered, I saw this morning.
However, going on [*end of cylinder 62*]
This morning I saw him doing greatly,
[going] in to the Koniag chief Tusk-Boy —
I saw your cousin beating him."
220 when he (I. T.) told him that,
ah!
he was happy about it and happily saying "Yes,"[f] he would [tell]

---

a. Cf. line 21 with note.

b. Igluqam Taax̂kuchaa said "Yes" to the cousin, repeating it in 209.

c. In the night until morning, no doubt in a dream.

d. Alaska Peninsula.

e. Tentative translation of udaĝadalix, perhaps literally 'to be kept [as] in a bay'.

f. Perhaps to be understood as "Goodbye".

saĝaqangi(s) *ngaan* aĝnaan hix̂tal iĝanaĝii.

Aqadaam hamaax sluga(an) ayuxsxaaĝutal iqyaĝisxal,
ataqax̂ hiisax̂(tal) qakangudaĝ(an) [igim] iqyaĝidusal gumahlikux̂taan
tanaagamagim ^{P} sluga(an) txin aĝas udaa ulĝil chalalix,
aaĝdagalikux̂txidigaa(n) anĝaĝinax̂ ukux̂talakax̂txidigaa(n) chalalix,
alitxuun agi(ital) chalal aqadaam hamaax {hang/} hangal hakaaĝakux̂txidigaan mal,
hiing ulaagamagim nagan sakudaĝalal hingamaalahlil,
ax̂takux̂ nagaa(n) txin aĝas akuun,
nagaa(n) aĝaasal akuun ila(n) alitxuum ilagaa(n) tayaĝux̂ tugaalal asx̂al akuĝaan qakung,
Tanĝaax̂taadax̂ tunux̂takux̂ tutaa(ĝan) amunaan hix̂tal iĝanaĝii.

"Uuuuuu,
hiiladakux̂,
hiiladaduukahliku·x̂!
Maasanas inaqamax txidix haqaasal ax̂taaĝutakus,
qangulix qagamal hinga,"
hiisax̂tal akuĝaan,
wa(n) Hiiĝutaa(ĝa) aslaga(an) hatmudaĝan halal akux̂taan,
asagaan hiing txin ukaaĝatikux̂ mal wahligan al ax̂takux̂,
aay!
txin inix̂sitaaĝ(an) amunaan hix̂tal iĝanaĝii.

Txin inix̂sil {aas/} ngaa(n) tunux̂talka,
hingaax hiisalaka(n) hingaax hiisachx̂isxal akuun,
hingaax hiisal ax̂talix,
ngaan hix̂talka akuun,
igim ahngax̂talix,
aqadaam maguu hawa(n) ulam angaa ux̂talix,

how they (the enemies) were going to die[a] — he said, it is said.

Then, leaving him, they set out paddling and
having paddled eastward for a stretch
he arrived at the mainland and went into the bay to land,
but they did not see anybody when landing,
so after landing with his crew he and the crew went up there (to the village) and
as fighting was going on there in the main house,[b]
he went in there but
when he brought his crew in there, one of his men was beaten and killed, whereupon, in there,
he heard Little Bear[c] talking — he said, it is said.

"Uuuuuu,
it is going on,
it will still be going on!
Those who did that (killing people) apparently came again by themselves, so
now they are on their way in from out there,"
he said, whereupon
Hiiĝutaaĝa, as soon as he turned around and looked outside,
[saw] his cousin coming in and being right there,
ah!
he was happy — he said, it is said.

Feeling happy he (H.) said to him
that he thought that something that did not happen had
happened to him,[d]
he said and
he (the cousin) said "Yes"
and they agreed to take, the one the one half of the house and

---

a. Uncertain translation.

b. Presumably a communal house.

c. Lit. perhaps "a little one to have as a bear".

d. He thought that his cousin might have been killed but he was not.

angaa igim ux̂tachx̂imaax̂t(ax̂) imdix hix̂tal akux,
aqadaamax,
wa(an) qugadaanguusimax il(an) axsix,
ukuqaĝulax txidix hidg(ul) ulam angaa [P] imax agadusal
imax ulĝiqalinadix hix̂tal iĝanaĝii.

Ulĝihlikux̂txidigaan
tax̂ qi·glaagidax̂ {al/} agux̂talix,
tayaĝus gudgulix ulĝilix,
ahlikux̂txidigaa(n) ula(m) anga(n) qakuuĝal,
qalan hadaa huyaasaaĝutahlikux̂txidigaan,
wa(n) Tanĝaax̂taadax̂ haway hix̂sal ax̂takux,
tunux̂taqaliiĝ(an) amunaan hix̂tal iĝanaĝii,

"Aa!
ahlikux̂ taĝa anĝaĝiidahl(ix̂) agulaka(n) ax̂takux̂txidiga(an)
hamamasmil txidix haaĝaniix̂txidix,"
hiisax̂takux̂ tutaaĝdagalikudix,
hada(n) huyalk(a) ahlikudix uhliiguzaa hiing aĝiisal aamax,
wa(an) qugadaanguusimax ilagaa(n) igal tayaĝux̂ maasalix
{imax wa} achidan hiing
chamluga(n) kuga(n) sakaaĝal hikungudaĝ(an) ngaa(n)
tunuuĝ(an) amunadix hix̂tal iĝanaĝii. [*end of cylinder 63*]

Tayaĝux̂ wa achidan haway
achidan hiing [*clears throat*] sakaaĝal a[illegible]udix,
kamgi(im) daĝ(an)[a] alax hadakiin sunamqul txi(n) qidaqalinaan
hix̂tal iĝanaĝii.

Qidal hingamal akux̂,
ikungudax̂chx̂inaax̂chx̂iqalinadix hix̂tal iĝanaĝii.

"Aang,
Tanĝaax̂taa[da]x̂,
Tanĝaax̂taa[da]x̂,

---

a. Probably for kamgiin; cf. line 313.

let the other have the other half (to attack),
and then,
slipping into their magic guises and
becoming invisible, they started entering the house apparently,
each along his side — they said, it is said.

While entering,
making a crack of noise [with their war cry] "Now!"
they speared the men on their way in
until they got in along the side of the house, and
when they were on their way toward the rear of the house,
Little Bear apparently understood (what was going on), for
he spoke (as follows) — he said, it is said.

"Oh!
still, now, you have not a single person left, so stop now,"
they heard him saying, but
going toward him and having left only him (alive),
they got out of their magic guises and becoming men
stepped down before him
on the floor and talked to him — they said, it is said.
[*end of cylinder 63*]

The man there —
when they stepped down before him,
the villain grabbed his head from both sides and started
crying — he said, it is said.

As he was crying like that,
they tried to stop him[a] — they said, it is said.

"Hello,
Little Bear,
Little Bear,

---

[a] Lit. started trying to make him go aside.

alqul[a] aalux̂taasal aalux̂tal hingamatax̂t."
" 'Hiilalix hiiladaduukahliku·x̂!
Maasanas inaqamax {txidix ukux̂/ wa}
ukaaĝaaĝan ax̂taaĝutakus,
qangulix gumal' hix̂talaĝanang."
"Maasanaan ii? ukux̂tal hangamanax̂t.[b]
Alqul hingamatax̂t Tanĝaax̂taa[da]x̂.
Alitxux̂tala(an) anĝaĝikuun agulgalakan ax̂takux̂
asx̂asxaamis ii? Tanĝaax̂taa[da]x̂.
Alqul chugidalakan hingamatax̂t.
Txin asx̂asxaamis ii?
Alqul chugidaĝulaxt."
{Sluga} achidan aasal hingamaasaqadal hiing ataqan aa
hiing aĝiisal sluga(an) hama [P] hisxalaan,
wa(n) Hiiĝutaa(ĝa) asagaamaan tunux̂tal,
"Uhliga(n) sluga(n) alga(aĝan) ax̂s {max̂/} ax̂taqaĝulax"
ngaan hiisalka hama(ax) ilagaan
hisxa hitxadaam hamaax kims hiikulix haway ayuxsix tataam,
Kanaaĝis hadangin txi(n) qakaanuqalinaan hix̂tal iĝanaĝii.

Kanaaĝi(m) tanaĝingin slungin aĝalix udaa ulĝil chalalix,
akum {a·dan,} [P]
akang,
{Tumgam Hlaadaĝanaga(n)} Kanaaĝim tukuga(n) Tumgam
Hlaadaĝanagan uyachx̂is akungi(s) mal hangal hakaaĝal aku(s),
tayaĝux̂ txidix malimax̂taakax̂ hax̂sachx̂isxalix angalikux̂taa(n),
sakaaĝal,
nagmax aĝal aanga(n) wakux {Hiiĝutaaĝa,}
asagadudakix maqadix mal hama,
ula(m) anga(a) imax agadusal txidi(x) ulĝiqalinadix
hix̂tal iĝanaĝii.

---

a. For alqux̂; likewise in line 317.
b. For hingamanax̂t, probably blend with hamamanax̂t.

what are you laughing at?"[a]
" 'It is going on, it will still be going on!
Those who did that by themselves
apparently came in,
now they are on their way in,' that is what I said."
"Did you see what you have done?
Why are you like that, Little Bear?
Now that you are deprived of warriors to protect your life,
are you going to be killed, Little Bear?
Why do you keep silent now?
Are you going to be killed?
Why do you keep silent?"
Not spending much time there with him, they left him
alone there and on their way out from him
Hiiĝutaaĝa said to his cousin,
"We were apparently not going to be in his company only,"
he said to him and left him (Little Bear) and,
having gone out, went down (to the beach) and set out again
in the same way,
starting on the way eastward to the Koniags — he said, it is said.

He arrived at the Koniag settlements and entered the bay to land
but —
over there,
the Koniag chief Tusk-Boy sent for them, so they went up there,
and
when a man that had been prepared to fight with them
came down
to them,
the cousins did as before,
entering the house separately, each along his side — they
said, it is said.

---

[a] Ironical question.

Ulĝil ahlikux̂txidigaan qakuuĝal ulam qala(n) hadaa huyaasaaĝdagalikux̂txidigaa(n),
wa(n) Kanaaĝ(im) tukuu Tumgam Hlaadaĝanaa uda hix̂sal ax̂takux̂,
300 malgadaqadal anĝiin aguuĝ(an) amunaan hix̂tal iĝanaĝii.

"Haa!
Hamamasmiix̂txichix
alitxux̂talaa(n) anĝaĝi·x̂ agulakan ax̂takux̂txidigaa(n)
hamamasmiix̂txichi·x!"
305 hiisax̂taaĝdagalikux̂ hada(n) huyahlikudix uhlii hiing aĝiisalix,
achida(n) hiing anqalix,
tayaĝum maasazaa ngaan mal aku[dix] kamga[a] alax hadakiin sul hiing [txin/]
tuqil hiing qidaqalikux̂ imax atxinaax̂chx̂iqalinadix hix̂tal iĝanaĝii.

"Aang [*end of cylinder 64*]
310 Tayaĝux̂ wa
hingamal wa,
Tumgam Hlaadaĝanagan sadan anqal akudix,
kamgiin alax hadakiin sulix hiing txin qidaqalil akux̂,
ngaan tunux̂taaĝ(in) amunadix hix̂tal iĝanaĝii.

315 "Tumgam Hlaadaĝan(aa) alqul hingamatax̂t hing(a).
Alqul aaluusal aalux̂tal hingamatax̂t.
Alqul himgamatax̂t Tumgam Hlaadaĝanaa.
Alitxux̂talaan anĝaĝikuun aqadakuĝaa(n) asx̂asxaamis ii?
Alqul chugidaĝulaxt.
320 Tayaĝux̂ tayaĝuqasiim angadan taaman tayaĝux̂ anaaĝdax̂ wayaa,
ayagas angadahlingin tayaĝum mayquu anax̂ ax̂tanax̂ akux̂taan,
alqul hingamatax̂t,

---

[a] For kamgiin; cf. 313.

They entered the house all the way in but when they were on their way toward the rear of the house,
the Koniag chief Tusk-Boy had apparently understood, for
having already had it done to him[a] he shouted out — he said, it is said.

"Ha!
Go on like that,
you have deprived (me) of warriors to protect (my) life, but
go on like that!"
he said, but when they went toward him they left him (alive) there and
stood before him, and
when they had done a man's work to him,[b] he grabbed his head from both sides and
when he bowed down and started crying, they tried to stop him — they said, it is said.

"Hello [*end of cylinder 64*]
The man
being like that, —
they stood on the floor before Tusk-Boy and
when he grabbed his head from both sides and started crying,
they said to him — they said, it is said.

"Tusk-Boy, why are you like that?
What are you laughing at?
Why are you like that, Tusk-Boy?
Having no more warriors to protect your life, are you going to be killed?
Why do you keep silent?
A man tries to be a man confronting another man, you see,
but you have been a vigorous man confronting women only,
why are you like that,

---

a. His men had been killed.
b. Probably beat him severely.

Tumgam Hlaadaĝanaa.
Asx̂asxaamis ii?
Anangaa ii?
Alqul chugidaĝulaxt Tumgam Hlaadaĝanaa."
Iilam kuga(n) axchx̂inaax̂sxazigataqadaa(m),
hamaax nagaa(n) hisxa aqadaam agal(aan) hamaax
txidix ixchiqalinadix hix̂tal iĝanaĝii.

Ixchilix wa(an) Tanĝaax̂taada(m) sluga(an) aĝax̂talka,
taĝax̂takudix,
igim madusadaa(ĝan) amuqat matal,
qidal hingamatal ataqan al hingang adax̂takux̂,
sluga(an) aĝax̂tal,
aqadaamax hamaax ilagaa(n) ixchilix,
tanamax sluga(an) aĝal aqadaamax,
wa(n) Hiiĝutaaĝa,
wa(n) asagaam tanadgucha asx̂asxaqagan hadan tanadgusiin uyalix,
hamaaĝasix wa(n) asagaam tanadgusii,
asx̂asxaqaa mataqangi(s) nga(an) hiing slugan txin tanalĝisix,
wakus manadix inaqahlimax txidix aĝiisaaĝin[a] matnaĝulaxtxidigaan mal,
hingamatal hiing txidix ukuuĝuqalinas malix,
wan akiitax̂ hamang ukuuĝuhlis ham(a).

Inaku(x̂).

---

[a] With stumbling: aĝiisa-aĝin.

Tusk-Boy?
Are you going to be killed?
Scared, eh?
Why do you keep silent, Tusk-Boy?"
After they had tried for a long time to make him pass to Iilax̂,[a]
they went out of his house and after that
started on their way back — they said, it is said.

On their way back they stopped at Little Bear's place and
when they went to see him,
he was as he had been before,
constantly crying there all alone,
and having stopped there
they left him and went home, and
after they had arrived at their places
Hiiĝutaaĝa
brought his village (people) to his cousin's village who(se people) had been killed,
got them there and
settled there in the way his cousin's village had been before his people got killed, and
having decided not to leave each other as they had done,
they began to look after each other and
have been looking after each other until now.

That is all.

---

[a] The implication is obscure. Iilax̂ is presumably a place name, cf. Iilax̂, Ilak Island, one of the Delarof Islands, with a large burial cave (Jochelson 1925:123).

Told by Mikhail Mershenin, Atka, 1909. Cylinders 71-76 (thirteen minutes and fifty seconds). Cylinders marred by scraping and surface noise. About fifty-five seconds missing from the copy of cylinder 76. The narrative speed is variable, with some syllables heavily stressed (marked with an accent). Uncertain transcriptions are given in italics; dots indicate passages obscured by noise.

77

Uyngax̂

Uyngax̂ hiing anĝaĝiiĝan amunaan hix̂tal iĝanaĝii!

Anaa(n) uhlii agiital anĝaĝikuun,
unadax̂ maaĝan txin unaqalil angaliiĝutakux̂,
{a/} angadan túnul hingamatal hii(ng) akuu mas hiing {*ak*}
*uykuhlu*ukin áadal *slul* hingamatal hiing angalikux̂taa(n),
aasalaan *sanax̂* anuxtal aĝáaĝan aĝalka,
angaliin malimax̂tal angalikuun,
malimax̂tal angalikuun,
uuluqiizax̂ ilagaan agasaĝan amunaan hix̂tal iĝanaĝii.

Uuluqiizax̂ aĝuyax̂tal angalikuun maasal ilagaan ágas,
aqaan kugan manaaĝikut maasal ilagaa(n) agas aqadaam hamaax,
hi̔dusal,
sadang ax̂s chamli̔limax̂s,
haang atxaĝasal angalikuun,
hangadagaan tukuulkil,
hangadagaan ^{P} aniigiiĝutal {aqadaguu ham/} aqadaam,
hangadagaan tatahliim strúuzáaĝ(utal) aqadaam
hangadagaan tatahliim sngáagiiklúuĝutalix,
anax̂ {ax̂/} ax̂takux̂ hiĝadax̂ hawa.

Because of severe surface noise and several unknown words, this text cannot all be translated satisfactorily.

77

Uyngax̂

Uyngax̂ lived there — he said, it is said.

He lived together with his mother only, and
one day she started cooking as usual,
he [stood] before her talking and then
after he had ....
he thought that it was enough and went to her,[a]
beat[b] her,
beat her, and then
took a piece of dried meat[c] from her — he said, it is said.

The piece of dried meat he had tried to hide, so he took it from her, and,
having done to it what he had planned and taken it from her,
he took it out,
put it outside and worked on the boat rack, and
having got it[d] in order
he chopped it (the dried meat) with his ax on the surface
chopped[e] it on the surface and then
in turn planed it on the surface and then
in turn the poor fellow polished it with shark skin,
he did, it is said.

---

[a] The meaning of the line is not clear, the preceding line being obscure.

[b] Or treated her in some other (rough) way, the meaning of the word being general.

[c] Tentative translation; cf. EA uluuqidax̂ 'dried meat'.

[d] Presumably the rack.

[e] With his ax; here the Aleut word, in line 15 the Russian loan word.

Anam,
agul inas aaĝ*(an) haw(ang)*,
saygik(in) sul anqal aqadaam,
huyus hangax̂tal ax̂takus adangangiin aĝaqadaa[m ka]llúlix,
angalikum txin haaĝanil,
huyusiqat {a/} alax̂tal angalikum,
inas tatahliiĝuta(am) tx(in) aygaxsaĝutal aqadaam,
aasal tatahliim,
atxidas hangax̂taaĝutakus katahlilúuĝutal,[a]
áqadaam igungis áqis, ^{P}
qagnangis udayaĝi(m) qagnaligakix {suk/} inas,
inas aaĝingis ilakuchang(is) qiguuĝutal,
uudahlingis aqahmingis aq[it]lalix,
maasal ilax̂t(as) haĝul qagnangis,
aaĝingis haĝul aqadaam,
{ta/} tanaaĝaasal aqahmingis igluqax̂talix,
igluqalig*as* [*end of cylinder 71*]
Igluqaligas tanaaĝaasal hawakus udakus atxidam
{aqahmingis} aqahmingis
kug(an m)al inatlakax̂ maasal,
maasal ^{P} midalilix aqadaam,
i̓hmi̓sáĝutal aqadaguu(n),
tatahliim kumúulináaĝutal aqadaam,
qichx̂ital qakas aqadaam,
{halul hag/} chaglil haluusix̂ igul iĝilaam qagnaa agul
ukutikuun inasix,
atxidam ^{P} atxidam ^{P} sakiigis ngaan kilĝi̓isalka,
atxidam maaqutugdangin ^{P} qagnangis ngaan unaĝdáasalka,

---

[a] Contraction of tatahliim kaluuĝutal.

After
he had finished making that
he set out with his bow,
got to the land side of some *huyus*[a] that were lying on their rocks, shot some of them,
stopped (shooting) and
butchered the *huyus* he had got
and having finished that set out walking again,
doing so again
shot some cod that were lying on their rocks,[b]
took off their nose bones,
the bones and material for a keel[c]
and then collected some small pieces of the livers,
took even them and the peritonea[d] off,
and then packed them too and the bones
and the livers
back to his place and having the peritonea as skins
material for (baidarka) skins [*end of cylinder 71*]
Bringing back to his place the material for (baidarka) skins, the peritonea,
— he had not finished working on them,[e] so —
so he removed the fat layer[f] and then,
as he was tearing the skins off,
scraped them thinner, and
having hung them up for drying
cut out (and sewed them), took out the needle and finished the frame of his baidar,
using the cod ribs as ribs for it,
the bones of the cod — —[g] as bottom stringers,

---

[a] Perhaps some kind of fish, here viewed as sea mammals; cf. line 28.

[b] Like seals in a rookery.

[c] In Aleut dual.

[d] The thin, black membranes lining the abdominal cavity.

[e] Uncertain text and translation.

[f] As from a sealskin.

[g] Perhaps ribs around the stomach.

atxidam husikix ngaan varáanuusalka,
aqadaam,
chá·ng(im) igluqaa inakux̂ changasix,
atxidam áaĝingis chadux̂sil ngaan cháduusaqadaguun,
changasxa aqaan haang knaxchil ukutikum,
qakal ayugasaakaa masxal aanganax̂,
uhngiin Hyaagaĝi(m) tanadgusig(an) kuga(n) ayagaĝaaĝa(n) sulgaqaa,
hamaanugan sila axtamaayaaĝan hax̂saaĝan amunaan hix̂tal iĝanaĝii.

Aasalk(a) aqaan maasal,
iĝilaan ^{P} ayx̂aakaan liidal hulax̂takuĝaan,
iĝilaan sakaaĝasix aqadaam,
al wang waanus akuun inaqaam txin ayugnaaqaliilkidal,
ayugnaaĝ*asal* hawa anaamaan sux̂tachx̂is hing*adax̂*,
sux̂tachx̂is mal naga(n) hangalka,
kitakin kadaam chiyal naga(n) txin ungutikuun,
nagan kitakix *s*iiĝutaan aduutaaguzal ax̂takux̂;
hawa ataqan ili.... hámamas inaqaam txin ayx̂asaĝan amunaan hix̂tal iĝanaĝii.

Inaqaam txin ayx̂as angalim,
áaxchigáadax̂ agux̂talix,
ayx̂al akum,
udakus atx̂uhlit matruusaĝinaĝulagaan mal,
udakus atx̂uhlit matruusax̂tal angalix̂taqalil,
{an/} iĝilaan inaqaam ayx̂akux̂ tataam ukux̂takuun,
aygaxtaatul kinil anuxtakuun maasalka, ^{P}
maasal ^{P} kahmaazalakan,
qagangudaĝan namixsix akum,
huzukix txidix namixtamal aqadaguu(n),
qakangudaĝ(an) ká·mgul txidix haĝis,
ákudix udan iĝilax̂ {alaĝuhmiiĝix̂ a/} alaĝuhmiiĝi(m)

the lower jaw of the cod as bow post,[a]
and then
he put on the bow skin, which was ready —
making oil of the cod livers he oiled the skin with it,
put it on and let it dry for some time, and
when (the baidar) was dry and ready to set out with,
his sister having been taken for marriage to Driftwood Village,
he finally got ready[b] for going over there — he said, it is said.

Having made it ready,
one morning it looked good for traveling,
he took his baidar down to the beach,
put it in that direction[c] and the darned fellow tried to set out by himself –
trying to set out with it, had his mother hold it (the baidar)
and while she was holding it got into it and
sat down in it with his feet stretched out before him,
his feet being exactly as long as his — —;
...alone... so he started by himself — he said, it is said.

Having started traveling by himself,
making fairly good speed,
he traveled but
as he had no sailors
he started using his fingers as sailors and
saw his baidar go by itself, but
thinking that it tended to go (too fast) and lean forward[d]
[he tried to go more] gently, and
on the way eastward he became sore,
both of them (his arms) became sore too,
digging (into the sea) and rising on the way eastward,
but then the baidar was just touching the top of

---

a. varaanu- from Russian barán, pl. barány, 'stem or sternpost', lit. "ram."
b. Putting in the equipment.
c. Uncertain text.
d. With the bow into the sea; lit. bow down, bend over.

kanga ká·tamixtax̂tal,
ilan hi̓igicháadax̂ aygagasal angalikux̂,
{ak/} wa(an) Hyaagaĝim tanadgusig(an) sila(n) akayugan sila alakax̂,
akayuga(n) alixchan ilaa axsix hama,
aam tatahliim ^{P} {alitxut} atx̂ut tatahliim namixsaĝutal hama.... [*end of cylinder 72*]
.... agux̂taaĝutakux,
txidix namíxtikuchal txidix haĝis,
áalul hadamax halax̂tal aqadaamax,
qagangudaĝ(an) ká·mgúuĝutal akus,
iĝilangi(s) madaqadix mal alaĝuhmii*(ĝim) il(aa)* ká·tal hikix̂tahlikux̂,
Hyaagaĝim ^{P} tanadgusigan gaavanag(an) nagan txin ukaaĝasa(ĝan) amunaan hix̂tal iĝanaĝii.

Akux̂taa(n) wa(an) tanadgusim hachagaan hiilaĝakux̂taan txin tutaaĝ(an) amunaan hix̂tal iĝanaĝii.

"Uyngax̂ hitaxsix,"
{uhngiim[a] a/ ay/} anaam uuluqiizayuugii ^{P} udayax̂talix,
atxida(m) qagnangis qagnax̂talix,
atxidam {qa/ a}ahmingis[b] igluqax̂talix,
hitagnax̂ hiilaĝal akux̂,
wakus kugaa(n) hilgahlida*(x̂) ak(ux̂) t(xin)* ayugniisal aam,
ukalĝan asxinux̂takuchanang(in) am(a) {hlakuch/} hlax̂taaklukuchanang(in) huzuhlingis inaqamax txidix maalxaasangis,
"lii lii lii lii lii lii" hiisax̂talix akux̂taan,
hamaan agalaga(an) chugix̂ tutahliĝulaxtaan chalal txi(n) ham[amatnax̂.]
Chalaqalil,
ha·kang angtaĝil,
sakang angtaĝil,

[a] 'his sister's' - the one he was going to visit, see line 119.
[b] qahmingis: contamination of ahmingis and qagnangis.

the chopping sea and
went as though jumping along over it, and
on the way to Driftwood Village he did not go close to
(the shore of) the strait but
in the middle of the strait,
but then his fingers became sore again .. [*end of cylinder 72*]
....[his arms/fingers] made [speed] again but
the little ones became sore and rose, and
having turned smiling toward each other[a]
they dug into the sea again on the way eastward, and
their[b] baidar as before was [barely] touching the chopping sea
and getting out of sight [in turn] until
he came into the harbor of Driftwood Village — he said, it is said.

Then he heard people calling him from the entrance to the
village — he said, it is said.

"Uyngax̂ is showing up," sohe was called, showing up
with the keel made of his mother's dried meat,
the frame made of cod bones, and
the skin cover made of cod peritonea,
but
when they started saying that about him,[c]
all the small girls and darned boys in the village
— — themselves,[d]
he said "lii lii lii lii lii lii"[e] and
after that he did not hear a sound before he landed.
About to land, sshe saw them
one after another up there
and down there

---

a. The fingers as sailors.

b. His and his sailors'.

c. Uncertain text and translation.

d. Perhaps shouted to each other or the like.

e. Perhaps an expression of reproach to children.

kimikus ukux̂tal angalikut,
slumiim aĝal txin chalasix,
akux̂ igakux̂taa(n) ^{P} igal aam,
qiiga(m) adungi(s) nagiitax̂tal [h]ingiitaan sul,
igal tukux̂ chalaguu matadangis matal chálal,
.nagiita.[a] hingiitaan sul txi(n) sikalil akux̂taa(n),
udan iĝilaa adaaĝasxal aqalikux̂,
"Ii,
qixiichx̂izulax ilangin,"
hiisax̂tal ^{P} akuu,
maalal qixiichx̂izulax ilangin ^{P} ngaan agliilaaĝan kumsilgal aaĝaalakux̂,
atx̂us ilagaa(n) lʿizahlix̂ malka,
ahlikux̂,
haang adaaĝasxal akux̂,
ulax̂takuun anaĝulagaan mal saakuutas aqadagu(um),
sitxa(n) txin ungusix, ^{P}
{akux̂taan mal[b]} ^{P} aqadaam,
silan txin anĝaĝiyax̂taaĝutal hingamatal hiing ahlikux̂taan,
tidgis umang haqakus tutaa(ĝan) ax̂takut hamamatal angalikus,
angalikus txidix hingaaĝatiku(s),
uhngiin akux̂ gumal ax̂takux̂,
nagmiim txin aĝasix,
sigat akiiĝasal {hadaam huzungis} sigaĝil hadaam huyal ax̂takux̂ maasal,
sigat qahlikux̂taa(n),
igi(m) tunux̂talix,
tugidalimax̂sxal sakulix,
ukalĝa(n) tukugan asxinuu ayagax̂tanaaĝiiĝan haqadaa(ĝan) amunas,
hilgahlidas hichx̂ilakan hakung as wa,
"Ii,
manangi(s) malgamaaĝ(an) haqalgakus hagumalal ax̂takus hawa."
hingan hix̂táaĝutal txin as txin á·[x̂]siidatichx̂iiĝan hingan

---

[a] There is something before this (unknown) word and the end is unclear.

[b] 'when he had been (sitting down), so', corrected into the following aqadaam.

coming down, and
when they came close to him to meet him landing
he got out of the boat, and
— — — ing tall grass — — took his — —,
getting out and landing in the way a chief would land
— — took his — — and started going up from the beach, but
as his baidar was being taken ashore,
"Oh,
not into the rushes,"
he said,
so they avoided the rushes and lifted it carefully up but
the fingers (of those carrying) stuck out (through the skin),
until,
(the baidar) having been taken ashore and
there being no house for him to stay in, he turned it upside down
and sat down under it
and then
tried to stay alive there until
he heard footsteps approaching and
when they came there,
it was his sister
who came in to him
with her provisions, came to him with provisions, and
while he was eating the provisions
she told him
that counting of months[a] and contentions were going on and
that the ones who had come to court the daughter of the village chief
were up there without having said what is usually said,[b]
"Oh,
they too have apparently come to do what they intended,"

---

[a] Perhaps preparing some feast; cf. lines 156–160.

[b] Perhaps did not welcome him.

hix̂taqaliiĝutal angalix̂ ax̂takux̂ mal hingamal,
[*end of cylinder 73*]
... inasxadaaĝan aĝnax̂ ax̂takux̂.[a] [P]
Uyngax̂ [txin] ikaaĝatiikluqadal *qangul akux̂* ukux̂tahliiĝ(an)
aх̂takuun sanax̂ aguku(ĝaan),
Uyngax̂ hakang anqal aqadaam,
{aĝus} kamgiin aĝus kú·gan sákúĝi[i]sal akuun,
wakus qanat hii(ng) sanatilakan[b] qahlil angalikux̂,
táamáazagaan hingamasix [P] qáhnax̂s[c] í·mli·dix agil,
hí·ngaládix agilix,
hitil akus,
makux̂ hnúuqáayalilix hiisaaĝutal gumakux̂,
ta·x̂ hingaaĝax̂tal qi̔·glaagidax̂ malgakux̂ tutaaĝdagalikux̂taa(n),
haagal umamanax̂taa(n) mal,
hawan qax̂ unaĝilakax̂,
hawan qal ahlikux̂taan,
qahlikux̂taan [P] qaqat inas aam txin haaĝanilix, [P]
akux̂taan,
ku*ng(in)* manaaĝikut maasanamqu[ul]ki[da]nax̂ ax̂(takux̂)
aasaadalakan ham(ang) nagmiim qangul,[d]
gumatahlix̂ maaĝan gumanaĝulaxtaan mal
hamamas [P] hamaax iĝilaam silan his aqadaam,
txin hangaqalii(ĝan) amunaan hix̂tal iĝanaĝii.

Hangaqalil angalix̂taan mal
hangahlikux̂taa(n),
{wa wa/ ukal/ ukalĝ/} waa-hada(n) tanadgusim tukuga(n)
ulaga(n) qusaga(n) *aĝal* txin hiilakux̂taa(n) txi(n)
tutaaĝ(an) amunaan hix̂tal iĝanaĝii.

---

[a] Severe scraping in lines 128–131.
[b] Perhaps for sanatalakan.
[c] Perhaps for kahnax̂s.
[d] Lines 143-146 spoken very rapidly.

he said, said it in order to have himself pitied,
[*end of cylinder 73*]
...as it was apparently to be finished,[a]
Uyngax̂ clumsily went over there and went in to look, and after a while
130 Uyngax̂ stood up and then
hid his head, having fights going on over it,[b] and
while he was eating without having enough to eat,
they bowed[c] more and more, their hair spreading and
their nits spreading and
135 coming out,
and he went on picking out maggots,
but even though he heard it crunching[d] there,
because he had been starving
140 he went on eating
the food that was not cooked,
141 until he finished his food and stopped,
whereupon,
having apparently done to the wretched things[e] what he planned to do, he hurried in from where he was[f]
but not going to do only like that
145 he went out from there to his baidar and
began entering it — he said, it is said.

When he had begun entering it,
while he was entering it,
coming above the house of the chief of that village,[g]
he heard himself being called — he said, it is said.

---

[a] Text and translation of lines 128–131 uncertain (scraping).

[b] Or perhaps fighting for it; translation very uncertain.

[c] qahnax̂s understood as kahnax̂s, but the whole passage is obscure.

[d] As from chewing something hard.

[e] The food or the people; the text is unclear.

[f] Lit. from inside himself, presumably from some room, but the situation is unclear.

[g] The situation is unclear.

"Qanan akudix,[a]
qanguda,
hikan qanguuĝ(an) ax̂s wa,"
hiilaĝakux̂ txi(n) tutakux̂ txin tutataaĝdagalikux̂taa(n),
makut maalal hiilaĝakux̂taa(n) mal,
chuginaaĝlakan hingamatal hiing al,
tugidalimax̂s,
tugidadix álutnas ax̂takus,
makus ukux̂tal hingamatal hiing al angalikum,
qaĝaĝidangi(s) masxakus ax̂tal,
qaĝaĝiiĝan [P] sakaaĝal qaĝaĝil angalikus,
txidix haaĝanilix,
aqadaang(anax̂),
sá·kuu hitxisxakuĝaa(n),
alitxux̂talaa(n) qaĝaĝikuun akuĝa(an) gumaalaqaĝulaxtaan,
maakanat haqatalakan hagumatal haang,
hiing al angalikux̂taa(n),
hlaaklukichaaĝutax̂ haang [P] chamlu(m) kugan aygagiyuduugikux̂
    ukux̂tal angalikuun maasal,
hadaakul aqadaam ngaan tunuuĝ(an) amunaan hix̂tal iĝanaĝii.

Ngaan tunulka,
uda(n) hlakuchax̂ aalugnax̂,[b]
hiingaax usix iĝilaan ... lataa ... alungis uyaax̂t(ax̂),
hiisax̂tal akux̂,
hiilaĝakuchakux̂ hamaax hitxidaĝis ham(a),
hiing aqadaam kiimaadil aqadaam,
hinga(n) iĝilax̂ ilgax̂ta ..... angalix̂taa,
anax̂ ukulakax̂taa(n) mal,
iĝilax̂ kataqadaguu(n) atx̂ut lihlix̂ mazal,

---

a. Perhaps for akux̂, cf. line 186.

b. Cf. 1.4 with note, but not certain; heavy surface noise in this line and to the end of the cylinder.

"Whoever you are,"[a]
come in,
the one up there is about to come in now,"
he heard himself being called and made himself heard[b]
and being in turn[c] called upon
he stayed there without saying a word,
as they were counting months,
as they had apparently counted their months,
looking at them doing that, he stayed there but
when the time came for their dancing (contests) and
they came down[d] to dance and had danced
and stopped,
after that,
when the contesting party was thrown out,
as he had no crew to dance with
he did not know what to do
and was staying there, but then
he saw a little clumsy boy making walking movements[e]
    on the floor there,
so he turned toward him and talked to him — he said, it is said.

When he talked to him
the little boy laughed, and
when he asked him
to go down to the beach and fetch .... from his baidar,
the little one rushed out in a hurry
and hurried down and
searched the baidar for some time,
without finding anything, but
when he touched the baidar his fingers would stick out
    (through the skin) and

---

[a] Uncertain translation.

[b] The translation of the latter part of the line is uncertain.

[c] Lit. being done to what he did.

[d] Probably to the middle of the floor.

[e] Perhaps some kind of dance.

hanganiikluhlikuun txin alĝux̂sihlikux̂taa(n),
anax̂ ukula[kax̂taan] [*end of cylinder 74*]
Sakaaĝal aam, [P]
aam alax sigaarkix[a] nagmiim igul aqadaam,
anilix [aq/] aqadaam,
iqyakiim iki(n) agadusal,
[qanguuĝan] qanguuĝ(an) mas aam,
tunuuĝ(an) amunaan hix̂tal iĝanaĝii.

"*Qanan* akux̂[b] hingan *úulung*ikux̂[c] wa,
qanguuĝ(an) ax̂s wa,"
hiisal akux̂,
hiisakuĝaa(n) hatmudaĝan halal al akuĝaa(n),
matakut maasal hix̂tal ax̂takux̂ ukuĝakux̂ maalal, [P]
il(an) hilgakux̂,
alakan il(an) chugilgalakan haaĝanilgakux̂,
qángul aqadaam,
wa(n) ayagaligaadaan qichidaasal agiitaqaa[m] ngaan ax̂s
ax̂tazigatikuun qalimax̂s,
sul akuun,
*igi(m) aĝa*kuchanangi(n) ilakix ngaan sigax̂tal angalikin
maasakan
ngaan aĝiiĝutakukin tatahliim suuĝutalka hinga,
aqadaam sakaaĝal txi(n) taliqaliiĝ(an) amunaan hix̂tal
iĝanaĝii.

"Ayagang haĝulix,
iiyuxsix,
iiyuxsix,"[d]
hiisax̂ta*kux̂*[e] ayagaan qichidaasal hikamahlikux̂,
tatahliim txin ayugniiĝutal txin haĝitnax̂.

---

a. Russian loanword spoken with a stop rather than fricative -g-.
b. Skip, then heavy surface noise down through line 196.
c. Perhaps ulĝikux̂.
d. Lines 199-201 chanted, vowels drawn out; likewise lines 211-213, 221-226.
e. hiisax̂talix expected, cf. line 214.

while trying to take it up[a] he felt sorry for what he did,
but did not find anything...[*end of cylinder 74*]
Having come down
he took out two cigars he had on him,
lit them,
removed his two baidarkas with them,[b]
and deciding to go in
said — he said, it is said,

"Whoever it is, is — —[c] now,
is about to come in now,"
he said,
and when he[d] turned around (and looked) outside
he was seen calling as he had done before, so
he was called in there, and
when they were silent in there and stopped,
he went in and then
cut the fish he had been giving[e] his little bride he was dancing around with,
took it, —
because he had given her as a present a couple of the little things that were given him,
he took again what he had given her
and then he went down and started dancing — he said, it is said.

"Carrying my wife,
swinging,
swinging,"[f]
he chanted as he turned around with his wife,
and starting over again for a while,

---

[a] Higher up on the beach.

[b] The real meaning of this line, and of the whole paragraph, is obscure.

[c] Perhaps on the way in.

[d] Presumably Uyngax̂, but the situation is not clear.

[e] Uncertain translation.

[f] The translation of lines 200–201 (and 212–213, 225–226) is only a guess, the word iiyuxsix being unknown.

“Qanung itax̂ ataqadiiĝutahliim kuchuqahlii,
chiiii.
mmmmm,[a]
ataqadiiĝutahliim”[b] hiisax̂tanamqul[c] kítaam anga[d] kituĝa ayagaan masiiĝutaa(ĝan) aĝiguun
matadaaĝit igi(m) masxakux̂
wa(n) ayagaan qichiisal kitaam angaa hawaxtalix inkatiiĝ(an) hangatiiĝ(an) *hi*·gitaadal ayagaan hiing qichiisalix,
qichidaasaqaliiĝ(an) amunaan hix̂tal iĝanaĝii.

“Uuuu ayagang haĝulix,
iiyuxsix,
ii-iiyuxsix,”
hiisax̂talix wa(n) ayagaan qichidaasal gumahlikux̂ udaku(s) tugidalimax̂tanamqus [P] qisngi*ilug*dix sux̂tak(ux̂) ukux̂tal angalidix akus,
amnixtaasalix *wakus* hagumanax̂ uhlii imax amgix̂taqalii(ĝan) amunadix hix̂tal iĝanaĝii.[e]

Imax (am/) amgix̂taqalil angalidix maasahlikuu,
tatahli(im) Uyngax̂ makut mal txi(n) dax̂saĝa(n) gumaqalinaĝulax wa,
kí·tax̂síidal qakaanuhl*il* aqadaguun hiing,
kadmudaĝ(an) taqil aguun,
tunudalix,
“Mmmm,
ataqadiiĝutahliim,
qanung i·t,
ayaga·ng haĝul,
iiyuxsix,
iiyuxsix,”
hiistanamqul way ayagaa(m) kug(an) haang ayagaa(n)

---

a. Hummed with deep voice.
b. Drawn out with deep voice.
c. Beginning drawn out, the rest spoken very rapidly.
d. ang(a) or anga(n); the next word unknown.
e. Lines 214-215 spoken very rapidly.

"— — once more again lap[ping],
chiiii,
mmmmmm,
once more again," the wretched one chanted and when, [with] his one foot — —, he was about to — —[a] his wife again,
it was set for him how to do it,
so turning around with his wife, dragging his one foot and making jumps to let it hang and to lift it,
he started dancing around with her — he said, it is said.

"Uuuu carrying my wife,
swinging,
swinging,"
he chanted and danced around with his wife until the wretched month-counters[b] saw him taking their — —[c] and
throwing it[d] began watching him only doing that —[e] they said, it is said.

They watched him until
Uyngax̂ again, as before, did not stop but
was moving his poor feet outward and then
turning forward,
chanting,
"Mmmm,
once more again,
— — —
carrying my wife,
swinging,
swinging,"
the wretched one chanted and [fell] on his wife, missing

---

a. Perhaps catch: masiiĝu[uĝu]taaĝan.
b. Cf. lines 156–157; real meaning unknown.
c. Perhaps their drumsticks.
d. Unclear reference.
e. Uncertain text and translation.

aaĝaasalaa(n) maasal angalit mal,
kuga(n) háchil {ak/} akux̂ .. [*end of cylinder 75*]
[*About 55 seconds missing from the copy of cylinder 76*]
/aligaduukaqadal[a] al hiing anax̂ hiisaaĝ(an) amunaan
hix̂tal iĝanaĝii.

230 "Aang,
ayagax̂ {asxu/} asx̂ahlimaayaaĝan sisxim [P]
kdaaganaga(n) huzúugizangis txi(n) qúhmalaxsix igi(m)
chidgidusamahlikux̂ aa,"[b]
hiisal akux̂taa(n),
hama(n) ayagax̂ ayaga(ĝ)aaĝ(an) hamamaalaqaa
ukuĝaadahlimulax,
235 asx̂aasal ax̂takus ngii(n) anuxtanilgal aanganax̂,
kuga(an) agalgal akum,
maaĝaniin gumakus mal,
ayagaan agiital ú·lux̂ sulgaĝilakan hamaax sul angaanu(u)sal
hiing angam hada(n),
hiing agiita(l) txin ungusix
240 angalix̂taa(n) hingamatahlikux̂taa(n) slax̂taq[adal] aanganax̂
hama(an) iĝilaam hadan usix,
sitxagaa(n) aĝal,
aqadaam hamaax ayuxsix, [P]
tanaĝiim hadan txin ixchiqaliiĝan amunaan hix̂tal iĝanaĝii.

245 Tanaĝiim hadan ixchiqalil anax̂taa(n),
tanaĝiim slugaa(n) aĝal,
{aqadaam} akux̂taa(n) {awak/}[c] anaan [P] hitagikux̂taa(n)
txin ukul ax̂takux̂,
ataqahlix̂ anax̂ akux̂taa(n),
alax txin his ax̂takux̂taa(n) txin ukux̂tal,

---

a. Abrupt start at /, no scratching as at the beginnning of the other cylinders.
b. Drawn out with deep voice.
c. Start of awakux anakin 'those parents of his'.

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his wife, so
he got stuck on her ...[a] [*end of cylinder 75*]
[*About 55 seconds missing from the copy of cylinder 76*]
said that [X],[b] going no more to — — —, was there — he
said, it is said.

"Yes,
the woman, going to die at last,
has come adrift with[c] all the ...[d] 230of the pass (portage)
and got white spots, oh!"[e]
he said, and
the woman who was going to be married was not even seen,
and when they (the people) realized how she died,[f]
they left there,[g] but
doing as was intended,
(Uyngax̂) together with his wife grabbed the meat without
making noise and took it aside, and
sat down there together with her
until the wind stopped blowing, whereupon
he went down to his baidar,
got under it,[h]
set out and
started on the way back to his own territory — he said, it is said.

After he had started on the way back to his territory
he arrived at his place,
and then his mother saw him showing up, and
while he had been alone
she saw that there were two of them and

---

a. Perhaps he made some wrong step in his dance and fell over his wife.

b. The subject presumably mentioned in the missing passage.

c. Or got hanging loose at or from.

d. Apparently a derivative of kda- 'ice'.

e. The real meaning of the sentence is unknown.

f. Uncertain translation.

g. Or from upon him (Uyngax̂).

h. Presumably to get out his equipment; cf. lines 112–115.

txin maakatal ulaam nag(an) qangul aqadaguu(n)
hamaax hisix txi(n) ganaĝax̂tadakux̂ ukux̂tal angalikum wa,
hlaa(n) ukux̂takuun,
mahlil ax̂takux̂ ukux̂tal aam,
hamaax chalaaĝ(an) mas aanganax̂,
hadan us chalas akuun,
txi(n) {ay/} ayagalĝis hingamanax̂ ax̂takux̂
way slumiim aĝal akux̂,
agiitalkangaan hiing,
{hiing txin anĝaĝiqaliiĝ/} ^{P} hiing ^{P} anaan agiital hiing txin anĝaĝiqalidax̂taanax̂[a] hiilax̂tal iĝanaĝii.

---

a. Apparently folk tale style for -x̂taaĝan aĝnax̂, cf. 78:270 and 79:341.

went happily into her house and then
out [again], and having looked at him — — -ing,
saw that it was her son, so
having seen that it was him all right,
when he was about to land
she went down to the beach to meet him,
who had gotten a wife
and now came back to her,
and together with her —
together with his mother he started living there,
so the story goes about him, it is said.

Told by Mikhail Mershenin, Atka 1909. Cylinders 77-81 (twelve minutes). Cylinders marred by scraping and surface noise. The narrative speed is mostly rapid. Uncertain transcriptions are given in italics; dots indicate passages obscured by noise. Jochelson's free translation in the Archives of the Institut Vostokovedeniya Akademii Nauk SSSR was made available in April, 1990.

78

Qazulimax̂taqax̂

Qazulimax̂taqax̂ hiing anĝaĝiiĝ(an) amunaan hix̂tal iĝanaĝii.

Hiing anĝaĝikux̂,
angalix̂ haqal angalix̂ aguun wan ilguun kamgii ngaan
    agis gumaasal aguun,
aqadaguun txin haaĝanil,
{ngu} txi(n) haaĝanil aguun,
gilĝix̂tanaa(n) anuxtax̂ maqax̂tazahlikux̂,
ahlikuun,
ngaa(n) {ti/} tunux̂tadax̂ maqadahlikuun,
{angalix̂..} ngaa(n) asx̂aadaaĝ(an) anuxtaqalii(ĝan)
    amunaan hix̂tal iĝanaĝii.

Ngaa(n) asx̂aadaaĝ(an) anuxtaqalil aqaan maasal*ka ngaan*,[a]
saĝal ngatikuun angalix̂ haqakuĝaan txin asx̂aaĝinil
    hulal ax̂takux̂taa(n) mal,
waa(n) tanadgusiim anĝaĝinangi(s) aglix̂taasal,
ilangiin prústix̂ háyalix ngiin txin prustichx̂is,
agiital txin prustilax̂tal angalikux̂taa(n) aam,
anĝidaqadal txin haaĝan(il),
asx̂aasanaan mas ngiin tunux̂talix,
asx̂aguun iqyax̂ igi(m) agulgalix,

---

[a] Or maasal hinga.

78

Qazulimax̂taqax̂[a]

Qazulimax̂taqax̂ lived there — she said, it is said.

She lived there and
every morning[b] she would comb the hair of the head of her granddaughter
and then stop,
stop,
and she used to feel attracted to her
until
she stopped talking to her and
decided to play dead for her — she said, it is said.

Having decided to play dead for her,
she slept until morning and when daylight came she got sick and then,
warning the people of his village,
she begged their pardon[c] and had them forgive[d] her,
and having spent the day saying farewell[e] to them
she stopped breathing and
when she was dying told them
to build a baidarka for her when she died,

---

[a] Possibly "who once dealt with good eating" or the like

[b] Lit. whenever daylight came.

[c] The Aleut word borrowed from Russian prostít'.

[d] The Aleut word borrowed from Russian prostít'.

[e] The Aleut word borrowed from Russian prostít'sya.

ulaakalĝisxal iqyax̂ igi(m) agulgalix,
iĝanaasiikluuklungin huzungis ngaa(n i)lax̂tachx̂is {hachiim}[a] nagiim qangusxalix hamang,
ax̂sxaaĝan aqax̂t hiisax̂talix,
angalix̂ akux̂,
hingan angaliidahlix̂ inatlaka(n) asx̂aalkidanax̂.
Angalix̂ {uxs} taangax̂ ngaan huĝnasxal as uqlax̂sxal angalikux̂,
asx̂ax̂tax̂ [P] txin aguguun,
hiisalgadax̂ akuĝaa(n),
maadahlilakaĝim,
huuĝuzuuzal huĝnaazanax̂ liidaaĝutakux̂,
uqlax̂sxal angalikux̂,
uqlax̂sxaqadaam tumsalgalix,
haang saĝachx̂isxal ngasix akux̂,
angalix̂ haqal aanganax̂,
tatahliim haang ulaakalĝisxalix tumsalgal aqadaam
ngaan iqyax̂*sichx̂isxalix*,[b]
suun'gita*duukanangin huzungis iqyag(an) suun'gitanangin*
huzuugizangis ngaan agulgal ngaan inasxal ila(n) ax̂sxal aqadaangan(ax̂)
naga(n) qangusxal {hach/} tumsalgal,
aqax̂.
Hamamatahlimaaĝan gumanaĝulaxtaan mal,
hamaax [P] hamamatal {angalikux̂taa} ukutikux̂taa(n)
hamaax slax̂taq[adal] aanganax̂,
alaĝum hadaaguza(n) al wa(an) tanadgusim hadaaguza(a) agiiĝ(an) {aĝi/ makux̂taa}[c]
gumanaĝulaxtaan malix,
{hiing haang} hawan iqyaan
kalatalix txi(n) ayx̂aqaliiĝ(an) amunaan hix̂tal iĝanaĝii.

Waa(n) tanadgusim ahmiĝanulax, [P]
akalux̂talix,

---

[a] 'outside her', corrected to the following
[b] Severe surface noise continuing into the next line
[c] 'she did', corrected to the following negative verb.

to put her in a burial hut and build a baidarka for her
and put it in there by her with all the clumsy
weapons with it,
she was to be put there, she said,
and then
even before the end of that day the wretched one died.
Then water was heated for her and she was bathed with it, —
when somebody died
(the corpse) would be affected (become stiff) but
not so in his case,
she seemed to be soft and warm
when she was bathed,
and after being bathed she was put away,
they let her sleep until the next morning,
and when daylight came,
after a burial hut had been built for her and she was put away,
they had a baidarka made for her,
all the equipment of the baidarka
was made and being finished was put in there, and then
[she was] put away into the (burial hut)
she was.
She did not intend to stay that way, however,
so — after some time,
when the wind stopped blowing,
to go by sea directly to the village
she did not have in mind, so
her baidarka
she set out dragging — she said, it is said.

The neighborhood of the village [she did] not
pass by [but]

ayx̂al gumal ukutikux̂taa(n) mal,
alaĝum gisxan hada(n) qa*siya*atxa(n) awaagis mas aangan(ax̂)
alaĝum gisxa(n) had(an) qasi*ya*hlikux̂taa(n) txi(n) sakaaĝas,^{P}
aqadaam, ^{P}
hanix̂^{P} ilgahlikux̂taa(n),
hanix̂ hiing al ax̂taanganax̂,
chidaĝ(an) aĝal aqadaam, ^{P}
ilugaa(n) txi(n) ukux̂takux̂taa(n),
sakang ayagaĝiiĝutax̂*tal*,
ayagas ila(a) *agdalka*
matáagamaxsilakax̂taa(n),
gumal ax̂tanaan ig(im) ánuxtanil [*end of cylinder 77*]
Alaĝum gisxa(n) hadan usix aqadaam,
txin ilgaqaliiĝ(an) ax̂takux̂taa(n),
alaĝum achid(an) aygaxhlikux̂taan
Yapuunim ^{P} sunax̂taqaa haang chalax̂tal ax̂takux̂,
daĝan alax sunam asxunamqukix al ax̂taang(anax̂)
hamaax aqis aqadaam sigusalix,
waa(n) hanim {qusagaa}[a] chidaĝa(an) aĝal aqadaam,
wak^{P}kux[b] ^{P} qamiim *il(an)* taniim igluqag(an) kuga(n) matalix
qyátuĝix̂ alanaan anuxtahlikux̂taa(n).
wakux asxux̂tal angalikin,
wa·n qamii(n) hakangudaĝan sayul aqadaam,
sitxan hamang chutxa hiing ax̂s aqadaam,
quganam ilaa sul aqadaam,
kangagaan ngaan túgáasal hamamaasakuu(n)
al *hamang* chángáatulakax̂ tútal hamamaasahlikuun,
hamang sásx̂ídaĝisix hama,
{aang/} aasaqaa {aang/} aanganax̂,
tatahliim hamaax,
angaa tatahliim
qamiim angaa tatahliim hamamaasaaĝutal

---

a. 'from above', anticipation of line 84.

b. Spoken with hesitation pause in the middle.

after she had traveled for some time,
when it became time for — — toward the beach
she — — toward the beach until she came down, —
after that, —
she looked for a lake, and
as there seemed to be a lake there,
she got beside it and
when she saw herself in[a] it
there seemed to be women down there,
women passing by,[b] [but]
she was not at all ready for that,[c]
she came to think of her present condition [*end of cylinder 77*]
After she had gone down to the beach
she started looking for things, and
as she was walking along the shore
an old Japanese ship had stranded there,
and as there were two (wretched) ship nails on it
she removed them and took them up from the beach and
having gotten beside the lake,
doing in such a way as [to fix] them in her brow, on the
skin of her forehead,[d]
she thought that she needed something for tightening,
[took] the two nails she had gotten [and]
having pulled her brow upward
placed the point of the (nail) under it and,
having taken a piece of rock,
hit the head of the (nail) with it but
felt that it did not want to go in, until
it dashed in,
and after that had been done,
again,
the other one again,
she did so to her other brow in turn,

---

[a] Lit. from.

[b] Uncertain text.

[c] Presumably for courting a girl.

[d] In order to make her skin smooth.

asxúuĝutal.
hingamaqadaguu asxú·lĝuu túngax̂six hamang changaatulakan hamamahlikux̂,
hamang igdaĝisaĝutal txin ham[amatnax̂.]
Akuĝáan,
{aas/} hanim had(an) huyal aqadaam,
qusagaa(n) txin ukux̂takux̂taan,
matachxizaakat igi(m) mas ax̂takux̂taa(n),
wak(ux) maqdax̂taqáak[l]ukin agatikix ikin matikukin áaĝutalak(an) ax̂taanganax̂,
uyuqat aqiituqada*ang(anax̂)*,[a]
chunuun hama(ang) unaanux̂tachx̂ihlikuun,
mataakanadix liidax̂ imax masaĝutal ax̂taanganax,
hulukix max̂siiklúuĝutalka,
chunuum il(an) qiglul aqadaam,
hamamas hamaax axs,
angalix̂ haqakuĝaan iklaaĝ(an) sadmudaĝ(an) sáalamux̂siidax̂ ax̂takux̂,
qúyx̂il ásx̂áatul gumakux̂,
angalikux̂taa(n) iqyaan alaĝum gisxa(n) hada(n) klus aam hamaax,
naga(n) hanganaax̂hlikuun naga(n) hangal aqadaam,
hamaax ayuxsix txin iqyaĝis,
angalix̂ haqakuĝaa(n) gumanax̂taan mal,
haax waa(n) tanadgusim hachan hiing litakum ham(ang) iqyaĝil angalikux̂taa(n),
tanadgusim *hadan haax [hi]ngaax* huzuunulax iqyaĝiisal angalikux̂taa(n),
wa(n) gaavanax̂ ulĝil angalikux̂taan,
waa(n) tanadgusim anĝaĝinangis hagang al ax̂takux̂,
ataqan iqyaadahlix̂ haqal ax̂tal hiĝakux̂,
angalikux̂ hiing amgix̂talgal angalikux̂,
chalasxaaĝan adanga(n) hada(n) usxal angalikuu,
chalaqalil al chalaaĝan matikux̂,
haqanaax̂chx̂isxa*gu(un)* wang azuukaĝulaxt anuxtaasal angalikux̂taa(n)

---

a. Or. -qadaguun.

nailing it,
and when she did that the big nail, which was hard, [at first]
    did not want to go in until
it dashed in.
However,
when she went to the lake and
looked at herself from above,
she had fixed herself as nicely as she could but
as she could not do anything to her poor old breasts,
as her neck tended to come off,[a]
she let her nape go down until
they (the breasts) became as good as they could,
then working on the nipples
she knotted them to her nape,
so proceeding from there,
as at daybreak the poor creature was straining[b] outside to
    get firewood,
she fainted with coughing,
then took her baidarka down to the beach and
tried to enter, until she got in and
set out paddling from there,
at daybreak she did that, and
when she showed up outside the village paddling,
paddling slowly[c] toward the village, and
was coming into the harbor,
the people of the village were up there,[d]
saying that one single baidarka was coming,
so she had come under observation,
and when they came down to the beach to meet her,
she started landing but when she was about to land
she thought that she would not be there if asked to come,[e]

---

a. Uncertain translation, real meaning obscure.

b. Very uncertain translation.

c. Lit. not with all of herself.

d. Sitting or standing in a row on the bank above the beach.

e. She apparently did not think that she would be welcome.

asx̂ax̂taaĝ(an) *iiyuxsix* anĝaaguzal angalikux̂taa(n) mal,
aa,
qanaaĝis huzung*(is)* a·hngaalal aang hiisaa(ĝan) amunaan
hix̂tal iĝanaĝii.

"Suganĝix̂ Qiiliĝliiĝux̂ hiilax̂tadaq hingaax *Qaataklag*[a]
ilguu ayagax̂tanaaĝii(ĝan) anuxtal,
haqal gumanaan[b] hix̂takux̂,
"Aang,
hama(n) hix̂tal hamamaasanaan hawa asx̂achx̂isxalix qidagax̂,
qidagaĝaqadaguu,
ukusxa(aĝan) amunax̂,"
hamang hamamal [*end of cylinder 78*]
[[Ilgaaĝ(an) aqag(an) ilangis axs,]]
[[agi*kuda* gumal ax̂takuq.]][c]
Ulaakaam hadan {huya//} huyaalal hiing ax̂sxalix
{aqax̂ akum,}
aalaqax̂ akum, ^{P}
hama(n) iqyaan igi(m) ayx̂adusalix aqaa(n) ma(l),
ayx̂aasal ukutikuun,
alaĝum gisxa(n) hadagaa(n) aĝaasal aqadaam,
wakux,
chú·nuun atxisix *ilgahlikux̂t(aan)* ukul aqadaam,
taniin asxul aqadaam,
maqdakin tatahliim qudgimudaĝa(n) chunuu(m) il(an)
qigluuĝutal akux̂taan,
mataliin agacha qudusaĝa(n) aqat haqatanaanulax anuxtal
hingamatal aan'gichikaadal angalikux̂taan,
tuutx̂aaĝuta(m) kuga(an) ^{P} {tugaadil}[d] qudus al ax̂taguun kum
maqaĝiigatunuuqizuukaĝul(ax) amasukux̂ gumanaan
anuxtal aam,
txi(n) aygaxs aqadagu/ [e]

---

a. Probably for Qazulimax̂taqam, cf. line 176.

b. The direct speech turns into indirect speech.

c. Storyteller's remark about himself.

d. 'to urinate', changed into the following synonym.

e. Perhaps for akux̂.

as she had..... to be dead, [but]
oh!
all the fishermen saying hello,[a] she said hello — she said, it is said.

"I am called the young man Qiiliĝliiĝux̂, intending to marry [Qazulimax̂taqax̂'s][b] granddaughter"
she was coming, when she said,
"Yes,
the one you are talking about died for us[c] and was mourned,[d]
was already mourned
a long time ago,"
so ... [*end of cylinder 78*]
[[Some of the things she was looking for I passed]]
[[I must have passed over.]][e]
She was brought to her burial hut and put there,
and after that,
after she had started with her baidarka and
had been traveling with it for some time,
when she came to the beach with it,
those two (nails) —
measuring her nape[f] she looked for (them) and found (them),
nailed her forehead and then
knotted her breasts upward to her nape, but
she had no idea how she should urinate and was pondering that,
when she came to think that it would probably be quite all right to urinate from a dry parsnip stem, and
when she walked on

[a] In the text passive, syntactically unclear.

[b] In the text Qaataklag or the like, marred by scraping.

[c] Lit. being let to die.

[d] Uncertain translation, likewise in line 115.

[e] Note that lines 120-129 are a recapitulation of lines 35-91.

[f] Cf. lines 87-88, here apparently somewhat out of order.

túutx̂ax̂ chú·chaxs umamakux̂,
ahlikux̂t(aan),
tuutx̂a(m) tuduu ukul aam,
hiing luhmax̂takuun,
ilaa(n) qudutikuun,
"Ii,"[a]
tayaĝum qudutnaa aslitax̂ *hingamana(a)* Qiiliĝliiĝu(m) qudutnaa liidaĝulax aa,"[b]
hiisax̂tal inaqaam txin amgitalakan aqadaam hamaax,
tatahliim txi(n) aygaxsaĝutal,
húuĝdus lal,
qúdiiĝux̂,
ngúulax̂,
chí·gux̂,
am(a) alíigax̂,
ramáaskax̂,
huzungi(s) angangin laasakut,
qigul aqadaam,
waku[c] tuutx̂aan ilaam hingul aqadaam,
imú·n*an*aan kúnupáasalix,
túgal kunupangis *lí yax̂tal* gumaasal,
nguula(m) qákaa ngaa(n) sux̂tal gumaasaku(un),
txidix tungax̂six hama,
aanganax̂,
ilagaa(n) qudus luhmakuun,
hinga inkam·ila*(a) íilul* ax̂tagalikux̂,
qudutix̂tagalikux̂taa(n),
anaĝim ichxiĝanaa angadaa(n) hyulagaa(ĝan) amunaan hix̂tal iĝanaĝii.

Waa(n) tuutx̂*ag(an)* angad*aan* anaĝi(*m*) ichxiĝanaa itlakan txi(n) haĝitna(x̂).
Mátachxizaakat igi(m) mas ax̂tanaan anuxtal

---

a. Drawn out with falling pitch, deep voice.
b. Drawn out with falling pitch, deep voice.
c. False start for wan.

there were dry parsnip stems[a] standing erect
until
she found a light (soft) one,
tried it and
urinated from it,
"Ah,
it is fit for a man urinating but it is not like a urinating
Qiiliĝliiĝux̂, oh!"
she said disapprovingly of herself and,
walking further,
gathered moss,
clay,
nguulax̂,[b]
pitch,
and — —
chamomile,
gathered all together,
and having collected them
pushed her dry parsnip stem into herself,
caulked around it with them,
pounded (it) so as to — —[c] the caulking material and
applied dry *nguulax̂* to it, and
154when
153the caulking became firm,
she tried to urinate from it (the stem), but
although it [went up into] the air,
although she urinated,
not a drop ran out beside it — it said, it is said.

Beside her parsnip stem not a drop had fallen down.
Thinking that she had fixed herself as nicely as she could and

---

a. In Aleut sg.

b. Probably some dry substance, cf. line 152, perhaps a lichen.

c. Perhaps to make appear (li-ya-x̂ta-), the real sense is obscure.

txin káangutal hamaax ayuxs aqadaam,
{chaĝ[a]/} ayuxs aqadaam,
txin ulĝiqalil, [P]
angalix̂ haqal,
[[ˋYaakarat ilakix agaakluuĝutal hamamaasax̂ta*k(ux̂)*]][b] [P]
{Alax [P] húx-sx̂ílix,}
uugli(m) misuukangi(s) hú·xsx̂asalix,
{hamang daĝiim} hiing daĝan chidgisaĝutalka {aq/} aqaa ax̂takux̂ *hawa*,
aqadaam hamaax txin ixchiqal(il),
gaavanaan igi(m) ulĝiqal*ii(ĝan) a[ĝ]nax̂t*aan mal [*end of cylinder 79*]
... ulĝiqalil angalix̂taan,
mahlikux̂taan,
....[c] angalikux̂,
chalal ahlikux̂taa(n) haang qanaaĝasit huzungis atxax̂tikux̂taa(n),
malix Qiiliĝliiĝux̂ hiilax̂tada*x̂taa(n) ma*l,
Qa·zulimax̂taqam ilguu ayagax̂tanaaĝiiĝ(an) anuxtalix,
hiing axs gumal angalil ukusaĝ(an) amunaan hix̂tal *akux̂*,
ngaan ahngaĝalix,
hama(n) Qa·zulimax̂taqax̂ hix̂tal hamamaasanaa hamang asx̂achx̂isxalix,
qidagax̂ qidaĝaqadaguu ukusxaaĝa(n) amu*zax̂*. [P]
Aang,
{hamamax̂tanaa idax̂/} ham[a]manaa idax̂talakan -kangaan[d] gumalka,
ilguu ayagax̂tanaaĝiiĝan haqal gumaqaan hiisax̂talka akuu(n) *-kum*,[e]
ila(n) ngaa(n) adaaĝalka *ila(an) axs (a)kuu(n)*,
ngaa(n) t(x)i(n) aygaxsx(a),
hangaax̂tax̂ masxakux̂,

---

a. Probably start on chaĝasix 'to go out to the open sea', an Eastern Aleut word, in Atkan udagalix.

b. Remark outside of story.

c. Severe scraping, continuing partly in the following lines.

d. Endings added to the preceding form.

e. Perhaps a self-correction.

being of good cheer she set out in her baidarka from there and
having set out
she began entering the bay, —
daylight came and —
[[A couple of your anchors[a] came off again.]]
(She put on two bags)
she put on it (the parsnip stem) coal bags,[b]
which she hung loosely on it,
and started on the way home and
was about to enter into her harbor [*end of cylinder 79*]
... she began entering into (her harbor),
while she was,
....
while landing she put all her fishing equipment in order,
and as she was called (as she said) Qiiliĝliiĝux̂,
with the intention to marry Qazulimax̂taqax̂'s granddaughter,
she had been moving along there for some time, she said,
and they said yes,
that Qazulimax̂taqax̂ she was talking about had died for them[c] and
had been mourned[d] a long time before.
Yes,
she knew that and
now she was coming to marry her granddaughter, she said, and
coming ashore there............[e]
walking to her,
as she was invited to come up,

---

[a] Russian yakor', which also means a rotor and a part of a clock mechanism, here probably some part of the phonograph.

[b] As scrotum with testicles.

[c] Cf. line 114.

[d] Uncertain translation, cf. line 114.

[e] The end of the line is difficult to transcribe and interpret.

txi(n) hangaqalikux̂,
hadagaa(n) samliilagaadax̂taaĝut*ax̂ malganax̂* liidazalka hangal angalikum,
hakaaĝalix,
hama(n) ayagax̂taaĝan haqaqaa ngaa(n) ukuchx̂isxalix akuun maasal,
agiital hiing t(xin) anĝaĝiqaliqaan hingamatahlix̂ maaĝa(n) gumanaĝulaxtaan mal,
{hawa/} slaĝulak(an) aguu alaĝuĝix̂ maqax̂tazal azal hawaax hiisax̂tal,
akux̂ ^{P} slaĝux̂ *mal(gal) ax̂chaĝidix algax̂silix* hingamatal ukutikux̂taa(n),
hingamatahlix̂ maaĝ(an) gumanaĝulaxtaa(n) mal,
alaĝuĝinas ayuxs aanganas
agiital hamaax ayuxsix,
angalix̂taan {iq/} txidix iqyaĝinas aqalil angalis
iqyaĝinaax̂s gumal aaĝakux̂taa(n),
qú·yx̂ix̂ agacha madax̂taan mal,
quyx̂iikanax̂ liidakux̂,
qú·yx̂il gumakux̂taan,
txidix haaĝanix̂tanas al hadaam halax̂tal txin ukux̂tayugaax̂s aqadagudix,
txidix iqyaĝis hawaax hiisax̂tal,
anax̂ amalakax̂t,
hiing tanadgusiim yaaĝa awangax̂talix,
awangan haang hanikal angaliqadaguun,
alaĝuĝinas ixchil agungis,
ixchil tanadgusiim sluga(an) aĝax̂ maqax̂tazalix,
{ayaga/} alaĝuĝil angalinax̂ aguun,
ayagaan ^{P} as inukuun,
ama*ĝu*uuĝa(n) hingamatal hiing angaliiĝ(an) aĝiguu(n),
alaĝuĝi(nas) ilan aqamax ila(n) achxuzal *agu(u)*,
agiital qax̂ maqax̂tazalix,
hiing anĝaĝil ^{P} ukutikux̂taa(n),
alaxsxaĝin(ax̂) aakaa liidalgal agu(u),
alaxsxaĝim had(an) txidix ayuxs angalis

she started ascending
and having ascended, like one having patches hanging down from him,[a]
she came up there and
was shown the woman she had come to marry, so
she began living with her there, but she did not intend to stay like that only, so
in calm weather she would go out hunting on the sea
but when there was a storm.......................[b]
as she did not intend to stay like that only,
when the men set out to hunt on the sea
she set out together with them,
and when they started paddling
she tried to paddle but
as she would be coughing only
she was likely to cough,
and when she coughed
the men would stop and turn their head to look at her for a while and then
continue paddling,
while she was good for nothing,
and going [just] beyond the point (cape) of her village
she would lie still there until
the hunters were on the way home
and then go back to her village,
and every day she had been out to sea
she would eat a piece of food together with her wife, —
every day she was about to go racing[c]
and the hunters gave her a share [out] there where they were,
she would eat together with (her), and
having lived there [like that] for some time,
when it seemed to be time for hunting on land
and the men set out to hunt on land,[d]

a. Very uncertain translation, cf. line 253.

b. Two or three words difficult to transcribe and interpret.

c. Uncertain translation (racing is normally amax̂u-).

d. Set out in baidarka for another island or the mainland.

ayugiyuuxs gumal aaĝakux̂taan,
qú·yx̂il txin haqaasal angalil aguun,
tanax̂ chalax̂tal,
qúyx̂il hagumatal haang akux̂,
sadang ^{P} ax̂ maqax̂tahlikux̂taa(n) *mal*,
[wan] ^{P} hinga(n) suganĝix̂ Qiiliĝliiĝux̂ txin hiisax̂ta(a)
    alaxsxaĝiiĝan ayuxs angalix̂ aguu,
haw(an) tanax̂ samgax̂tal aaĝakux̂,
hadagaa(n) tayaĝus sú·lux liidanax̂ liidalix,
azakux̂ mal angalix̂ aaĝutakux̂,
hingamal, ^{P}
aasal*ka*, ^{P}
alga(m) *kugan* maqax̂tagung(is)
tatahliim (hadagaan/) sadagaan chalax̂tal haang akux̂
    [*end of cylinder 80*]
Chalax̂tal haang akux̂,
hadagaan tayaĝus sú·lux liidanax̂ liidazakux̂,
ngaan qaasax̂ maqax̂tazal,
ngaan qaasax̂ maqax̂tazal hiĝazax̂.
Wa[an] ilgugan ^{P} haĝulaatunalakan,
amgix̂ akalinax̂ aguun,
tayaĝum madangis malakaĝim,
cháhlíkin chaĝuukahlikin igi(m) qakadusax̂ maqax̂tazal hix̂talka,
hiing tunuugazahlil hagumaasal,
akum,
hitaakanax̂ liida(x̂) txi(n) gumaalahlikux̂taa(n)
aguĝiituqadal aaĝakux̂
hitaaĝ(an) anuxtal his txi(n) aygaxs akụx̂taa(n),
umakus kunupazaa(ĝan) amuqat hamang txidix huĝnasix ax̂takus,
chitaqadal anas ax̂takus,
hú·lmal

the poor thing set out but
coming along coughing
to land at the place,
she stayed there coughing,
used to stay outside,[a] and
— when she who called herself the young man Qiiliĝliiĝux̂
set out to hunt on land,
she (only) bowed down to the ground,[b]
and when from there noise as of men [coming][c]
was [heard], then again
so —
doing it —
when they were butchering,
she had landed there again from outside [*end of cylinder 80*]
When she had landed,
when there was noise from there as of men [coming],
she used to eat with them,[d]
used to eat with them, it is said.
Her granddaughter — not being easy to carry around,[e]
when she began passing the night
she did not do what a man would do but
would dry her with her hands, her clumsy hands only, she said
and kept on cursing her,
and
when she was treated so as to take a trip outside[f]
she was falling to pieces[g] but
wanting to go outside she walked out but then
the caulking she had made had gotten warm and
did not stick anymore,
was melting and

---

a. Presumably near the beach, rather than going inland.
b. Presumably to listen.
c. Uncertain translation.
d. Uncertain text.
e. Uncertain translation.
f. Out of shame.
g. Lit. did no more tend to be built.

nguulax̂ [P] ax̂tanax̂ liidal angalix̂ ax̂tagalikux̂,
huĝnaazax̂ malgaguu,
huĝnaazax̂ tungaĝasalakan kay,
hiiĝutax̂ maaĝutadalaka(x̂) mal,
txin aygaxtnax̂taa(n) mal,
kú·nú·páasing(is) í·tux̂saqalil,
ahlikux̂ hádagaan úuglim misuukaa í·six,
sá·mlíilagii al ax̂takux̂ húuĝdú*ugil*,
haang itux̂salal,
túutx̂alĝuu haang ísaĝutal,
ákuĝaa(n) hama(n) Qaalunalix̂taq(ax̂) al amasukux̂ háguma*danax̂* ax̂tal achx̂isxal ulaakaa ngaa(n) taĝalgaax̂tax̂,
áslingin aĝanas idax̂taqadal,
a*l* hidusal sláaĝaasalix,
hamang mataa*guza*qat matal *inux̂ igi(m) yagulanaa* inúuĝutahliikax̂takux̂taa(n),
gumaakluuĝutanax̂taan,
gumalgal anuxt(al),
inaqaakluum txi(n) aqlax̂tanaan anuxtal,
ulaakaa taĝalgaax̂tax̂ *ax̂s* [a] angalix̂ mal hada(n) sixsxal,
hacha haxsilgal ukulgal aaĝaalal ham(a),
akux̂ hama(n) Qaalunalix̂taq*(ax̂) hinga(h)li(gan) aqang(is)* hagumatal hagumaalahliqax̂ ax̂tal hiĝaqax̂.
Hamaax qangusxaax̂tax̂ hiĝal akux̂,
qangusix aqadaamax,
hádamax*tanas al*
hadamax chuhnilix ahlikudix,
asx̂atlax̂taanax̂[b] hiilax̂tal iĝanaĝii.

---

a. Perhaps masxal.
b. Cf. 77:259 and 79:341.

although it had been like *nguulax̂*,
when there was warmth
it was soft from the warmth too,
and, without saying anything,
when she had set out walking,
the caulking fell off piece by piece,
until the coal bag fell off it, and
what had been the patching became soft[a] and
fell off, and
the big parsnip stem fell off too, and
then the people thought that she might be Qaalunalix̂taqax̂[b]
and [decided to] inspect her burial hut,
some went there and found out,
taking her out[c] —
in the way it had been before she should still have put in
her mouth again a piece by which she would be happy,[d]
so the poor thing was [thinking] again,
thinking about what happened to her
she was angry at herself, clumsy thing, and
when they went up from the beach to her burial hut to inspect it
and opened it and looked for her in vain,
that was apparently Qaalunalix̂taqax̂ whom they had put there,
it is said.
She was ordered to be taken in, and
having taken (her) in,
facing each other[e]
they stabbed her until they
killed her, so it is told about her, it is said.

---

[a] Uncertain translation.

[b] Change of name, cf. qaalu- 'fermented urine'.

[c] Apparently corrected by the following passage.

[d] Food given her by the village people.

[e] Uncertain translation.

Told by Mikhail Mershenin, Atka, 1909. Cylinders 84, 85, 87, 88, 90, 92 (fourteen minutes and fifty-five seconds). The speed is mostly very rapid, direct speech shouted, causing distortion. Uncertain transcriptions are given in italics; dots indicate passages obscured by noise.

79

Ukalĝan Tukuu

Wa(n) Ukalĝan tukuu
umniin ayugiikaan igi(m) aagitik(ux̂) maasalix
ngaan iqyax̂siqaliiĝ(an) amunaan hix̂tal iĝanaĝii.

Ngaan iqyax̂silk(a) ukutikuun,
iqyax̂siqaan inal akux̂,
changasix aqadaam hagumatal ha(ang) knaxchichx̂iqaliqaan
    maasal -salix[a] akuĝaan,
wakux aliĝnamqux akux
hinga umniĝimanax̂txidigaan,
umnimagaan iqyax̂siqalimaaĝ(in) amunadix hix̂tal iĝanaĝii.

Umnimagaan iqyax̂sil ukutikudix,
igniidahliĝul(ax) iqyax̂sil ukutikudix inasix {aq/}
    anax̂txidigaan,
hagumatal knaxch(il) ukutikuĝaan,
slaĝulakan hulax̂takuĝaan,
wakux aliĝnamqux agisadix hangalix,
angalikux kanga(an) {aĝadak/} aĝakuĝaan,
wa(n) Ukalĝa(n) tukuu tanaĝilgaakaa liidal hulal ax̂takux̂ mal,

---

a. maasal corrected to maasalix.

79

The Village Chief[a]

The Village Chief,
when his nephew (his sister's son) was old enough to go out in a boat,
started building a baidarka for him — he said, it is said.

He was building the baidarka for him for some time and
when the baidarka (frame) was finished
he fitted the skin cover and let it dry, then
the darned[b] two old men,
who also had a nephew (their sister's son) too,
started also building a baidarka for their nephew — they said, it is said.

They were building the baidarka for their nephew for some time,
were building it without break and got it ready, and
when it (the skin cover) became dry,
on a calm morning
the darned old men ascended their observation hill and
when they reached the top of it,
the Village Chief — as it looked like weather for hunting on land[c] —

---

[a] Lit. the chief of the village in here.

[b] The Aleut suffix, applied repeatedly to the two old men, apparently expresses the feelings of the Village Chief and/or of their nephew, giving the effect of indirect speech, cf. Introduction 7. and 9.

[c] Probably on the mainland (tanaagamax), Alaska Peninsula, the game in question being bears.

umniin ayugasaaĝ(an) anuxtalix,
hax̂saqalil akuĝaa(n),
waku(x) aliĝnamqux umnikix,
amiikludix[a] hangal angaliiĝuta(l) ukuĝadalakan hamamatakuĝaan,
qidayuĝnax̂ asx̂aasa(l) aqadahlikux̂taa(n),
amikiim hadakin txi(n) hangaqaliiĝ(an) amunaan hix̂tal iĝanaĝii.

Amikiim hadakin txi(n) hangaqalil angalikux̂ maasahlikukin,
slukiin txi(n) aĝasix aqadaam,
ikin tunul,
alquhlimaan igim iqyax̂silgaqax̂ akux̂taan,
áyukalinas aqadal ax̂takus ukux̂t(al) qidayuĝnahlix̂
    asx̂aasahlikux̂taa(n),
hangal gumanaan hix̂tal akux̂,
"Malgaakas malakax̂t,
ayuxsxaqadaa(ĝan) aĝikux̂ wa ukaaĝak(ux̂) wa maala*liga* gumatal
    malgaa uhlii ngaa(n) hix̂tanamqul hingamaqaliiĝ(an)
    amuuĝuta(kux̂)!"
hiisax̂tal aqadaam,
"Ayugaatul hingamaguun,
waax kimusi(m) sitxaan us kimkadaguun,
{iqyaan} iqyaan hax̂sas inas aqadaguun,
iqyamas ilax̂ta(a) hax̂sas inas sakaaĝachada,"
{hiisax̂taqadaam} hiisax̂tal aanganax̂,
aasaadalakan hamaax kiimaadil aqadaam,
iqyakix tatahliim hax̂satiiĝutal
sakaaĝatiiĝutalka akuun,
hakaax kimkalidaaĝ(an) amunax,
aslagaan sakaaĝaaki(n) haqatalak(an) há·chiĝikux̂taan,
ayuxtux̂sanas (al) angaliku(s),
hagumatal ulamax nagan qanguuĝutalix amunax,
hamamatal angalikux,

---

[a] Slip of the tongue for amiiklukin.

planned to go out with his nephew and
started getting ready, but then
the nephew of the darned old men.
20 as his silly uncles had ascended (the hill) and were out
    of sight,
had already been dying of impatience until
he began ascending to his uncles — he said, it is said.

He began ascending to his uncles and
when he got up to them
25 he told them that
(he wondered) why a baidarka had been built for him, and
that, seeing people having already started going out,
    he was dying of impatience, so
now he came up (to their house), he said;[a]
"You did not do what could be done,
30 when the people were already about to go out, he (you) came
    in and started talking about how it should be done,"[b]
he (one of the uncles) said, and then,
"If you want to go out,
go down the descent to the beach and
when you have made your baidarka ready
35 make our baidarka[c] ready too and take it down,"
he said, whereupon
he (the nephew) at once hurried down from there,
made their baidarka ready and
took it down, but
40 while they had started descending from up there
he did not know when they would come down (to the beach)
    and was waiting, —
many people had set out but
the two had gone into their house again
and then,

---

[a] He said that he came up to their house (indirect speech).

[b] The text (shouted) is very uncertain.

[c] Probably a two-hatch baidarka (uluxtax̂), cf. the singular in line 9 and line 298.

{ag/} sanax̂six̂ agumahlikux̂,
agiitaqanamquu chaanikakuchaan sux̂tal,
agiitaqaa skuuvuruudakuchaan sux̂tal,
hamaax slaaĝanamqul txidix kimkalil aanganax,[a]
hachiĝix̂tahlikukin ayx̂aasimax ila(an) aĝal aanganax,
hamaax ilaki(in) ayuxsx(a) aqadaam,
txin iqyaĝis,
angalix̂taa(n),
iqyaĝinas al akayum il(an) txidix iqyaĝis azaa-amunas,
á·mlixsix álqúuĝan gumal akus,
tutal angalikux̂taan, [P]
agang uman [P] agaliim alaĝuu txin sulugnil aanganax̂,
agangudaĝ(an) halakux̂t(aan) wakux amina(m)qukin txidix áaĝliyaqaasal i... [*end of cylinder 84*]
umnidix {hn/} hnunamqul aqadaamax,
{kad/} uluĝdix sul kadmudaĝa(n) txi(dix) hingul
anaĝis imax tunuuĝ(an) amunadix hix̂tal iĝanaĝii.

"Quu kadmudaĝa(n)................................-tada,"[b]
hiilaĝak(ux̂) kadmudaĝ(an) kámisxal akux̂taa(n),
uka-qungaluĝiimaan kamgiin ánagasal ham(a),
txin nátiikluk(ux̂) tutal aam hámáax ilangiin hamaax txin iqyaĝis qagaanul,
haw(an) áaglux̂ akux̂ hagumaalalix angaliqax̂ ax̂tak(ux̂),
á·dux̂s angalinax̂ aguu,
qá·xsáalal hingamaalal aguu,
ngaan íngasxal aĝaalal akux̂,
á·mlixsmil agala(n) hagumaalal angalinax̂ ax̂takux̂,
qax·hada(n) sila(n) il(an) aqalilgal angalix̂ *maaĝutal* aaĝakux̂,

---

a. Or aanganax̂, likewise in line 49.
b. Severe scraping due to shouting.

after a while,
the one of the darned men with his little kettle,[a]
the other one with his little frying pan,[b]
they were on the way down to the beach,
and having waited for them until they got into their boat
he set out from there ahead of them,
started paddling and
then,
while the other paddlers were paddling into the strait,
55he heard (them)
54shouting, "What are they up to?" —
when the sea behind him started churning
he turned around [and saw] his darned uncles trying to beat each other[c] [*end of cylinder*]
when the darned men reached their nephew
they grabbed their hatches, pushed themselves forward and
said something to each other — they said, it is said.

"Quu do ...... forward,"[d]
they said, and he was swung forward,
hit the back beam[e] with his head, and
when he felt that he was hurt, the clumsy thing, he paddled away from them eastward, —
it was the fulmar that they had been going after,
when it was swimming with flapping wings and
was slid up to,[f]
it was thrown at (with spears) but missed,
so it had been gone after with shouting,
and they[g] were staying there toward the east[h] but

---

[a] The Aleut word is borrowed from Russian chaynik.

[b] The Aleut word is borrowed from Russian skovoroda.

[c] Uncertain translation.

[d] Text unretrievable because of scraping.

[e] The beam against which the paddler leans his back.

[f] Uncertain translation.

[g] In Aleut passive.

[h] Uncertain text.

maaqudgul,
gumakux̂ amiiklukin txidix tunux̂taqalikux tutaa(ĝan) amunadix[a] hix̂tal iĝanaĝii.

“Ta···x̂ ta···x̂ ta···x̂ ta···x̂ ta·····x̂,”
hiisax̂takux {ukux̂t/} tutalix ha*maax il(an),*
inix̂sinax̂ masxakux̂ ukux̂tal angalix̂taan mal,
sila axs hamamaasal angalikuun,
ngaan ingasakaĝusaaĝan,
ngaan ingasx(a) akuun,
iglagiin kada(n) qaxsas chá·*las [hi]ngaaĝat(al) kangaa txin haqas,*
madat ax̂tanamqul wa(n) alaĝuu agaliim alaĝuu txi(n) sulugnikux̂ tutal aam halal akux̂taa(n)
wakux amiiklukin txidix áaĝliyaqaaĝux̂tanax̂[b] iqyaĝiisal *agala hawa* uĝaluqalil
sila axs *angada(n) haqalka* ángada(n) haang qá·x̂sal,
tukux̂ hawa alaĝux̂ hinglisxahliqagan ilan húutuqaax̂*siidal* hagumata(l) haang angalikux̂taan,
ilakiin txin aĝas akukin, ^{P}
imax hiisax̂talix,
“{Ilaa} *Iladangis háagalgaaĝa(n) haatux̂s* hinga(n) liidax̂ agux̂taaĝanaan hinga he?”[c]
hiilaĝal akux̂,
álqúuladax̂ ax̂takux̂ hingamaalal ax̂tal anuxtalka angalikuun,
aasaaĝ(an) ax̂takuun,
igi(m) husiikluqadaa(m) qaliga(n) hada(n) í·qyaĝ*imaxs* í·tlaka(n) hamamakux̂,
hámang híngul kital hamamaasal aaĝakuun,
angala(a)ĝis kamlixtachx̂il ilaa(n) aganax̂,
ánaĝis matlakan aanganax̂,

---

a. Slip of the tongue for amunaan.

b. Or -nax.

c. Distorted by shouting and very uncertain. The interrogative particle he? has an exceptional open vowel (as often in Eastern Aleut), cf. hi? in lines 152-153.

were unable to do anything,
and he heard his silly uncles shouting to each other —
he said, it is said.

"Now now now now no···w!"
he heard them saying and
saw fun being had, so
he passed over in that direction and
being ready[a] to throw at it
threw at it,
made his spear slide in front of it......[b]
when he heard the sea behind him starting churning as
usual and turned around, (he saw)
his silly uncles trying to beat each other paddling and
throwing their spears after it,
passing toward it, coming in front of it, sliding in front of it;[c]
the chief, who had (come) rolling in the wake,[d]
came up to them, and
they said to each other,
".......... don't do like ....., eh?"[e]
when that was said,
he[f] wondered why that had been done to him,[g]
as he had done that,[h]
having loaded in he paddled sitting low, not having room,[i]
pushed and kicked it (the load) in vain,
had (his people) shoot oldsquaw ducks and went away from there,
but had no luck, whereupon

---

a. Uncertain translation of the Aleut suffix.

b. The last words of the sentence are difficult to transcribe and to interpret.

c. The text is very uncertain, the connection obscure.

d. Lit. in the sea that was made into wakes.

e. Shouted, uncertain text.

f. Perhaps the Village Chief.

g. Or perhaps it, the bird.

h. Perhaps thinking what he had thought previously.

i. Uncertain text and translation. The whole passage, lines 82-99, is rather obscure.

angtagan kugan hamang txin ungusix ngaan txin iqyaĝisxa,
angalix̂taan íqyaĝil ahlikux̂taan
áalii*luĝis* sadagaa(n) aĝalgal angal*il*,
tá·nam álgangis maaĝis mas cháladax̂ agux̂taaĝutalakan ax̂tak(ux̂),
sadanga(n) hanikalgal *aqalilgal angalikux̂*,
wa(n) Ukalĝa(n) tukuu hawa(a)n umnimaan tunuuĝ(an) amunaan hix̂tal iĝanaĝii.

Hágumataqadal hawaax tanáanulix,
tanam algangis gunil alitxu(x̂) chalachx̂iix̂tax̂ ngaan hiĝal akum, [P]
ngaan hiĝa*daaĝ(an) amunax̂*
hama(an) agalagaa(n) txi(n) yaaginihlilakan txin haaĝaninax̂.
[*end of cylinder 85*]
"...taax̂ maaĝit hinga qa hingamatal hiing aaĝan sanax̂ agulgalakaĝaa(n),
txin yaaginikux̂
anax̂ ukuĝalakax̂,
hawaax qa tanaanul algam tana(m) kug(an) anangis gú·nil,
alitxux̂ qa chalachx̂ida,
tú·ga,"[a]
hiilal kadmudaĝa(n) ímasxal,
íngasxal akum,
uhmanaqu uka-qungaluĝiimaan hiing ká·mgiin ánagasal txin haag/[b] txin,
txin nasxamáayanaan tutal akux̂taan,
hámaax txin iqyaĝis,
tanaanuhlix̂ agux̂tal,
tanaanuhlikux̂taa(n),
tanax̂ agukuun,
txidix chalan*aaĝ(iiĝan)* anuxtal,
úkúĝalakan uma anĝihlii tútalgal angaliku(x̂),
tá·nax̂ malgalix tana(x̂) hnulgalix ahlikux̂ maĝilgaqadal

---

a. Lines 109-114 shouted, partly uncertain.
b. Stumbling.

he[a] sat down on the end of it (the baidarka) and paddled to it,
and he paddled until
they got outside of the landing places,
where land animals prevented them from landing, and
as they were lying still outside there,
the Village Chief talked to his nephew — he said, it is said.

After that, when they were approaching land,
he[b] was told to chase away the land animals and let the crew land,
but having been told that,
after that he did not move anymore and stopped.
[*end of cylinder 85*]
"..... there is not sufficient time for doing what he is
supposed to do,[c]
111nobody is seen
moving,
so now go ashore and chase away the animals on the land and
let the crew land,
hit (the animals),"[d]
with these words he[e] was hollered forward,
was pushed[f] but
— — he hit the back beam with his head and
when he felt that he was hurt at last
he started paddling
toward the shore, and
while landing
he cleared an area,[g] and
thinking that they might try to land
he was not seen, only his voice was heard, and
when they reached the place where there was space and no

---

a. Perhaps the old men's nephew.
b. Presumably the chief's nephew, but he remained inactive.
c. Uncertain translation, connection unclear.
d. Uncertain translation.
e. Apparently the old men's nephew.
f. Tentative interpretation of 'being thrown'.
g. Chasing the animals away.

akuĝ(aan),
á litxux̂ chalal,
akuĝaa(n) wa(n) Ukalĝa(n) tukuu ka(y) hiing ulax̂silix,
ulax̂ *haĝiyal* angalikux̂,
ulax̂ tataam inas aqadaam,
igaduxs mal [txidix] anĝaĝiyax̂taaĝ(an) txidix haaĝanil akuziin,
wa(n) Ukalĝa(n) tukuu umniimaan tunuuĝ(an) amunaan hix̂tal iĝanaĝii.

Hingamataqadal hingaax hax̂sal txi(n) aygaxsix tanĝaaĝim ulaa qanguux̂tax̂ ngaan hix̂talka akuu,
angalilix hama(an) agalaga(an) anax̂ txin yaaginidaaĝutalak(an) ahlikuĝa(an),
wan[a] ^{P} aliĝnamqux,
madaqadix mal umnimagaan tunuuĝ(an) amunadix hix̂tal iĝanaĝii.

“Maaĝis maaĝ(an) hiĝal angalix̂taaĝut(al) anax̂ angiĝalakax̂ wa·.
Hinga(ax) hax̂s(al) tanĝaagim ulaa qanguux̂t. ^{P}
Tax̂ ^{P} hingaax hingakus hadangin aagluukluun kimusada.”
Hiilaĝakux̂ hamaax uyal igusal aqadaam, ^{P}
tanĝaaĝim ulagan nagan ukaaĝanax̂ al aguu,
naga tuglalalix,
{ax̂/} ahlikux̂,
tanĝaaĝim aslii {uk/} ukunax̂ al aguu,
tuglanax̂ aguu,
naga ^{P} ahngugnax̂ aguu,
aslangis *igi(m) katmiz*aasalix,
hingaax hiisaqadaguu,
kamgii likux̂ sux̂talk(a) ikux̂talix sux̂tazigatalgal txin haang hiisal aguu,
txin haaĝaninax̂ al aqadaguun,
chakux̂sis agunax̂ al aninax̂ alix,

---

[a] Hesitation, for wakux.

(animals),
the crew landed, and
then the Village Chief built a house there,
put up[a] a house,
and when he had finished the house,
there was a snowstorm[b] so in order to keep alive they stopped,
and the Village Chief talked to his nephew — he said, it is said.

He told him to quit being like that (idle), to get ready to go and enter the bear's den, but
after that no one moved until
the darned old men
as usual talked to their nephew — they say, it is said.

"He was told to do his duty[c] but does not care.[d]
Now get ready to enter the bear's den.
But take down to them (the bears) your little[e] fulmar."
Being told he fetched (the fulmar) and came back with it —
when one enters a bear's den
one feels around there
until
one finds where the bear is, and
feeling around
one digs a ditch in there and
stretches himself there,[f]
and after that,
when its head appears one holds it, holds it as long as it turns around,
and when it stops
one makes tinder[g] and lights it,

---

a. Uncertain text.
b. Uncertain text.
c. Lit. the things to be done.
d. Lit. nothing is troubled (no trouble is taken).
e. Or clumsy, silly.
f. Uncertain text and translation.
g. Dry grass soaked with pounded seal blubber.

aqadaguun,
kugan wakus aaglu(m) tuuxluuqidang(is) aĝnax̂ al hiing [u]kuchx̂inax̂ adax̂ hi?[a]
"Anĝaĝinam ayaĝii *gumatadaa*[b] *asx̂adax̂* hi?"[c]
hiilaĝakux̂taan mal,
hamaax txi(n) aygaxsix,
suun'gis uyal aqadaam,
haĝul t(xin) aygaxsaĝ(an) amunaan hix̂tal iĝanaĝii.

Txin aygaxs angalix̂taan,
aygaxs aygaxhlikux̂taan,
txin agiitanamqul hitxadaamax,
hiing txidix ungutnadix mas
tunux̂takux tuta(aĝan) amunadix[d] hix̂tal iĝanaĝii.

"*Hiing* hitaglakan aguu ii hagumatadal asx̂aakax̂ wa,"[e]
hiisax̂takux tutaaklul aqlax̂tanaan anuxt(al) ilakiin hamaax tx(in) aygaxs,
aqlax̂t[al]aan [hamamas] hax̂sal t(xin) aygaxs,
angalikux̂ aygaxhlikux̂taa(n),
angta(n) hu·nalĝux̂ hiing aaĝutal ax̂takux̂ hachagaa(n) aĝal,
[*end of cylinder 87*]
Tanĝaaĝim ulagan matadangis imax[f] hina(m)quudahlilakan angalix̂ ax̂taaĝutakux hinga[g]
tanĝaaĝim ulagan matadangis haqatal(*akan*) hingaaĝal akux̂,
tanĝaaĝim ulaa al hingan
ulaa hingan hingamataĝulax anuxtaas*alka* hacha chuhnil *haĝis* aqadaam,
nag(an) qanguu(ĝan) amunaan hix̂tal iĝanaĝii.

---

a. The end of the line turns into direct speech (shouting).
b. Perhaps gumatadal.
c. Shouted, text uncertain.
d. Slip of the tongue for amunaan (or perhaps amunakin).
e. Shouted, text uncertain.
f. Probably slip of the tongue for igim.
g. The cylinder is marred by scraping down to line 182.

and then
one puts on it the fulmar's tail and shows it, eh?[a]
"A bashful (timid) person would die, eh?"
Being told that
he got started,
fetched the things and
carrying them walked off — he said, it is said.

He walked off and
kept on walking until he heard
(his) darned (uncles), who went out together with him,
while sitting down there,
talking — he said, it is said.

"If it does not come into sight, how could it be killed?"
he heard them say and angrily went away from them,
in anger got ready and walked off and
kept on walking until
he came to the entrance of a place with a big hole at the end,
[*end of cylinder 87*]
As (his) darned (uncles) had not even told him how a bear's den was,
he came there without knowing how a bear's den was,
that bear's den —
he did not think that the den was like that, stabbed the opening to lift[b] it and then
went in — he said, it is said.

---

[a] The line turns into direct speech with shouting; the word translated as 'shows' uncertain.

[b] Uncertain text.

Naga(n) qangul aqadaam naga tuglalalk(a) ahlikuun,
há·chii umang al ax̂takux̂ tuglal aam,
naga hilgilka,
alixcha hilgil hamamaasahlikuun,
aslangis hiing ahngugikuu,
kamgiin ikutikux̂ ukudigal hithlikux̂taa(n) hawa,[a]
agilĝa(n) sitxa hilgil hamamaasahlikuun,
kamgiin ikus ax̂takux̂ ukux̂tal sux̂tazigataaĝutal *chaĝux̂taaĝan* [b] hamaax,
his aqadaam,
suun'gis igi(m) qanguusal aqadaguu(n)[c] chakux̂sis agul,
á·nil akux̂taa(n),
tanĝaaĝim ingachaĝikix hladud*aa haang itik(in)* ilingin hawang,
quyuĝil haang al ax̂takux̂,
achidan wa hayugan kugan chakux̂six̂ aqadaam,
kugan [P] wakus [P] áaglum túuxluuqidang(is) kuga(n) ax̂six,
hiing hixchx̂iqalil anaan mal,
tanĝaaĝim hlagan kuga(n) aganaa unisal angalikuun,
ká·lul akuun,
unĝig(an) agala(n) kalukuun,
uyĝú·ĝizahlix̂ agux̂tal haĝitik(ux̂),
ulĝihlilakaĝim haang txin haaĝanil,
akux̂ udan anaa tatahliim,
agadaquun uliiĝutal angalii(n) hagumata(l) kuga(n) txi(n) aagat(al) angalikuun
tá·tahliim kalúuĝutakuun
malgada(s) ax̂talaĝanas mas ingtálakan txin haaĝaniiĝutal,
akux̂ udan tanĝaaĝ(im) aliĝnamquu agacha kaluuĝan kugan txi(n) áagatalix áaĝalix, [P]
malagaaqat hiĝal angalis mal,
gumatanax̂ liida(l) aalux̂talix aguu,

---

[a] Uncertain text.
[b] Or s-, very uncertain.
[c] Perhaps for aqadaam.

After he had come in he felt around in there until
he felt what would be its back, and then
dug the inside (of the den),
dug the middle of it until
he had made a ditch there, so
when it turned its head he could get out safely,[a]
and dug under its mouth[b] until
he saw it turning its head, hold it firmly for some time
    and in order to...[c]
went out and then
took his things in, made tinder and
lighted it and
186put the tinder on the edge[d] below the place where
184the bear couple with the cub at their rump[e]
were lying,
put the fulmar tail on it and
having let it burn
waited for it to get off on the cub,
shot it (with his bow),
shot it behind the armpit (forepaw),
(the cub) was shivering for some time but
did not go in[f] and stopped (dead),
and now the mother lying there —
with his bow bent he aimed at her and
shot her, but
doing as before, without stepping back[g] he stopped
and aimed at the darned male bear lying there but
(knowing) what he had been warned about,
if he smiled in that way,[h]

---

a. Uncertain text.
b. Uncertain text.
c. The word is uncertain and difficult to interpret.
d. Lit. partition pole of sleeping place in a sod house.
e. Uncertain text.
f. The cub was apparently lying on the outer side, the parents on the inner side.
g. Or without being timid.
h. To hide his fear.

tayaĝux̂ iĝatux̂ akux̂
agzigatax̂[a] iĝatux̂ ayaĝiguu,
taaman asx̂adax̂ hiilaĝal angalix̂ akuĝaan,
gumanax̂tanaan ig(im) anuxtalix aam,
agatikix txidix wax̂taak*ax* txin wax̂talakan ham(a),
gumal angalix̂ {*ax̂t(a)naan*} gumax̂tanaan anuxtalix aam,
ágadaquun ulitaqaan ngaan kálúusal akuun hawa,
hawaax *txi(n)* hax̂t*xalil* aanganax̂,
wákus chakux̂si(s) *kungin saadax̂ uxil* aqadagu(um)
hawa(an) á·hngug(im) naga(n) higis achan igi(m) chachiisaaĝ(an) amunaan hix̂tal iĝanaĝii.

Igi(m) chachiisal angalix̂taa(n),
waa(n) ulaam nag(a) axtanax̂chx̂il tú·gal í·nkax̂ á·gusal umaax hidusachx̂il,
tduuxs umamas angalikux̂,
al hagumaal(a)lagaax̂t(ax̂) hadaan *kug(an)* ukux̂tachx̂il angali(i) akux̂,
aslangin kuum tugal six̂il*ix*
angtangi(i)n uma hitxaliiĝutakux̂ tutal angal*il*,
hámamatal angalikux̂,
táaman anĝaĝí·saĝa(n) mamáayalakan umang qangukux̂ tutal angalikuun,
hadaga(an) tduugilĝux̂ axs angalilix
hámaax agalagaa(n) txi(n) yaaginihlilakan aang(anax̂),
anĝaĝikux̂ sanax̂ aguuĝ(an) aĝiisalak(an) angalil,
sanax̂ agul aanganax̂,
hamaax axs ilaa(n) hitxadaam,
txi(n) hitxalil akux̂taa(n),
í·gluxsix,

---

[a] Probably self-correction from the preceding line, intending iĝatuzigatax̂.

203having been told that 201a man who is afraid,
if he is extremely afraid and timid,
would be killed,
that's the way he felt, and
206thinking that
they (his uncles) would care about themselves only without caring about him,
he shot him (the male bear) with his bent bow, and
when he (the bear) started getting up,
he (the nephew) — —[a] on the tinder,
jumped into the ditch and at the mouth of it covered himself with it[b] — he said, it is said.

When he had covered himself,
the damned (bear) went around in his den striking and throwing out in the air (the contents of the den), and
when he had been stamping in there like that,
in order (for the bear) not to be treated in that way,[c] he (the nephew) showed him (the bear) the direction where he (the nephew) was,
and 216he heard him (the bear) striking and smashing there on him (the nephew) (on his cover) and
gradually going out, and
this having gone on for some time
he heard him coming in, now at last intending to leave nothing alive, but
(the noise of) mighty thumping having passed from him
after that he did not move,
he was nearly dead,[d] and
after a long time had passed
he (the nephew) went out from there,
and on his way out
he stumbled,

---

a. Perhaps: ripped the skin off the small bird.
b. Perhaps the saadax̂, whatever it is.
c. That is, to be put in a position to kill him.
d. Lit. being alive, he had not left long time to come.

sá·mgal ádangan qá·kang uyal[a] aam
hámaax áasadalakan xáadagnaax̂s hamaax hitxalil,
[*end of cylinder 88*]
slaaĝalix aqadaam,
txin utxalil akux̂ wakux aminamqukin ukul ax̂takudigaan,
230 "Tanĝaaĝi(m) [kugan] maaqat imis *hangachx̂isxal angalis*
mal ax̂taguun,
hix̂talix aguun,
matal hitaalaakax̂,
matal hitaalaa··x̂,
hi·taalaa··x̂,
235 hi·taalaa··x̂,
hi·taalaa····x̂,"
híisax̂tanamqul angadimax al kángchituuqilix
angaliqadaanga(na)x,[b]
hadaam txidix áygaxs haqakux ukux̂tal,
xáadagnaax̂s hamamanax̂ amasukux manax̂ liidalakaĝi(x)
hadaam huyal angalikux,
240 "Al hama,"
igi(m) hiisax̂tak(ux),
tanĝaaĝim ulagan matadangis igim [hiidahlil*gal hiilaĝakux*][c]
way[d] igi(m) hiidahlilak(an) angaliiĝuta*ĝaan ma*l,
tanĝaaĝim ulagan matadangis haqatalak(an) angalikux̂,
"Al hingamas ii? anaĝis mahlilakat."
245 tanĝaaĝim ula(gan) naga(n) ingachiĝ(i)kix hladudalix aqadaam,
hamaax us anaan hix̂takux̂.
Aasanaan hix̂tal akux̂,
ahngax̂tanamqul aqadaamax,
xáadagnaax̂s txidix aaĝliyaqaaĝux̂tal,
250 wa(an) Ukalĝan tukugan ulaga(n) hada(n) huyanamqul,
kay ayuxs hagumal anuxtakuk(in),
agalikiin kahmalakan aygagiku(ki)n,

---

a. Probably slip of the tongue for ayul.

b. Shouted like lines 230-236.

c. 'being even told, were told'

d. "now", straightening out the preceding stumbling.

fell[a] on his face out on the back side (of the den)[b] and then
at once ran out from there [*end of cylinder 88*]
having come out
he started down to the beach but his darned uncles had seen him,
"When you[c] did what you were sent up to do to the bear,[d]
when you said it,[e]
so it (the bear) could be taken out,
so it could be taken ou··t,
taken ou··t,
taken ou··t,
taken ou····t!"
the darned ones shouted, sitting beside each other as in excited betting, and then
he saw them start walking toward him;
they did not seem to be running[f] and when they approached him,
"Well?"
they said to him, [and he answered that]
they had not even told him how a bear's den was, so
he did not know how the bear's den was,
"But didn't you do what you were told?"
Having deprived the bear couple in the den of their cub
he was coming down from there, he said.
When he said what he had done,
the darned (old men) approved it and
trying to beat each other running
went toward the Village Chief's house,
and thinking that they had set out
he[g] walked slowly after them, but

---

a. Translates ayul, rather than the text's uyal 'fetching'.

b. Presumably the opposite of the sea side.

c. Or he; likewise in the rest of the line and in line 231.

d. Uncertain text.

e. Presumably that you (or he) could do it.

f. Because they were old.

g. Presumably the old men's nephew but the passage is unclear.

C04

kangul ukutikukin,
tmaalikdalikukin,
kangulakukin agalik(in),
hamamakux agalik(in) txidix chaaduudalĝis txidix ham[aaĝas],
akux̂ Ukalĝa(n) tukuga(n) ulaga(n) hachan aĝanamqul
imul ulagan umliisikix sunamqul imax qaa*tuĝ*niisal aqadaamax,
“Hawa maaqat hix̂tal hangachx̂isxal angalis manax̂t” hiisal akux̂,
“Al Ukalĝa(n) tukuu hamamataqadal alitxuun agiital hax̂salix
hamakus tanĝaaĝ*isi*qas slaaĝax̂taasal
ukux̂taazaakakum hamamakux̂.”
hiilaĝakux̂ mal,
maaĝan alitxuun agiita(l) txi(n) hax̂saqaliiĝan amunaan
hix̂tal iĝanaĝii.

Agiital hax̂saqalil angalix̂taa(n),
{wa/} wa(n) tanĝaaĝinaaĝnax̂ ingtalakaĝim wakux amiiklukin
agatikix txidix hax̂saqalimakux ukux̂tal angaliku(kin),
hamaax txidix aygaxs angalil,
hamamatal ukuĝadalakaĝix,
txin hingaaĝas tanaĝil angalikux̂taan,
hamaax hadangin txin aygaxsxa,
tanĝaax̂siqas slaaĝax̂ta[asa]aĝutal
sadang al[g]aĝal tanĝaaĝix,
{aminamq/} [P]
“qaahyuudax̂tadangul(ax)” hiilax̂tal
txidix achxulgax̂taaĝuta(l) ax̂taku(x),
kúuchux̂ hiing txin agul ax̂takuĝaan,
amikin agiital,
amiim agiitaqaa amiin agiital,
txidix haĝulĝis hamaax utikugikin,

— — — — — — — — — — —
— — — — — — — — — — —
— — — — — — — — — — —[a]
after doing so[b] they arrived there getting blisters,
but arriving at the entrance of the Village Chief's house
they went around it, grabbed the door posts and getting to
the side of it,
said,[c] "You did what you were sent up to do,
but the Village Chief, having finished his job, should get
ready with his crew to take out the slain bears and
look at them."
As that was said
(the chief) together with his crew got ready to do it —
he said, it is said.

When he got ready together with [his own crew],[d]
the bear hunter, without stepping back,[e] saw his poor uncles
getting ready too,
and they walked off and
came out of sight;
he (the nephew), who had come there and stayed there,
now walked off toward them,
brought the slain bears out,
which were butchered outside, the two bears,
([his] darned uncles) —
"I don't like to eat too much of that," it was said,[f]
and when they were given their share and
a pile had accumulated,
together with his uncles —
together with one of his uncles
he took packs down to the beach, while

---

[a] The key words are unknown.

[b] Uncertain translation, the preceding lines being obscure.

[c] To the nephew, so that the chief could hear it, to mock him.

[d] The village chief, but the grammatical transition to the following is irregular.

[e] Or perhaps without moving; cf. line 197.

[f] By the uncles, to avoid carrying the meat down to the beach.

amiiklug(an) agiitaqangis qalgadam ilangis [haĝul aqadaam]
    txin haaĝaniiklul txin haĝitna(x̂).
Akux̂ agiital us angalikuu sakaaĝanamquqadaam,
"Tax̂ ^{P} hingaax sixsix atxazada,[a]
gumatalgal wakus sulgahlix̂ ma*lgaaĝ(an) aĝikux̂*,
haakus tayaĝus saĝahlis,"
hiisax̂tanamqul,
hiing txin ungutikux̂,
qa saakunax̂ anuxtalka, [*end of cylinder 90*]
Hikuuĝal,
hakuuĝal aqadaam,
wakus kuuchu(s) agulgal angalig(an) huzuugi*z(angis)*
    sadmudaĝ(an) aglaasahlikut inasix,
inaaĝuliitingis uyaaĝan hakuuĝakuĝaan,
taaman wa(n) amiim agiitaqaakluu sasuglil angalinaa txin
    agiital txin haĝulĝis usix sakaaĝal,
aqadaamax,
txidix husilal akuziin,
amikin iqyadix husil akuĝaan,
iqyaan husimal angalikux̂taan,
[wan iqyaan] iqyadix husinamqul inatxadaamax,
aaĝdagalik(ux̂) quutuĝnus aĝiisal aku(x),
iqyamax husii qaatuĝ(ix) hadakiin txidix agiital
    igulalĝul aqadaamax,
tatahliim igul husiqaliiĝutadaa(ĝan) amu*nax̂ mal*,
ulum inukichaa hamang ilan aakaa agul,
changadusigan[b] kadan ax̂six,
hamang hínguzal hawaax hiisax̂tahliku(x̂),
hama(n) qúutuĝnuhlix̂ aĝiisal angalinax̂ akux̂,
huzúugizaa imax husichx̂inamqulka ham(a),
hamamas ^{P} sakaaĝas aqadaamax,
"Iqyaĝinamis *ila(n) xadaxs* haasix sayul angalinax̂
    agux̂taaĝanax̂t,

---

a. Stumbling on a-.
b. Probably for changadusiim.

his other uncle[a] [packed] some food [and then] quit.
280 However, when the darned fellow came down to the beach
together with (his nephew),
"Now, go up and get it (the meat),
now one can just take it,
while those men are asleep,"
the darned fellow said and
285 sat down there, but
thinking it was skinny, [*end of cylinder 90*]
Getting up there from the beach,
having gotten up there,
he gathered together all the piles taking them down,
290 and when he went up to fetch the last ones,
then only the one uncle who had been annoyed[b] helped him
packing down to the beach, and
then,
when they were loading up,
when his uncles had loaded their baidarka,
295 he too loaded his baidarka, but
when the darned fellows had loaded their baidarka,
they had left the tallow, but
together they took out the load of their baidarka from both
sides and then,
having taken it out, loaded up again,
and, making space for a little piece of meat,
300 putting it on his stick,[c]
he kept on pushing (the pieces) in there until 303 they
had him,
who had left only the tallow,
load in all of it for them,
and when they had gotten it down,
305 "When you are paddling do not look like you are pulling the
paddle fast,[d]

---

[a] In Aleut pl., with unclear implication.

[b] sasuglil understood as sasulil.

[c] With a hook, to push in and take out things from the baidarka.

[d] So that the sleeping men do not think that you are fleeing.

hi?"
igi(m) hiisax̂tal txin ánxináax̂taaklul hingamal anuxtalka,
kaxtaaklunaan anuxtal,
hamaax ayuxsix aqadaam,
txin iqyaĝis kay ayugikux̂taan,
hú·sikix uhlikix ikaax alaĝum ilaan lix̂tal igi(m)
    iqyagidusakux̂,
hingamatakuĝaa(n),
ayx̂aĝiidahliduukalakan,
iqyaĝinax̂ ukulgaa aĝatiikluqadaam,
txin ánxináax̂tal hagumal angalix̂ ax̂taku(x̂).
Kadmudax̂hlikux̂taa(n),
anum alaĝuhmiiĝii *tataam hnunaam tamadaga*,
kúuĝaaĝ(an) amunax̂taa(n) mahlikux̂taa(n),
íqyaa káklaakinax̂.
Iĝalaĝam il(an) iqya*dix atii luhmazal* aaĝakux̂taa(n),
((iĝ/)) ayx̂aasi(s) ilangi(in) ágahlix̂ mazaqalil,
iqyaĝiĝulax igi(m) asx̂aniisal angalikux̂taa(n),
akayux̂ inasix tanax̂ adaaĝaasal,
gáavanadix ulĝilix angalikus,
chá·lasxa(kus)[a] hakang angtaĝil,
sakang angtaĝil,
kims angalikus,
chalalgal akuĝaa(n),
Ukalĝan tukuu [p] ayagas chalatxaĝil,
sakaaĝal ugidix chalasaĝan sakaaĝanangis -nanginiin,[b]
hiisaa(ĝan) amunaan hix̂tal iĝanaĝii.

Inimaan tayaĝuum ngaan an'gim haangunal ukutnax̂ ax̂takux̂taa(n),
tayaĝum ayugalaqaa alqus maaĝ(an) ayugalalix aqax̂
    ax̂takus *anax̂*,
alitxuun asix husiĝil waaĝalix anaan hix̂tal,
ayagaziin hiisax̂tal,

---

a. Skip in the recording, something may be missing.

b. Correction of the preceding to sakaaĝananginiin.

eh?"
they said to him, and thinking that they were almost urging[a] him,
was vexed and
having set out,
when he started paddling out,
only the load[b] showed up from the sea as he paddled,
but after a while,
without even getting up any great speed,
he made his paddling conspicuous and
almost pushed himself forward.[c]
He headed forward until,
every time he reached the chopping sea of the current,[d]
he appeared and kept on so,
his baidarka floating up.
They tried their baidarkas in(to) Iĝalaĝax̂,[e] but
getting just away from (ahead of) the (other) boats,
he got tired of not paddling (fast), so
finishing the strait and coming close to land,
when they entered their harbor,
they were met, (the people) one after another up there
and down there
coming down,
and when they landed,
the Village Chief (said to) the women who came down to meet,
to those who came down to meet their husbands
he said (the following) — he said, it is said.

In vain he had been worried about his man (his nephew),
(wondering) why the man they took out had been taken out,
together with his crew he had come back loaded, he said,
and to the women he said that

---

[a] Uncertain translation, cf. line 315.

[b] In Aleut the load(s) of the two: the nephew seems to have carried his uncles' loads in his baidarka.

[c] Uncertain translation, cf. line 306.

[d] As in a strait.

[e] Presumably a place name, but the text is obscure.

al hingan tayaĝunamqux̂ hingamaasal aaĝanaan,
ayagamagaan,
huuĝdunax̂tanas al ngaan,
kingdanax̂tanas al ngaan,
qiiganax̂tadaax̂tas hix̂talix,
adax̂taanax̂[a] hiilax̂tal iĝanaĝii.

---

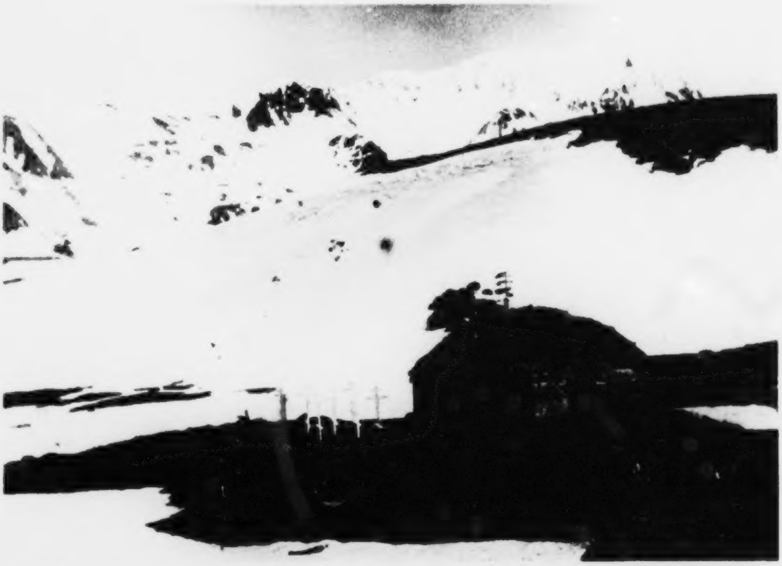
a. Cf. 77:259 and 78:270.

the darned man he had taken out in vain
for their women
they should have as a moss picker,
a berry picker and
a grass picker,"[a] he said,
like that he used to be, so it is told about him, it is said.

---

[a] Rather than do "a man's work", tayaĝum madaa (76:8).

Attuan Texts



Attu church, circa 1910. Willoughby Collection (acc. #72-116-48N) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

Blue fox, Aleutian Islands. Photo by Bob Day, Fairbanks.

Filaret Prokopyev (1870–1910) of Attu, the first man at left, holding child's head, Attu Island, 1901. The woman second from left is Maggie "Vassa" Prokopyev. Others in the group are unidentified. Photo No. PCA277-8-28, Wickersham Collection, Alaska State Library, Juneau.

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Told by Stepan Prokopyev, Attu, August, 1909. Cylinders 25 and 26 (four minutes and forty-five seconds). Transcribed and translated into Eastern Aleut by Jochelson and Yachmenev with the help of Stepan Prokopyev, Umnak, 1910. Of the paired lines, the first is Attuan, the second Eastern Aleut. The written text differs in several spots from the cylinders. New York Public Library Manuscript 61.

80

Misiisaaĝux̂
Aaykaaĝunaaĝix̂[a]

1Misiisaaĝuung ting ayugnil[b] qan'gaanaq.
Aaykaaĝunaaĝiingan ting ayugnilix qanagnaqing.

2Mal ting aygaxs, Quyunax̂ axs, amaanul ukuqaa,
Malix ting aygaxsix, Quyunax̂ axsix, amaanulix akuqingaan,

Qixsix̂[c] hnuqayaam, ulakuchagan hacha hnuqayaam, 3il(an)
Qixsix̂[c] nuqadaaming, ulaadagan acha nuqadaaming, ilan

qangul,[d] misiisix̂ ikung uuyax̂takux̂,[e] ukux̂talakaĝing,
qangulix, uuqchiing ikungun ax̂takux̂,[f] ukux̂talakaĝing,

nung ukuĝul nung atʳayalul,[g] nung kalunaqalil,
nung ukuĝalix nung sugaalalix, nung tumhdanaqalilix,

kalumixtak chaagutʳaa kaluk angalix̂ uuyax̂takung,[h]
tumhdamixtakan chaachkaadaa utxikan angaling ax̂takux̂,

---

a.Ms. -naĝux̂.
b.Ms. ayugunulʳ.
c. So cyl., ms. Kiksix̂.
d. Cyl. has this phrase before hacha hnuqayaam.
e. So cyl. (or perhaps ukux̂), ms. -kúu.
f. Ms. ikúñan axtakúu.
g. Cyl. sounds like atʳiilul, probably =atʳiyalul, and adds ukuĝaan.
h. Cyl. adds perhaps havay.

80

Fox Hunting[a]

1 Last winter I went out to hunt foxes.
2 So I started to walk across Quyanax̂,[b] and heading
over there I reached the bay Qixsix̂, and, having come
to the opening of a little hut there, 3 I entered it,
and apparently there was a fox there, but I didn't
see it, but when it was seen and pointed out to me and
I could shoot, I fired at it several times but hit
it only in the front paw, 4 so when it ran, I ran

---

[a] Attuan misiisi-x̂, borrowed from Russian peséts, means a blue fox, like Atkan uuquchiing and Eastern uuq(a)chiing, while Eastern aaykaaĝu-x̂ means strictly a red fox. The Atkan and Eastern words, however, tend to be used for any kind of fox.

[b] Jochelson's note: "an isthmus in the middle of the island Attu."

4su·gak,[a] su·gas hangaasakung, su·gas naa anĝing
idgix̂takux̂, sadgasxan angaasakung, sadgasxan ngaan anĝing

inaku sugas mangal,[b] anĝing inax̂tal qan'gaanaq.
inakuĝ-aan sadgasxan gumalix, anĝing inax̂talix qanagnaqing.

5Sugasikuqaa,[c] tama misiisix̂ nuuĝi sixta
Sadgasmilikuqing-aan, aman uuqchiing nuĝim sitxan

changaayax̂taku[ĝaan], maasal hlug[d] changaka qigyal igul,[e]
changax̂takux̂,[f] maasalix ilan changakan qigdalix igulix,

6tamaax ting aygaxs,[g] aygaxsikuqaa, Chiĝanax̂six̂
amaagan ting aygaxsix, aygaxsmilikuqing-aan, Chiĝanax̂six̂

hnulukuĝaa, 7Chiĝanax̂sim ilan misiisix̂ uuyax̂taku[x̂],[h]
nulgakuĝaan, Chiĝanax̂sim ilan uuqchiing ax̂takux̂[i]

ukuĝulakax̂ tin sugataaĝutakux̂,[j] ukul[k] kalul misiisix̂
ukuĝalakax̂ txin idgix̂taaĝutakux̂,[l] ukulix tumhdalix uuqchiing

ulaxs, tanaaĝal qanagnaqing.
alaxsix, tanaaĝalix qanagnaqing.

8Uqayaaming huu[x] hiisal, umaqayaaming ting saĝanil
Aqadaaming huu iisalix, umaqadaaming ting saĝanilix

siinax̂ ukuqaa 9angalix̂ haqakuĝaa[n], tamaax hax̂saĝutal,
yam akuqing-aan angalix̂ aqakuĝaan, amaagan ax̂saĝutalix,

---

[a] Cyl. sounds like sa·-, likewise the following su·gas.
[b] anĝing - mangal not on cyl.
[c] Cyl. Sugatikungaan.
[d] Ms. tluu.
[e] Cyl. tamaax iguq[ay]aam.
[f] Ms. -kúu.
[g] Cyl. adds usikuqaan (with -q- sounding like -ĝ-).
[h] Cyl. perhaps -kuĝaan.
[i] Ms. -kúu.
[j] Ms. sugataĝuxtáku.
[k] Cyl. adds ting kalumixs 'I shooting several times'.
[l] Ms. -kúu.

after it up the hill, but running after it I was getting
out of breath and so finally lost my breath, I did last winter.

5I chased the fox until it crawled under a rock,
so I crawled in to it and pulled it out from there with
a gaff, 6and then I walked from there and walked
until we reached Chiĝanax̂six̂,[a] 7and there seemed to
be a fox at Chiĝanax̂six̂ but we didn't see it, but when
it started to run again, I saw it and shot it, and so
I came back to the settlement with two foxes, I did last winter.

8After that I said "huu"[b] and went to sleep,
9and the next day at daybreak I got up again, and as

---

[a] Jochelson's note: "a small bay at the mouth of a little river."
[b] 'It is a hit', exclamation on killing an animal.

taganiiyax̂takuĝaa[n], tamaax misiisaaĝuung ting aygaxs[aĝutal],
tanix̂takuĝaan, amaagan uuqchiingnaaĝiingan ting aygaxsix,

[10]Qixsi qal axs uusakuqaa, ulax isuĝix kay
Qixsim qala axsix aasakuqing-aan, aalax isuĝix kayux

ukux̂tal qan'gaanaq.
ukux̂talix qanagnaqing.

[11]Uusaqayaaming, tamaax agaanul, ataqa misiisix̂
Aqadaaming, amaagan agaanulix, ataqan uuqchiing

ukux̂takung maasal, sila sugas, ka:lumixtal,[a] aaĝaasakung,
ukux̂takung maasalix, sila sadgasxan, tumhdamixtalix, aaĝaasakung,

[12]tamaax hangakuĝaa[n], hasanginang anuxtal,
amaagan angakuĝaan, ting qaĝatanangulux anuxtalix,

hiing unguchil[b] qan'gaanaq.
iingun unguchilix qanagnaqing.

[13]Uqayaam[c] ataqa chisulim inukichaa qal,[d] umaqayaam
Aqadaaming ataqan chisulim inuudaa qalix, aqadaaming

angalix̂ haqakuĝaa, hingaax ting hangaqalil angaliqaa
angalix̂ aqakuĝaan, ingaagan ting angaqalilix angaliqing-aan

mal[e] hangasikuqaa[n], hakaaĝal qan'gaanaq.
malix angalikuqing-aan, akaaĝalix qanagnaqing.

[14]Umaqayaam sixsim kangaa hnul,[f] chugim-hayaa
Aqadaaming sisxim kangaa nulix, chugumdaa

---

a. Cyl. adds igil (?) agalagaa sugal aasakung, 'on the way back (?) I was running after it,'

b. Cyl. ul 'being'

c. Cyl. Umaqayaam tamaax taganikuĝaa, i˙xsikuĝaan (= -kuqaan), kayutuqayakuĝaa tama ixsanaaĝil ukuqaa 'Then, as it started snowing, I went back, but when [the wind] became less strong and was about to calm down, then I'.

d. Cyl. sul qal qan'gaanaq. 'took and ate, last winter.', followed by loud laughter.

e. Cyl. hingaax 'then'.

f. Ms. nulix (Eastern Aleut) ; cyl. hnuqayaaming.

it had been snowing I set out again walking from there to hunt fox, [10]and when I passed the head of Qixsix̂ Bay I also saw two hair seals, I did last winter.

[11]After that, going across to the other side, I saw one fox, so I ran over to it and fired at it several times but missed, [12] so when it went up the hill from there, I sat there thinking how displeased I was, I did last winter.

[13]After that I ate a piece of dried fish roe, and when daylight had come, I began to ascend the hill and finally got up on top, I did last winter.

[14]After that, reaching the top of the isthmus,

litikuqaa, chugim-hayaa hlaĝul uuyax̂takuĝaa,[a] ting
litikuqing-aan, chugumdaa slalĝux̂ malgax̂takuĝ-aan, ting

kivkalil,[b] kivsikuqaa chataqalil angaliqaa mal,[c]
kimkalilix, kimsmilikuqing-aan qaxsaqalilix angaliqing-aan malix,

chatasikuqaa, tiqil ayaĝung sixsiqayaam, ting
qaxsalikuqing-aan, inqilix ayaaĝung sixsiqadaaming, ting

kanilak ukuqaa, 15agiitaqaning tamaax ilumikang
qaĝalakan akuqing-aan, agitaasaning amaagan ilakiiming

tiyi[d] utalikuĝaa, su·gal mangal aaĝaasakuqaa,
txichi sakaanuqalikun-iin, idgix̂talix umalix aaĝlikuqing-aan,

16Iimiichim[e] changanaa ayunaĝaa mal, Iimiichim[e] changanaa
Iimiichix̂ changanaa adunaĝ-aan malix, Iimiichix̂ changanaa

us angalikuqaa, misiisim chiming[f] ukux̂taqalil
chaĝasix angalikuqing-aan, uuqchiingim chihmingin ukux̂taqalilix

17uusaqayaam tamaax us, Iimiichim[g] il sakaaĝal
aqadaaming amaagan chaĝasix, Iimiichix̂ ilan sakaaĝalix

uqayaam[h] us, hingaan[i] ayutaayakuchagan angan qignax̂ anix̂tal
aqadaaming chaĝasix, ingaan aduudagan angan qignax̂ anix̂talix

ukuqaa,[j] 18a·chunax̂ malul ukuĝaa,[k] hiing saĝaang
akuqing-aan, qinganax̂ malgalix akuĝaan, ingun saĝaangan

---

a. Ms. axtakuĝaa (Eastern Aleut ax̂takuĝaan). End of cyl. 25.
b. Cyl. adds qan'gaanaq.
c. Cyl. adds one or two words.
d. So cyl.; ms. tichi.
e. So cyl.; ms. -x̂.
f. Cyl. chimik (du.) nung.
g. So cyl.; ms. -x̂.
h. Cyl. sakaaĝaqayaam.
i. Cyl. hinga.
j. Cyl. anix̂takuqaa.
k. Cyl. malukuĝaa.

I came in sight of the north side, and as there was
a storm on the north side I began to descend, but
while I was going down I began to slide, so sliding
down I fell on my seat and broke my walking stick,
which made me mad, 15and as my companions had left
me and had begun to go down to the sea, I ran but
this was in vain, 16so, the canyon of Iimiichix̂[a] being
a long one, I headed down the canyon of Iimiichix̂,
where I saw fox tracks, 17and then I went down
from there toward the beach, and having come down to
Iimiichix̂, I lit a fire beside a little cave there,
18but it was cold, so having got ready to sleep

---

[a] A bay with a village site on the other side of the island.

ting ukutal aaĝal, achunal tamaax Kivatuyam[a]
ting atxax̂talix aaĝlilix, qingaadalix amaagan Kivatuyam

ayugan[b] hay(a) uyal, 19[c] ila qangul uqayaam hiing
adugan adan uyalix, ilan qangulix aqadaaming iingun

saĝal qilal angaliqaa mal matakuqaan,
saĝalix qilalix angaliqing-aan malix matakuqing-aan,

20hla·ĝul, masul hiing ulukux̂ ulaka ukuĝaan,[d]
slax̂ malgalix, masxalig-aan iingun algakux̂ alakan akuĝ-aan,

a·vim ilan saaluĝiqayakuĝaa, tamaax his, 21[e] hangaqayaam,
amgim ilan chix̂tax̂ aqakuĝ-aan, amaagan isix, angaqadaaming,

Itaĝux̂sum il kivs uqayaam,[f] Itaĝux̂sum qigaaĝiqaa hnuqayaam,[g]
Itaĝux̂sum ilan kimsix aqadaaming, Itaĝux̂sum qigaaĝii nuqadaaming,

qaniqax̂ kavux̂tal il saĝal qilaqayaam, 22angalix̂
qaniix asuxtalix ilan saĝalix qilaqadaaming, angalix̂

haqakuĝaan, tamaax[h] kavkaananing nung uyaqayaam, tamaax
aqakuĝaan, amaagan kavkaananing nung uyaqdaaming, amaagan

ixchiing,[i] ting aygaxs angaliqaa mal,
23chiiluungan, ting aygaxsix angaliqing-aan[j] malix,

aygaxsikuqaa,[k] aqutax̂[l] hiistanungiqax̂ ux̂takux̂,[m]
aygaxsmilikuqing-aan, alqutax̂ iiltanamquqax̂ ax̂takux̂,[m]

ha·ngal angalikung[aan], maasal uqayaam[n] kangaa axs,[o]
angalix angalikung maasalix aqadaaming, kangaa axsix

---

a. So cyl.; ms. Q-.
b. Cyl. adds ilan, apparently corrected to the following.
c. Cyl. adds Kivatuyam ayugan.
d. Cyl. ulukux̂ uqayakuĝaan.
e. Cyl. adds aygaxs tamaax.
f. Cyl. Itaĝux̂su qigaaĝiqaa hnul.
g. Cyl. hnul.
h. Not on cyl.
i. Cyl. adds tamaax.
j. Ms. añalĭkux̂-ñan.
k. Not on cyl.
l. So cyl.; ms. ákux̂ (= aqux̂).
m. Ms. -kúu.
n. maasal uqayaam not on cyl.
o. Cyl. akayaam.

the night there I felt cold and went over from there to the cave in Kivatuyax̂ Bay, 19entered it and slept there until the morning, so I managed, 20but the wind rose and it was impossible to stay there, and it had started to rain in the night, so I went out from there, 21walked up the hill and went down to Itaĝux̂sux̂ Bay, and having reached the east side of Igaĝux̂sux̂ I dug a pit in the snow and slept in it until the morning, 22and when daylight came, I fetched my traps and began to walk on the way home, 23and I walked until — dash it! what is it called[a] — I ascended it, so having passed the top of it I descended along the side of Aygiĝaĝinax̂,[b]

---

[a] Ms. "for something I called myself a fool"; Jochelson's note: "he forgot there some traps." The text does not say this.

[b] A rock; cf. Atkan aygi-x̂ 'hill, hillock'.

Aygiĝaĝinam[a] angaa[b] kivs angaliqaa mal, 24tamaax
Aygiĝaĝinam[a] angaa kimsix angaliqing-aan malix, amaagan

sakaaĝaqayaam, Ukitux̂ inganguu ixs[c] tanaaĝaqayaam,
sakaaĝaqadaaming, Ukitux̂ chidaĝa ixsix tanaaĝaqadaaming,

25isuĝim qatag(an) tamang(u) kinugax̂taluqagan axtaa
isuĝim angagan amangun aĝix̂taalaqagan angtaa

qangas[d] chaanikalil,[e] chaayal uqayaam,[f] qaqayaam,[g]
qangasix chaaniklilix[h] chaayulix aqadaaming, qaqadaaming,

ting saĝanil[i] 26angalix̂ haqakuĝaa[n],[j] hax̂tayaam,
ting saĝanilix angalix̂ aqakuĝ-aan, ax̂txadaaming,

chaayaqayaam,[k] kavkaananing nung tiniing tamaax[l] ting
chaayuqadaaming, kavkaananing nung tihniingan amaagan ting

aygaxs,[m] 27kavkaananing nung tiniqayaam, tamaax ixs
aygaxsix, kavkaananing nung tihniqadaaming, amaagan ixsix

tanaaĝaqayaam, misiisitak[n] nung kavtiqayaam[o]
tanaaĝaqadaaming, uuqchiingitxaking nung katmiqadaaming,

28baanax̂ higikuĝaa mal,[p] baanaqayaam[q] ixchil qan'gaanaq.
x̂aayax̂ unalgakuĝaan malix, x̂aayaqadaaming chiilulix qanagnaqing.

---

a. So cyl.; ms. Agyi-.
b. Ms. hañáa.
c. Cyl. adds tanaaĝal,.
d. Cyl adds ama kay.
e. So cyl.: ms. caini-.
f. Cyl. chaayaqayaam.
g. Cyl adds kay.
h Ms. caini-.
i. Cyl. adds qan'gaanaq. Umaqayaam,.
j. Cyl. adds kay.
k. Cyl. adds tamaax misiis[in].
l. Cyl. adds kay.
m. Cyl. adds angaliqaa mal.
n. So cyl.; ms. misistáki.
o. Cyl. kavtil, uusaqayaam, tiniqax kavtiq[ay]aam, 'stretching, when I had, when I had stretched the two set (?) ones,'.
p. Not on cyl.
q. Cyl. 26 ends with baana/.

24and when I came down there I headed home along Ukitux̂
Mountain and got to my place,[a] 25where I cooked
one half[b] of the lengthwise half of a seal that
had been cached there, put on the teakettle, had tea
and ate and went to sleep, and 26when daylight came,
I got up, had tea, set out walking to set my traps, and
27having set my traps, I headed home from there and
having gotten to my place I put the two foxes I had
gotten on stretchers, and then, 28when the steam bath
was heated, I took a steam bath and went home,[c] I did
last winter.

---

[a] Jochelson's note: "It was his hunter's earth-hut."

[b] Cut across.

[c] Presumably to the village.

Told by Filaret Prokopyev, Attu, 1909. Cylinders 42-45 (eight minutes and twenty-seven seconds). Transcribed and translated into Eastern Aleut by Jochelson and Yachmenev with the help of Stepan Prokopyev, Umnak, November 7, 1909. Of the paired lines, the first is Attuan, the second Eastern Aleut. The written text differs in many spots from the cylinders. Brackets — [ ] — denote words or parts of words on cylinder but not in manuscript. New York Public Library Manuscript 58.

81

Qaglaamiguuyax̂[a]
Qalngaaĝimguudax̂

1Qimuĝaaĝux̂ ayugnax̂ uku ukuĝulaka. 2Hanĝax-
Qimuĝaaĝux̂ ayugnax̂ akum ukuĝalakan. Hanĝax-

taĝasix̂[b] umniin Hyaagax̂-Qimuĝaaĝux̂ ayuxchil[c] akuunux̂chiix̂
taĝasix̂ umniin Hyaagax̂-Qimuĝaaĝux̂ ayuxchx̂ilix akuunuchx̂iiĝan

hax̂saqalinax̂ hiistaqax̂.
ax̂saqalinax̂ iiltaqax̂.

3Umal ma slux̂ imuusal, hyaagan ilgal, umaku[d]
Umalix wan slux̂ imuusalix, yaagan ilgalix, umakux̂

hyaagax̂[e] ukulakax̂, 4ataqa ilgi[m] hyaagaa ama kayux[f]
yaagax̂ ukulakax̂, ataqan yaagam ayagaa ama kayux

chagax̂ ukukuun ik(i) iguyusal umniim[g] Hyaagax̂-Qimuĝaaĝum-naa[h]
chagax̂ ukukuun ikin igudusalix umniim Hyaagax̂-Qimuĝaaĝum-aan

iĝyax̂sil,[i] 5suusaqayaam, husil akuunusal, Qalgaaĝim[j]
iqyax̂silix, aqadaagiim, usilix akuunusalix Qalngaaĝim

a. Not on cyl.
b. cyl. Haĝnaxtaĝasix̂.
c. Not on cyl.
d. Cyl. uusakux̂.
e. Cyl. hyaagan.
f. So cyl.; ms. káyi.
g.Cyl. umniin.
h. Cyl. -Qimuĝuĝanaa.
i. Cyl. iyĝax̂sil.
j. Variant of qaglaaĝim (Atkan qanglaaĝim, from qalngaaĝim).

81

Big Raven[a]

1Twister went out in a boat but was not seen.[b]
2Hanĝaxtaĝasix was getting ready to send out his nephew
Tree-Twister,[c] it is said.

3So going around this world with him (Tree-Twister),
he (Hanĝaxtaĝasix̂) looked for trees but did not find any tree,
4but then he found one larch log[d] and also a red cedar, joined them
together and made a baidarka for his nephew Tree-Twister,
5and then he loaded his nephew into it and went off

---

[a] Or Real, Genuine Raven (so 82:44).

[b] Ms. "we did not see".

[c] Jochelson's note: "Nickname of the strong man", the same as Twister in (1).

[d] Or Sitka spruce, lit. smelly tree, EA "female tree", any resinous tree (Veniaminov).

ixsagan chuq(a) ux̂s, suuĝasing as tam(a) hyaagam il
isxagan chuqan ax̂six, suuĝasingin asix amaan [a] yaagam ilan

ux̂s, Qalgaaĝim ukuuqaa[b] qungas tamang uqayaam,
ax̂six, Qalngaaĝim ukuuqaa qungasix amangun aqadaagiim,

Qayachaluĝim ayugan hay uyal,[c] il tin uqalil, 6umakuĝaana
Qayachaluĝim adugan adan uyalix, txin aqalilix, umakuĝ-aan

tagamatal tuung hyaagam il[d] usiku, Qalgaax̂[e] igax̂tal
agumatalix aangun yaagam ilan alikum, Qalngaax̂ igax̂talix

umangu tin[f] haqaqaliku[g] tutal,[h] angaliku(m) igax̂tasiku[i]
umangun txin aqaqalikux̂ tutalix, angalikum igax̂talikum

hyaagaam ku[j] tagaqayaam, umangu[n] tunux̂tal umang uku[x̂]
yaagaam kugan tagaqadaagiim, umangun tunux̂talix umamakux̂

tutasikuun,[k] 7"Am hyaagaa tagayaa, am hyaagaa
tutalikuun, "Agaagalim yaagaa angaya,[l] agaagalim yaagaa

tagayaa, qugax̂ itanungimasuku[x̂]," 8hiistayaayal umang
angaya,[l] qugax̂ itanamqumusukux̂," iistadalix umangun

usiku mal, hyaagam axtaa chis kuvsix̂taqayaguun,[m] tuung
alikum malix, yaagam angtaa chixsix kumsix̂taqadaguum, aangun

itkiguun-naa, hyaaga-tunuu naa aguka[n] "du-u-u"[o] naa
itxiguun-aan, yaagam tunuu ngaan agukan "du-u-u" ngaan

---

a. Ms. táman (Attuan, or taaman 'then only').
b. Cyl. kasuuqaa.
c. Cyl. adds Qayachaluĝim ayuga.
d. Cyl. adds hyaag- qimuĝii ['twisted'] hyaagaam tuung.
e. Cyl. adds umang.
f. umangu tin not on cyl.
g. Cyl. haqakux̂.
h. Cyl. adds uusasikuun, haqal
i. Cyl. umangu.
j. Ms. kuu.
k. Cyl. tutal.
l. Contamination (or copying mistake) of ingaya and awaya.
m. Cyl. kuvsix̂taqayal.
n. Not on cyl.
o. Cyl. tuguu.

with him, placed it (the log with the nephew in it) beneath Raven's place and put his tools[a] with him into that log, and, having put it there ready for Raven to find it, he went to the cave of (the mountain) Qayachalux̂[b] and began to stay in it, 6 and then, while he (the nephew) was there in the log, he heard Raven coming flying and, having flown around for a while, alighting on his log and, staying on it, saying, 7"That's a log from the south, that's a log from the south, perhaps the darned thing contains a demon," 8she[c] kept on saying and grabbed one end of the log and whenever she lifted it up and dropped it down, he made the log's voice to her, "du-u-u", 9doing that to her until she, dealing with

---

a. Perhaps including charms, cf. (10); ms. "belongings".

b. Could mean "Where it becomes high or tall".

c. Cf. (13).

hiisayaayaqaa,[a] 9tagamaasasikuun, tin tagamaasal
iistadaqaa, agumaasalikuun txin agumaasalix

tin luusalak(a) tagamaaĝal aaĝal,[b] hyaagam ilaa kixs, halas
txin luusalakan agumaaĝlilix, yaagam ilaa kixsix, alasix

hit[ʳax] tin lilakax̂, 10saagayusim iim ux̂taluqaa naa
isix txin lilakax̂, saagadusim igiim aĝaqaa ngaan

saagayusaka uusakuun, tin tagmaasaaĝal[c] aaĝal tin chis[d]
saagadusakan aasakuun, txin agumaasaaĝalilix aaĝalix txin chixsix

t(in) igaasal,[e] 11tin igax̂taasal tin hangaasal, angalik(u),
txin igaasalix, txin igax̂taasalix txin angaasalix angalikum,

inkam il tin in'gik(u)[f] tin itkiix̂ tin in'gil anuxtaka
inkam ilan txin ignikum txin itxiiĝan txin ignilix anuxtakan

ti(n) iĝatikuun, cichikutʳaxs[g] angalix̂ uuyax̂takum mal,
txin ahmanikuun, sichixsix angalix̂ ax̂takum malix,

tin qatʳaĝasax̂[h] tagamaasal angalix̂[i] uuyax̂takum mal, hayaam
txin atxax̂saĝan agumaasalix angalix̂ ax̂takum malix, adaam

kay[j] tin ivnax̂ hiistaqaa.[k]
kayux txin imnax̂ iistaqaa.

12Tin igax̂tasik(u), chunguum chiyaĝi[ngi]n tin
Txin igax̂taasalikum, chunguum chidaĝingin txin

tagaasaku,[l] chunguum ukaaĝiqag(an) iling tin uĝnaaĝik(u),
tagaasakum, chunguum ukaaĝigan ilingin txin aĝnaaĝikux̂,

tuung yavyuyaĝa naa tin husayaayak(a), usikuun[m] tin
aangun angamudaĝan ngaan txin usadakan, alikuun txin

---

a. Cyl. hiisayaayaqalil.
b. Cyl. adds ti[n] luus- (false start)
c. Cyl. tagamaasal.
d. Cyl. adds taamaax.
e. Cyl. adds ukux̂.
f. Perhaps corrected to the following.
g. Cyl. angalix̂, [change of mind] kuyuxs[?] chichixs.
h. Cyl. adds ti[n].
i. Not on cyl.
j. Cyl. inkam ilan 'into the air'.
k. Cyl. adds tam. End of cylinder 42.
l. Cyl. tagaasaqayaam.
m. Cyl. tuung uusakuun.

him with distrust and giving up, bit off a piece of the log and nearly disclosed him, 10but then he made her drowsy with the sleep-charm that had been given him, so she gave up doing that to it,[a] grabbed the log and flew away with it, 11and after she had flown with him for a while, high up, she released him into the air,[b] and thinking that she released him in order to let him drop down he got scared, but after she had taken the log by the edge, adjusting it[c] in that way, she returned to her place, he[d] said.

12Having flown with it for a while she alighted with it beside her nest and tried to put it inside her nest, but he kept on rolling himself to the side for

---

a. Biting off pieces of the log.
b. Ms. "cloud" (the Eastern meaning of inka-)
c. Lit. him, the man in the log.
d. The man in the log as the fictitious storyteller, cf. Introduction 7.

tagamaasal[a] aaĝal, 13iim[b] tin kaniyusalaka,[c] "hyaagam
agumaasalix aaĝalix, igiim txin qaĝadusalakan, "yaagam

maqanginul mat," hix̂tal tin uĝnamaqayal,[d] ukuĝaa(n)
maqanginulux maltxin," iistalix txin angix̂taqadalix, akuĝaan

tagamataka tuung usikuun,[e] ugiin agiital qasuuĝiix̂[f] tamaax[g]
agumatakan aangun alikuun, ugiin agiitalix qasuuĝiiĝan amaagan

igakuĝaa[n], 14tamaax hyaagaam ilag(aa) hitayaam, kniigiim
igakuĝ-aan, amaagan yaagaam ilaan itxadaagiim, kdiigiim

il[an] yakayaam,[h] tamaax kimaayil[i] Qalgaaĝim[j] qugan
ilan aĝaqadaagiim, amaagan kimsix Qalngaaĝim qugan

ayuĝlix̂taqang, hnul uusakut, 15iim avchul, Qalgaaĝim
adulĝitaqanging nulix akutxin, igiim tunusalix, Qalngaaĝim

mataka anĝaĝiyax̂ uuyax̂takung,[k] matak(a) hiistayax̂ uuyax̂takung[l]
matakan anĝaĝidangin ax̂takungin, matakan madangin ax̂takungin

iim avchuusal[m] tutaka[n] hiing usikutaan,[o] tin iĝatal
igiim tunusaasalix tutakan iingun alikux̂txin-aan, txin iĝatalix

ukutaan,[p] Qalgaax̂ haqaguun[q] iim[r] hix̂taluuqax̂ hiistalul[s]
akux̂txin-aan, Qalngaax̂ aqaguun igiim iĝaaĝan-aqax̂ iiltalix

a. Cyl. different.
b. Not on cyl.
c. Cyl. probably kaniisalaka.
d. Cyl. unĝamaqayal.
e. Cyl. adds agi- tam.
f. Cy. ul ig- ugii (stumbling).
g. Not on cyl.
h. Cyl. yaxs.
i. Ms. kimaayál; cyl. adds anutal (?).
j. Ms. Qagláĝim; likewise below.
k. Cyl. uuyax̂tang.
l. Cyl. uuyax̂tang.
m. Cyl. avchuusakun.
n. Cyl. tutal.
o. Cyl. iim taag- (false start).
p. Cyl. iĝatakux̂.
q. Cyl. haqaaĝuku 'waited for (Raven) to come'.
r. Cyl. naa.
s. Cyl. hix̂tal.

her until she gave up, 13and being displeased with it and saying, "You are doing what a log never did," she quit trying to put it [into the nest], and while he was staying there like that, she flew away together with her husband to look for food, 14 and then he went out of his log, entered his auklet[a] and hurried down to the spirits[b] which Raven kept in a cave, 15and they told him how Raven used to live, what Raven used to do, and when upon hearing this he got scared, they said that he would be told when Raven came, and told

[a] a. Whiskered auklet, *Aethia pygmaea*; ms. "snipe". Here a magic guise.

[b] b. Like a shaman's assistant spirits; also demons.

tin iĝatalaguut naa hiĝul[a] mal, 16tin iĝatalak(a)
txin iĝatalagaax̂ta[x̂] ngaan iĝalix malix, txin iĝatalakan

hiing usiku,[b] tamaku qugan taangulax̂ asqaasal asqaax̂
iingun alikum, amakun qugan taangulax̂ asx̂aasalix asx̂aaĝin

amunan[c] uuyax̂takun taangax̂chil, 17hiing ul angalik(utaa)
maayunan ax̂takun taangachx̂ilix, iingun alix angalikux̂txin-aan

Qalgaax̂ haqaaĝ-uqang[in], mas[d] hiĝukuĝaa[n] mal,[e]
Qalngaax̂ aqaaĝin-aqangin masix iĝakuĝ-aan malix,

tamaax ixsaam hay(a) uyal,[f] uqayaam, Qalgaaĝim[g]
amaagan isxaam adan uyalix aqadaagiim Qalngaaĝim[h]

chiiyaam kinguuĝiqagan hat'an chiiyaa max̂taqaa hiiluĝul
chiidaam kinguuĝinagan adan chiidaa wax̂taqaa iiltalix

angalii, asqas il aĝal, 18hiing chiiyan alixting aĝal
angalii, asx̂asix ilan aĝalix, iingun chiidan utmingin aĝalix

hiing tin hingamas angalix̂ ukutaan,[i] umak(u) anakin
iingun txin ingamasix angalix̂ akux̂txin-aan, umakux anakin

haqaku tutal,[j] alax̂ haqaasal angalix̂ uuyax̂takux,[k] iskamax
aqakux tutalix, alax̂ aqaasalix angalix̂ ax̂takux, isxamdix

saya ux̂s, ukuĝaan,[l] 19luyat mayax̂ uuyax̂takuyin[m] mal,
sadan ax̂six akuĝ-aan, ludatxin madachi ax̂takun malix,

us[n] igax̂talakaĝin,[o] alĝal us ala-ku aĝal[p]
sakaanulix igax̂talakaĝin, aĝlalix sakaanulix alam kugan aĝalix

a. Cyl. hiĝukux̂.

b. Cyl. ul.

c. Cyl. amunax̂.

d. Jochelson's note: "Can be omitted". Cyl. ....masaĝ[an] amul.

e. mal not on cyl.

f. Cyl. adds umang.

g. Ms. qagláx̂.

h. Ms. qalñáx̂.

i. Cyl. uk[ux̂].

j. Cyl. haqal angalix̂ ukux̂.

k. Cyl. adds tuung.

l. Cyl. adds tuukux (?).

m. Ms. mayáci uyaxtakúci (half Eastern).

n Cyl. haagaa (perhaps for haagax 'from up there').

o. Cyl. adds us.

p. Cyl. adds tuung.

him not to be scared, 16so while he was there without being scared, he gave a drink of water to the spirits who seemed to be about to die of thirst, 17and after he had passed the day there, Raven was said to be coming, so he went back to his place, where he killed the next to the youngest of Raven's young ones, the one that Raven was said to treasure,[a] and entered it, 18and after he had gone in among the other young ones and placed himself there, he heard his parents coming and, having brought a whale, placing it outside their nest, 19and then his older siblings, doing as they apparently used to do, went down from there, not flying but fluttering,[b]

[a] Ms. "pity".
[b] Ms. "hopping".

alax̂ qakuniin,[a] 20 [h]ayugaĝlak(a) hiing ukutaa(n) anaan[b]
alax̂ qakun-iin, chiklaglakan iingun akux̂txin-aan anaan

“matayatul matat” hix̂tal uusasikuĝaa, mal[c] maluk ukux̂tal
“matadatxin mataltxin” ix̂talix alikuĝ-aan, malix malgakun ukux̂takin

angalit mal,[d] alĝal us alax̂ [e] hnul [f] alax̂
angalitxin malix, aĝlalix sakaanulix alax̂ nulix alax̂

qalakataan,[g] ku[h] hikital[i] chunumixtal ukutaa(n),[j]
qalakax̂txin-aan kugan ixichx̂ilix chumnixtalix akux̂txin-aan,

21“u-u-u maqat maaĝ-amukux̂[k] hinga,”[l] tin hiiluĝuk tutal,
“u-u-u maqatxin maqalikux̂ ingan,” iiltakutxin tutalix,

hiing[m] usikutaan,[n] luyat qaqayal tamaax sigikuĝaa,
iingun alikux̂txin-aan, ludatxin qaqadalix amaagan akuunukun-iin,

kay manang mal tamaax sixs, ukutaan,[o] 22anaan
kayux manangin malix amaagan akuunulix akux̂txin-aan, anaan

chiiyaam kung tin unguchis[p]
chiidaam kungin txin ungusix

> 23Tamaax chiiyan alixting tin uĝnaaĝiku,[q]
> Amaagan chiidan alixtingin txin aĝnaaĝikux̂,[r]

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a. Cyl. qakuĝaa.
b. Cyl. anakin.
c. Cyl. tamaax.
d. Cyl. adds tamaax.
e. Not on cyl.
f. Cyl. tuung.
g. Cyl. qalak.
h. Ms. kuu; cyl. ala-ku.
i. So cyl.: ms. ikitatál.
j. Cyl. chunumixtakutaa.
k. Cyl. maa-amulit (?).
l. Cyl. taga.
m. Cyl. tuung.
n. Cyl. ul angalikutaa.
o. Cyl. uusakutaa.
p. Cyl. adds tax, uku[x̂] mal (?). End of cylinder 43.
q. Ms. -kúu; cyl. uĝnaax̂siku.
r. Ms. -kúu.

got upon the whale and ate of the whale, 20and when he stayed there without moving, his mother said, "You are behaving in a way you never did," so doing as he had seen it done [by the other young ones], he went fluttering down to the whale and without eating of the whale he jumped up and down on it and pecked here and there on it, 21and hearing it being said of him, "U-u-u, now he begins to behave as he did before," he stayed there until his older siblings had finished eating and went up from the shore, whereupon he did as they did and went up from there, 22and his mother sat down over her young ones...

23While she tried to put him among the other

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a. End of cylinder, a few words missing.

chiiyan alixtingii hiyaayakutaan,[a] anaan tin kaniisaqayal,
chiidan utmingiin i[h]dalix, anaan txin qaĝaasaqadalix,

tin uĝnamaqayal[b] tin[c] saĝanikuĝaa, 24saĝaax̂ amukuĝaa,
txin aqayax̂taqadalix txin saĝanikuĝ-aan, saĝaqalikuĝ-aan,

tamaa chiiyam ilugaa[d] hitayaam, tamaku suuĝasit chuqayaam,[e]
amaan chiidam ilaan itxadaagiim, amakun suuĝasitxin chuqadaagiim,

chaguyaan chuqayaam, anaan six̂sal asqasax̂ hiing ul-aa
saliguun chuqadaagiim, anaan ahnaxsix asx̂asaĝan iingun

naa ti(n) atkax̂tal[f] angalikuun maasal,[g] 25six̂sal
txin atxax̂talix angalikuun maasalix, ahnaxsix

asqatikuun, iskaam ilagaa is,[h] Alaxsi(m) chaginag(an)
asx̂atikuun, isxaam ilaan isix, Alaxsxim chagignagan

il is, tununil Alaxsix̂ tununil ukuĝaa,[i] 26ayaan[j]
ilan isix, tununilix Alaxsxix̂ tununilix akuĝ-aan, adaan

sivsum il[aa] chamaqut[ˀ]ax̂sital, isxax̂tayax̂ uuyax̂taku[k]
nuĝim angunagan ilan chahmaadax̂ italix, isxax̂tadax̂ ax̂takux̂

ukux̂tal angalikuun, tin uvlaasal, tamaax iskaam ilagaa
ukux̂talix angalikuun, txin umlaasalix, amaagan isxaam ilaan

maayil, hangatal, "um um"[l] maatuun maasaĝinaan hix̂tal,
kimsix, angadalix "um um" maatuun maalax̂tanaan ix̂talix,

27hakang hangal[m] ukuĝaan, ayuum atik(i) am(a) kitaam
akangun angalix akuĝ-aan, ayuum kukix ama kitaam

---

a. Cyl. hiyaayasil.
b. Cyl. unĝamaqa[yal] (skip).
c. Perhaps not on cyl.
d. Cyl. ilagaan.
e. Cyl. chul.
f. So cyl.; ms. iñ tin aagatál.
g. Not on cyl.
h. Cyl. tuung 'there'.
i. Cyl. tununikuĝaan.
j. Cyl. adds hika '[the one] up there'.
k. Cyl. uuyax̂tal angali/.
l. Cyl. uuu.
m. Cyl. adds angali(x̂).

young ones, he kept on sticking out from among them, whereupon his mother became displeased with him and, giving up trying to put him [into the nest], fell asleep, 24 and after she had fallen asleep he went out of the young bird and having put on his clothes and his wooden hat[a] prepared to club his mother to death, 25 so, when he clubbed her to death, she fell out of her nest and into the ravine[b] of Alaxsxix̂,[c] making Alaxsxix̂ rumble, 26 but then his father (the male raven), whom he had seen having his sleeping place in a cavity he had made in a boulder, woke up and hurried[d] from his place saying yes, yes, "um um", now he had been done to as he wanted,[e] 27 and when he (Raven) had flown high up,

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a. Hunting hat; ms. "cap" (Eastern saligu-).

b. Ms. "cave".

c. The mainland, Alaska Peninsula, see Introduction 1.

d. Ms. "flying down" (the Eastern text).

e. Ms. "his beloved deeds / which as appeared were done"; Jochelson's note: "He said this after seeing that his wife was killed and his warlike valor awakened."

atik(i) iim chiguqayaam,[a] sulugiin hakan agusaqayaam
qalikix igiim chiguqadaagiim, sulugiin akan agusaqadaagiim

hiing tin unguchis, 28 ukutaan[b] tin chinaaĝnaa tin
ingangun txin ungusix, akux̂txin-aan txin chixnaaĝnaa txin

aaĝaasal, chaguyaa(m) kundiragan kangaa[c] chis hataĝnil,[d]
aaĝaasalix, chagudaam kusuluukagan kangaa chixsix atax̂six,

kay[e] hakang hangal angalix̂ uku, hakaax kivs tin chisax̂
kayux akangun angalix angalix̂ akum, akaagan kimsix txin chixsaĝan

[h]ax̂saqaliku,[f] naa skaqaan[g] aaĝaasak(a), tulaa[h] sixsik
maayuqaliingan, ngaan sngaqaan aaĝaasakan, tulaa sixsikan

tamang(u) itkiqayaam, 29 sulugiin hakan agusaqayaam,
amangun itxiqadaagiim, sulugiin akan agusaqadaagiim,

agalagaa tamaax[i] kniigiim il yaxs,[j] kimaayika[k] uusakuun,
agalaan amaagan kdiigim[l] ilan aĝalix, igakan akuun,

30 [m]Alaxsi(m) changan(aa) iim sikaliyax̂t(aku) iim
Alaxsxim changanaa igiim akuunuqalix̂takux̂ igiim

sugataliqaa súgasikuun hnulakaka,[n] sugasikuun
sadgatxaliqaa sadgasaĝalikuun nulakakan, sadgasaĝalikuun

Qayachaluĝim ayugan sila axs[o] uku,[p] 31 tamaa ayum hacha
Qayachaluĝim[q] adugan silan axsix akum, amaan adum acha

a. Cyl. adds hiing tin unguchis 'sitting down there'.

b. Cyl. different.

c. Cyl. angaa.

d. Cyl. hataĝnikux̂, maqax̂taayal.

e. Cyl. hakaya.

f. Cyl. hakaax kimik(ux̂), tin chinaax̂s angalii.

g. Cyl. perhaps different and adds masaĝut(al) masaqaan.

h. Cyl. perhaps tulag(a..) hyaag(aa).

i. Cyl. tamaax agalaa.

j. Not on cyl.

k. Cyl. kivsix.

l. Ms. kniĝim (Attuan).

m. Cyl. adds kivs.

n. Cyl. hnulakaĝiin.

o. Cyl. sugas.

p. Cyl. ukuun.

q. Ms. Qayacalúgan.

he (the man) put tar on the lower part of his buttocks
and on the soles of his feet, let his thunder pass
above,[a] and sat down, 28but then he (Raven), trying
to grab him with his claws, missed him, grabbing [just]
the top[b] of the shade of his wooden hat and snatching it
off, and when he flew high up again and came down ready
to grab him, he (the man) raised his hand against him
and missed (his head)[c] but fractured his upper arm and
knocked him down, 29and, having let his thunder pass
above, he (the man) got into his auklet (guise) and hurried down
after him, 30 and when he (Raven) began to go (fly) up
the valley of Alaxsxix̂, he (the man in the auklet guise)
began to chase him, and he chased him, without reaching
him, until he (Raven) drew near to the cave of Qayachalux̂,
31and when he (Raven) reached the entrance of that cave,

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[a] Perhaps a reference to a painting on his wooden hat.
[b] Cyl. the half (the longitudinal half).
[c] Jochelson's addition.

hnuqayaam, nasunaan hix̂taku, tamaa ayum il qugaan uguun,
nuqadaagiim, nasxanaan ix̂takux̂, amaan adum ilan qugaan aguun,

iliim sugasuku,[a] tagamaasasikuun, tamaa ayum hacha
iliim sadgasxakum,[b] agumaasalikuun, amaan adum acha

agusaka tagamaasakuun, ayusunaan hix̂taku,[c] [32]tamang
agusakan agumaasakuun, ayusxanaan ix̂takux̂, amangun

il yaxtayaayan(aam) qugaĝunaa[d] tamang uguun, iliim
ilan aĝax̂tadanaam qugaĝanaa amangun aguun, iliim

yaxchisuut hix̂tal hix̂tanagan il yaxchisulaguut[e]
aĝachx̂isxaax̂ta[x̂] ix̂talix ix̂tanagan ilan aĝachx̂isxalagaax̂ta[x̂]

hix̂tak(a), asqasaĝika tagamaasakuun maasaka asqasaĝunaan[f]
ix̂takan, asx̂asakagan[g] agumaasakuun maasakan asx̂aduukanaan

hix̂tak(a), tagamaasakuu maalul il yaxsulakax̂,[h] [33]yaxchisuut
ix̂takan, agumaasakuu maalalix ilan aĝalgalakax̂, aĝachx̂isxaax̂ta[x̂]

hix̂taku, tamaa Hyaagax̂-Qimuĝaaĝum qugax̂ il yaxchisulaguut
ix̂takux̂, amaan Hyaagax̂-Qimuĝaaĝum qugax̂ ilan aĝachx̂isxalagaax̂ta[x̂]

hix̂taqaa asqasaĝika hix̂takuu maalul il yaxchisulakax̂,[i]
ix̂taqaa asx̂asakagan[j] ix̂takuu maalalix ilan aĝachx̂isxalakax̂,

[34]tamaax Alaxsim changan(aa) iim[k] sikalik(u), sugas
amaagan Alaxsxim changanaa igiim[l] akuunuqalikux̂, sadgasix

tagamaasaaĝal[m] aaĝa(kuun) maat'an maasaax̂ ingaĝilakak(a),
agumaasaaĝlilix aaĝalikuun anaĝin maasaduukalakakan,

---

a. Ms. sugás. - úku.

b. Ms. sadgasxan - ákum; Jochelson's note: "= sadasxakum".

c. Cyl. (31) tagamaasal tamaax agusaqalikuun, tin ayusunaan hix̂takux̂.

d. Cyl. qugamuĝunaga (?).

e. Cyl. iliim yaxchinaaqagan hix̂tak, il yaxsulaguut.

f. Cyl. masaĝunaan.

g. Ms. asxasakáĝan.

h. The four last words not on cyl.

i. Cyl. (33) il yaxsulaguut hix̂tal ukux̂ maalul il yaxsulakax̂.

j. Ms. asxaasakáĝan

k. So cyl., deleted in ms.

l. Deleted in ms.

m. Cyl. tagamaasagilik or perhaps -galik.

he said that he was hurt, and whatever spirit he had in the cave was chased into him (?) but as he (the man) was still chasing him, passing before the entrance of the cave with him, he (Raven) said that he had been felled,[a] 32 whenever he (Raven) told a spirit that he used to enter into to let him in, he (the man) told it not to let him in,[b] saying that he did so in order to kill him (Raven) and was going to kill him, so it was not entered into, 33 when he (Raven) asked to be let in, Tree-Twister told the spirit not to let him in,[c] saying that he was going to kill him, so he was not let in,[d] 34 and when he (Raven) began to go (fly) up the valley of Alaxsxix̂ from there, he (the man)

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[a] The passage (31), elaborated in the written text only, seems somewhat confused; as seen from the following, Raven tries to get into the spirit, rather than vice versa. The cylinder has: (31) when he passed it, he said that he was hurt.

[b] Lit. "whenever there was a spirit there which he (Raven) used to enter, into the one (spirit) saying that he (Raven) asked to be let into, (the man) telling not to be let into".

[c] Lit. not to be let into.

[d] The passage (33) was apparently intercalated in order to explain the preceding obscure sentences. The cylinder has (33) because he (the man) told it (the spirit) not to be let into, it was not entered into,.

Qin'gatumaaĝ(an)[a] qin'gaan sixtagaa litaasaaq[b] hiĝukum mal[c]
Qignatumaaĝan qignaan sitxaan lix̂taasadaaqaa iĝakum malix

maasasikuu,[d] hakaa hixs angunakuchaqayal, sugaqayaku[e]
maasalikuu, akaa ixsix angunaadaqadalix, idgix̂taqadakux̂

maasaka,[f] hnuk(a) asqat(aa) hiistaqax̂ tam.
maasakan, nukan asx̂atxaa iiltaqax̂ nawa.

35Umaasaqayaam[g] amiin as tamaax[h] kay[i] luyaan as tamaax[j]
Aqadaagiim amiin asix amaagan kayux ludaan asix amaagan

Ataĝinax̂ hiistaqax̂ tam.[k]
Atum adan uyanax̂ iiltaqax̂ nawa.

36(Tama)ku qugan tamang aĝiilul iling(ii) agaluqang,[l]
Amakun qugan amangun aĝiilalix ilingiin amaanulgaqangin,

Qalgaaĝim alataa qax̂tal, Qalgaaĝim tulagan axtaa
Qalngaaĝim alatxaa qax̂talix, Qalngaaĝim tulagan angtaa

chaguyax̂tal talix̂sikun, kavingi[n] tiyin[m] uluut[ʳ]las,
chagudax̂talix ax̂alikun, kamgingin txidin uluudasix,

asqalanan hiistaqan.[n]
asx̂alanan iiltaqan.

---

[a] Cyl. Qigna-. Start of cyl. 45, overlapping end of cyl. 44.
[b] Cyl. 44 litaasaaqaa.
[c] Not on cyl. 45. End of cyl. 44.
[d] Cyl. adds hiing.
[e] Cyl. sugaqayasiku.
[f] Cyl. maalul, hnulul asqasaĝiku, corrected to the following.
[g] Cyl. Maasaqayaam, adds tamaan.
[h] Cyl. kay ama.
[i] Cyl. adds tamang.
[j] Cyl. t(in).
[k] There follows a lacuna of fifteen sec. without recording or scraping noise.
[l] Cyl. agaluqangin.
[m] So cyl.; ms. tiyix (dual).
[n] Cyl. asqalanax̂ hiistaqax̂.

chased him in vain, so being unable to do anything to him, Qin'gatumaaĝa[a] was told to appear with its fire under him (Raven), so it did so until his (Raven's) feathers burned and he became small and stopped running, so that he (the man) reached him and killed him, it was said.

35 After that he went from there to Attu together with his maternal uncle and his older brother, it was said.[b]

36 Those spirits, which were left there when they went away, ate the whale killed by Raven and having the half of Raven's upper arm[c] as a hat danced until their heads became red and they died, it was said.

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[a] Jochelson's note: "Name of a spirit", perhaps to be analyzed as Qin'ga-tu-(m) maaĝ-a "what the one with a big fire has to do", presumably a reference to Pavlof Volcano.

[b] There follows on the cylinder a lacuna (silence) of fifteen seconds.

[c] Humerus, here perhaps the wingbone likened to a person's upper arm.

37Umaasakuĝaa Hanĝaxtaĝasix̂[a] tanaan hnuqayaam,
Akuĝ-aan Hanĝaxtaĝasix̂ tanaan nuqadaagiim,

Sugalaaluĝim ku[b] hiing ul, Igasitax̂ tanax̂tal ku
Sugalaaluĝim kugan iingun alix Igasitax̂ tanax̂talix kugan

haanux̂sil[c] qanax̂ hiistaqax̂ tam.[d]
aanun qasilix qanax̂ iiltaqax̂ nawa.

38Mal Igasitam hanisugaayagan[e] ixsag(an) il(ag)aan
Malix Igasitam anilgugan isxagan ilaan

suun'galigax̂[f] iim iqis, suun'gax̂ iim agul,[g] alixchan slugan
sunaligax̂ igiim iqisix, sunax̂ igiim agulix, utman nagan

naa Siiĝinĝitax̂[h] asaasal, Igasitam haanungin naa ichaĝliisal,
ngaan Siiĝinĝitax̂ asaasalix, Igasitam aanungin ngaan ichaasalix,

hiing iim[i] qigux̂chil,[j] qagaayaa hnutataax̂ uĝiiĝutanaan
iingun igiim qiguchx̂ilix, qagaadaa nux̂taliiĝan aĝnaan

iyax̂talakaĝim mal, umniin as qagaayaa hnutaka[k] 39mal
aqatakum malix, umniin asix qagaadaa nux̂takan[l] malix

Qalgaax̂ asqas uqayaam,[m] anĝaĝinan tax[n].[o]
Qalngaax̂ asx̂asix aqadaagiim, anĝaĝinan nawa.

---

a. Cyl. Qaĝna-.
b. Cyl. adds anĝaĝil,.
c. Cyl. haanux̂siligax̂ 'Red salmon to be stored' (?).
d. Cyl hiistaq(ax̂) hix̂takux̂.
e. Cyl. hanigan il -sugaayagan (self-correction).
f. Cyl. adds hiing.
g. Cyl. adds Siiĝinĝitax̂.
h. Cyl. adds asax̂t/, corrected to the following.
i. Cyl. igiim (Eastern).
j. Cyl. qigul, hiq/.
k. So cyl.; ms. nuxtáka with period.
l. Ms. with period.
m. Ms. akayám.
n. Ms. tax̂.
o. Cyl. (39) Qalgaax̂ sayusiqaan, asqasal [asqas al ?], (pause) iiq- tana/ tana(m) kayung-(in) naa kayuusak(a) igasik kugaa iqis, tayaĝunaĝlilakaka (?), uluĝulikuchaqayaam, igachingin, tanak/ igachingin, tana(m) kayung(in) naa igachiisak(a), aguqaa hiistaqax̂ tam.

37Then, when Hanĝaxtaĝasix̂ reached his island,[a] he lived at Sugalaalux̂,[b] living at Igasitax̂,[c] where he stored and ate red salmon, it was said.

38Moreover, taking material for a ship from the place of the large lake of Igasitax̂, he built himself a ship, called the interior of the middle of it Siiĝinĝitax̂,[d] loaded it with red salmon from Igasitax̂ and had [his belongings] gathered for himself, because he knew that he was going to take another trip to the East, so he reached the East together with his nephew, 39and after he had killed Raven, they lived.[e]

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a. Ms. "village".

b. Ms. "the island Attu"; Jochelson's note: 'the island Attu (or village ?)'. The name could mean 'place for running, one after another'.

c. Jochelson's note: "A settlement in the Sarana Bay." The name could mean 'where slate (used for knives, etc.) is gathered'.

d. Jochelson's note: "*Siginĝitax̂* is the name for a kind of small bird, in Unalaska it is called *cixtix̂*." Cf. Unalaska chix̂tux̂ 'bunting' or 'Savannah Sparrow' (1791), chix̂tuuqidax̂ 'Alaska Longspur'.

e. Cyl. (39) having pulled (?) Raven until he killed him, — he strengthened it (the ship?) with roots and taking the wings off him (Raven?), he did not make ... (?) but a little cockpit (?), and then, using (his sinews —) roots as sinews for it, he built it, it is said.

Told by Stepan Golodov, Attu, July 7, 1909. Cylinders 46–50 (ten minutes and fifty-five seconds). Transcribed and translated into Eastern Aleut by Yachmenev with the help of Stepan Prokopyev, Umnak, January, 1910. Of the paired lines, the first is Attuan, the second Eastern Aleut. Russian translation by Sivtsov. The written text — in two somewhat different copies, New York Public Library Manuscripts 31(a) and 59(b) — differs in many spots from the cylinders. Brackets — [ ] — denote words or parts of words on cylinder but not in manuscript.

82

Qaglaax̂
Qalngaax̂

1Qaglaax̂ hiing anĝaĝinax̂ uuyax̂tal, 2ulax
Qalngaax̂ iingun anĝaĝinax̂ ax̂takux̂. Aalax

anax̂tal, mal[a] hiing anĝaĝil usiku, sinuyam mal maaĝ[a]
anax̂talix, malix iingun anĝaĝilix akum, sinudam malix maaĝan

tin aygaxs angalix̂ uku,[b] 3sinul aygaxs aaĝaku[x̂],
txin aygaxsix angalix̂ akum, sinulix aygagiiĝlikum,

maatʳax̂ kasulakax̂ usiku[x̂], 4ingaa ingaaĝi(m) sixtagaa
anaĝix̂ kasulakan akum, ingaan ingaaĝim sitxaan

hangal, maa amaaĝim[c] kugaan[d] kivs usiku[x̂],[e] ataq(a)
angalix, waan amaaĝim kugaan kimsix akum, ataqan

ulakuchax̂ hiing uuyax̂taku[x̂], 5naga qangul uusakuun,
ulaadax̂ iingun ax̂takux̂, nagan qangulix akuun,[f]

ayanam utʳaaĝugan,[g] malaax̂suĝiitʳagan, takaax̂suĝiitʳaa,
ayagam aqasaaĝugan, ulangsagan, takaĝaĝii,

hiing uuyax̂taku[x̂], 6naga qangul uusaqayaam, as
iingun ax̂takux̂,[h] nagan qangulix aqadaagiim, asix

---

a. Cyl. hinga(n).
b. Cyl. mal.
c. For maaĝim, cf. (12).
d. Cyl. qusagaan.
e. Ms. (a) usakúu.
f. Jochelson's note: "= qañúkum."
g. Ms. ayágam sugangĝigan; cf. (20).
h. Ms. -kúu.

82

Raven

1 Raven lived there, according to the story;
2 while living there with his parents he used to go
beachcombing, so one day he started out to do so,
3 and he was walking beachcombing but did not find anything,
4 but going up the next slope and down the
farther side [he found] a little house that was there,
5 and when he entered it, [he found] a young woman[a]
with rosy cheeks and long[b] tresses, 6 and having gone

---

[a] Attuan ayana- "girl which has got her first menses" (Jochelson's vocabulary).

[b] Or perhaps 'nice', the meaning of the Attuan modifying suffix is unknown.

avaaĝal, as uyaaĝal, angaliix̂ amunaan hix̂tal hiĝanaĝii.
awaaĝakan, asix udaaĝakan,[a] angalinaan ix̂talix iĝanayii.

[7]Hiing angalil angaliku(m), angalix̂ inas angalix̂
Iingun angalilix angalikum, angalix̂ inasix angalix̂

uuyax̂taku[x̂], tamaax hitayaam, ixs[b] anaam hluki tanaaĝal,
ax̂takum, amaagan itxadaagiim, ixsix anaam ilikin tanaaĝalix,

uqayaam, anaam iki hiis[ax̂]taax̂ amunaan hix̂tal hiĝanaĝii.
aqadaagiim, anaam ikin iistaqalinaan ix̂talix iĝanayii.

[8]"Anak(i)! sinunaqaa aaĝakuqaa, ataq(a) ayanam[c]
"Anaking, sinunaqing-aan aaĝakuqing-aan ataqan ayagam

utʳaaĝugan, malaax̂suĝiitʳagan, takaax̂suĝiitʳaa, kasukung
aqasaaĝugan, ulangsagan, takaĝaĝii, kasukung

nung uyaavyix[d] hingaax aqaayix, hiik anaviyak(i)!
nung uyaamdix ingaagan anqaadix, ingakux anaking!

[9]magu[v]yigul sanĝuyix[e] kumugiiĝanaqaa," hiisax̂taax̂
magumdigulux sanĝudix kumugiiĝanaqing-aan," iista-

amunaan hix̂tal hiĝanaĝii.
qalinaan ix̂talix iĝanayii.

[10]Hiis[ax̂]takuĝaan,[f] maku[x] anaki[x] sanĝuyix[g]
Iistakuĝaan, wakux anakix sanĝudix

kumuxchiitulaka[ĝix] mal, iskamax ilagaa aqaqayaamax,
kumuxchx̂iitulakan malix, iskamdix ilaan anqaqadaamdix,

hayayix hayukutal, qitʳqitʳiyix akiitax̂[h] lital, tiyix
adadix ukux̂talix, qiiliqdadix akiitax̂[i] litalix, txidix

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a. Ms. (a) hwaĝákan, (b) ñaĝákan.

b. Cyl. adds angalikux̂.

c. Ms. ayágam.

d. Cyl. uyaavy, ms. uyámyix.

e. Cyl. uvlininginiqitiyix.

f. Cyl. Hiisax̂takux̂.

g. Cyl. uvlininginiqitiyix.

h. So cyl.; ms. -x.

i. Ms. -x.

in to her, he fell over with her, fell down on the floor with her — he said, it is said.

7He spent the whole day there, and, having gone out from there, he went home to his parents and said to them — he said, it is said.

8"Parents! When I was out beachcombing and did not find anything, I found a young woman with rosy cheeks and long tresses; get up and bring her to me, you parents[a] there!
9If you don't do it, beware that I peck your stomach,"[b] he said that he said, it is said.

10When he said that, his parents, not wanting to have their stomach[c] pecked, got up from their place and, turned toward each other, bared themselves up to

---

[a] The meaning of the Attuan modifying suffix is unknown.

[b] Cyl. probably 'your darned groins'.

[c] Cyl. groins.

chax̂chuux̂ amunayix hix̂tal hiĝanaĝii.
chachx̂uqalinadix ix̂talix iĝanayii.

11 Hiingu tiyix chax̂chul angalikux mal, tiyix
Iingun txidix chachx̂ulix aaqaltakux malix, txidix

aygaxs, kayayix axtal,[a] aqaax̂ amunayix hix̂tal hiĝanaĝii.
aygaxsix, kadadix axtalix, anqaqalinadix ix̂talix iĝanayii.

12 Tuung[b] aqal,[c] maa maaĝim sixtagaa hangal
Malix anqalix, waan waaĝim sitxaan angalix

angalikux, ingaa ingaaĝim kugaa[d] kivs[e] angalikux
aaqaltakux, ingaan ingaaĝim kugaan kimsix aaqaltakux,

ulakuchax̂ hiing uuyax̂taku[x̂] naga qangul, uqayaamax[f]
ulaadax̂ iingun ax̂takux̂[g] nagan qangulix, aqadaamdix

qamigasim[h] kuluudagan ang(a) aqal, qalim-hayaa ukul,[i] [j]
satmalim kuluudagan angan anqalix, qalimadaa ukulix,

13 "Hlang Qitʳqitʳituu! hlang Qitʳqitʳituu!
"Lang Qiiliqdatuu, lang Qiiliqdatuu

sinunax̂tinaan, aaĝakux̂tinaan, ataqa ayanam[k] utʳaaĝugan,
sinunax̂txin-aan, aaĝakux̂txin-aan, ataqan ayagam aqasaaĝugan,

malaax̂suĝiitʳagan, takaax̂suĝiitʳaa iim[l] ukunaan,[m] iim uyaaq
ulangsagan, takaĝaĝii igiim ukunaan, igiim uyaaqing

---

a. Cyl. angayiyix agyaĝix̂tal.

b. In ms. (a) changed to Mal.

c. Cyl. adds angalikux.

d. Cyl. sixtagaa (slip of the tongue).

e. Cyl. adds angalikux mal, hangal.

f. Cyl. uusaqayaam unuux (?).

g. Ms. -kúu.

h. Not on cyl.

i. Cyl. hayukul.

j. End of cyl. 46; some words missing, cf. (22).

k. Ms. (a) ayágam.

l. Not on cyl.

m. Cyl. ukukuun.

their navels and began to gird themselves —

they said, it is said.

11After they had girded themselves, they set

out walking, passing ahead of[a] each other — they said, it is said.

12Having set out, they went up from this side

and then down from the next, [and when they came up][b]

they entered a little house that was there, and then,

standing beside the doorjamb and looking toward the

rear [of the house], [the man said],[c]

13"My son Big Navel, my son Big Navel,

when he was out beachcombing and did not find anything,

found a young woman with rosy cheeks and long tresses

and told me to get her for him, that is why I have come,"[d]

---

[a] Cyl. beside. The meaning is that they walked as fast as they could.

[b] Only on cyl.

[c] The words supplied here are probably those cut out at the end of the cylinder; not in ms.

[d] Attuan probably 'set out': aqa- = EA anqa- rather than aqa- for Attuan haqa-.

hix̂tal ukuĝaa[a] mal aqating,"[b] 14 hiisal[c] angalix̂
ix̂talix akuĝaan malix aqakuqing," iistalix angalix̂

ukutaa(n), úvchiqagax̂ tutalaka támatal angalikutaa(n),
akux̂txin-aan, tunux̂ tutalakan amamatalix angalix̂ akux̂txin-aan,

ákuu(n)[d] ula qalagaa átaq(a) aliĝikuch(am) saami(n)
akuun ulam qalaan ataqan aliĝaadam qumliĝun

chux̂taqax̂tagan, saamix̂ ayaĝux̂taa,[e] uyaa chavlu(m) ku[f]
chux̂taqax̂tagan, qumliĝux̂ ayaaĝux̂taa, udaan chimalum kugan

íkul angalik(u), hiisaku[x̂] tutaax̂ amunayix[g] hix̂tal
ikulix aaqaltakum, iisakux̂ tutaqalinadix ix̂talix

hiĝanaĝii.
iĝanayii.

15 "Qaglaax̂ uĝiĝuukalaka,[h] 16 ayangil suĝaatʳakuĝaa,[i]
"Qalngaax̂ ugiĝaakalakan, ayangiidax̂ malgakuĝ-aan

sitkin, ayan, chugnan, kixtal[j] hakan ukuun, ginayaláká!
sitxin, kikagnan, qaqam amigin kixtalix akan akuum, ginadalakax̂.

17 Iik(u)[k] uyaqaĝix̂tanax chuuchaĝiilul hitkisuutax!"[l]
Iikux[m] uyaqaĝix̂tanax sulaachaĝiilalix itxisatxix!"[n]

hiiluku tutal angalix̂ ukutiyigaan,[o] 18 [p] mayguqayix
iilakux̂ tutalix angalix̂ akux̂txidig-aan, madgunadix

---

a. Cyl. hix̂takuĝaa.
b. Cyl. aqalting (EA).
c. Ms. istál (EA iistalix)
d. Ms. hakún.
e. Cyl. adds hakuun, corrected to the following.
f. Cyl. adds tuung 'there'.
g. Cyl. amunaan (slip of the tongue).
h. Cyl. ugiĝuukalaláká!
i. Ms. ayañisuĝatʳakúga.
j. Cyl. kixtalix (EA).
k. EA for Hiiku(x).
l. Cyl. hitkisaatáx!
m. Ms. (b) iñákux.
n. Perhaps an active imperative; Jochelson's note: "ought to be itxisxátxix" (?).
o. Cyl. ukutaa.
p. Cyl. adds maatʳax̂ 'anything'.

14he said, without getting an answer, but then from the rear of the house an old man with iron clothes and an iron staff, having turned around on the floor,[a] said, they heard — they said, it is said.

15"Raven could not be had as a husband, 16for when in foggy weather he is flying up there with excrement, menstrual discharge and food refuse[b] in his mouth, he is not attractive. 17May those two emissaries[c] be thrown out in a wiping rag!" they heard it being said, 18and

---

[a] Where he was sitting.

[b] Attuan chugnan possibly 'fish entrails', Atkan chyugnas.

[c] Lit. fetchers.

tʳaĝlak(a) angalix̂ ukutiyigaan,[a] sakaa[b] kaginam iling[c]
aqatalakan angalix̂ akux̂txidig-aan, sakaan kagignam ilingin

uuyax̂takutiyigaa mal,[d] tiyix taĝal[al] ukutiyigaa mal,
ax̂takux̂txidig-aan malix, txidix taĝalix akux̂txidig-aan malix,

ayituĝuukamax[e] uvs[u] tayamul igiix̂ amunayix hix̂tal hiĝanaĝii
adituĝuukamax umsugan tadamulix ikalinadix ix̂talix iĝanayii.

19Ixs angalikutiyigaa(n), tanaaĝal,[f] ma Qaglaax̂,[g]
Ixsix angalikux̂txidig-aan, tanaaĝalix, wan Qalngaax̂

ayagax̂ iim uyax̂chinaa, ayagax̂ ukulak(a), anakin kaniyusalaka[h]
ayagax̂ igiim uyax̂chinaa, ayagax̂ ukalakan, anakin qaĝaasalakan

hiing[u] saĝal atiku, sinuyam mal maaĝutaax̂[i] tin aygaxsax̂[j]
iingun saĝalix ulakum, sinudam malix maaĝutaaĝan txin aygaxsaĝan

amunaan hix̂tal hiĝanaĝii.
maayunaan ix̂talix iĝanayii.

20[k]Aygaxs angaliku mal,[l] maatʳax̂ ukulak(a) usiku,[m]
Aygaxsix angalikum malix, anaĝix̂ ukulakan akum,

maa maaĝi(m) sixtagaa hangal, ingaa ingaaĝim kugaa kimiiĝutal[n]
waan waaĝim sitxaan angalix, ingaan ingaaĝim kugaan kimiiĝutalix

usiku, ataq(a) ulakuchax̂ hiing ux̂taaĝutakux̂,[o] naga qangul,
akum, ataqan ulaadax̂ iingun ax̂takux̂,[p] nagan qangulix,

[a] Cyl. ukutiyaan.

[b] Cyl. sákang.

[c] Cyl. asli(ngin) (EA) for hali(ngin).

[d] Not on cyl.

[e] Cyl. perhaps -mang.

[f] Cyl. adds ixs angalikutiyigaa, tanaaĝal ukux,.

[g] Cyl. Qanglaamiguuyax̂ (half EA).

[h] Cyl. kaniisalak.

[i] Cyl. maaĝa.

[j] Cyl. aygaxsaĝutaa.

[k] Cyl. adds Hiingun.

[l] Cyl. adds hiingun ul angalikux̂,.

[m] Cyl. uk, mal.

[n] Cyl. ikuun ikuuĝim sixtagaan kimiiĝutal ukux̂, haang.

[o] So cyl.; ms. (a) uxtaku, (b) -kúu.

[p] Ms. -kúu.

without knowing what was done to them,[a] they apparently were down in the refuse heaps, and, having groped for each other, trampling on their big lips,[b] they started on their way home — they said, it is said.

19After they had come back home to their place, Raven, who had sent for the woman, not seeing the woman, was displeased with his parents, and, having slept until the morning, set out beachcombing as usual — he said, it is said.

20Having walked the [whole] day without finding anything, he went up from this side and down from the next again, and, having entered a little house that was there in

---

[a] what they did.

[b] Jochelson's note: "means evidently: lips with labrets." Lit. perhaps 'on the blade of what could be had as big lips for them' (ayi-tu-ĝu-uka-). Perhaps they trampled on the lower part of each other's bills.

ataqa[a] ayanam utʳaaĝugan, malaax̂suĝiitʳagan, takaax̂suĝiitʳaa
ataqan ayagam asaaĝugan, ulangsagan, takaĝaĝii

hiing ux̂taaĝutaku[x̂], as avaaĝal, as uyaaĝal, angaliix̂
iingun ax̂takux̂, asix awaaĝakan, asix udaaĝakan, angaliiĝan

amunaan hix̂tal hiĝanaĝii.
maayunaan ix̂talix iĝanayii.

21 Angalil angaliku[x̂], angalix̂[b] inas[c] uuyax̂taku[x̂],[d]
Angalilix angalikum, angalix̂ inasix ax̂takum,

tamaax[e] tin ikaliiĝutal[f] angalim mal,[g] ixs[h] tanaaĝal,
amaagan txin ikaliiĝutalix angalim malix, ixsix tanaaĝalix,

anaam nagiki qangul,[i] "Sinunaq(i)ngaan,[j] aaĝakuq(i)ngaan,[j]
anaam nagikin qangulix, "Sinunaqing-aan, aaĝakuqing-aan,

ataqa[n] ayanam[k] utʳaaĝugan, malaax̂suĝiitʳagan, takaax̂suĝiitʳaa
ataqan ayagam aqasaaĝugan, ulangsagan, takaĝaĝii

kasukung, nung uyaavyix[l] ingaax aqaayix, iik anaviyak(i),
kasukung, nung uyaamdix ingaagan anqaadix, iikux anaking,

magu[v]yigul sanĝuyix[m] kumugiiĝanaqa,"[n] hiistalukux,
magumdigulux sanĝudix kumugiiĝanaqing-aan," iiltakux,

sanĝuyix[o] kumuxchiitulaka,[p] kayayix axtal,[q] tiyix chax̂chuux̂
sanĝudix kumuxchiitulakan, kadadix axtalix, txidix chachx̂uuĝan

amunayix hix̂tal hiĝanaĝii.
maayunadix ix̂talix iĝanayii.

[a] Cyl. uqayaam,.

[b] Beginning of cyl. 48, overlapping with the end of cyl. 47.

[c] Cyl. adds angalix̂.

[d] Cyl. 47 uuĝutakux̂.

[e] Not on cyl. 48.

[f] Cyl. 48 ikalil.

[g] End of cyl. 47.

[h] Cyl. adds ukux̂,.

[i] Cyl. qanguqayaam.

[j] EA forms.

[k] Ms. (a) ayágam.

[l] Ms. uyámyix.

[m] Cyl. uvlininginiqitiyix.

[n] So cyl.; ms. (a) -qañ, (b) -qán.

[o] Cyl. uvlininginiqit(iyix) (end muffled).

[p] Cyl. probably -lakaĝix (muffled), adds mal, cf. (10).

[q] Cyl. angayiyix agyaĝix̂tal.

turn, and [finding] a young woman with rosy cheeks and long tresses he fell over with her, fell down with her — he said, it is said.

21 Having spent the whole day [there], he went back home from there again to his place and went in to his parents [saying], "When I was out beachcombing and did not find anything, I found a young woman with rosy cheeks and long tresses; get up and bring her to me, you parents there! If you don't do it, beware that I peck your stomach,"[a] they were told, so not wanting to have their stomach[b] pecked, they began to gird themselves as fast as they could[c] — they said, it is said.

---

[a] Cyl. groins.

[b] Cyl. groins.

[c] Lit. passing ahead of (cyl. beside) each other.

22[Tiyix chax̂chulix,] qitʳqitʳiyix akiitax̂[a] lital,
[Txidix chachx̂ulix,] qiiliqdadix akiitax̂[b] litalix,

tiyix chax̂chul uqayaamax,[c] tamaax tiyix aygaxs angalikux
txidix chachx̂ulix aqadaamdix, amaagan txidix aygaxsix angalikux

mal, kayayix axtal[d] aqal angalikux mal,[e] maa maaĝi(m)
malix, kadadix axtalix anqalix angalikux malix, waan waaĝim

sixtagaa hangal,[f] ingaa ingaaĝim kugaa[g] kivs, ataq(a)
sitxaan angalix, ingaan ingaaĝim kugaan kimsix, ataqan

ulakuchax̂ hiing uuyax̂taku[x̂], naga qangul, uusaqayaam(ax),
ulaadax̂ iingun ax̂takux̂,[h] nagan qangulix, aqadaamdix,

hiisax̂taax̂ amunayix hix̂tal hiĝanaĝii.
iistaaĝan aqalinadix ix̂talix iĝanayii.

23"Hlang Qitʳqitʳituu, sinunax̂tinaa[n], aaĝakux̂tinaa[n],
"Lang Qiiliqdatuu, sinunax̂txin-aan, aaĝakux̂txin-aan,

ataqa[n] ayanam utʳaaĝugan, malaax̂suĝiitʳagan, takaax̂suĝitʳaa,
ataqan ayanam asaaĝugan, ulangsagan, takaĝaĝii,

kasukuun iim[i] uyaaq hix̂takuĝaa mal, aqating,"[j]
kasukuun igiim uyaaqing ix̂takuĝ-aan malix, aqakuqing,"

hiisax̂takutiyigaan, uvchiqagalulak(a) angalikuĝaan,[k]
iistakux̂txidig-aan, tunux̂ agulgalakan angalikuĝ-aan,

ataq(a) aliĝim, saami(n) chux̂taqax̂taa, akuux us angalik(u),
ataqan aliĝim qumliĝun chux̂taqax̂taa akuugan sakaanulix angalikum,

hiisax̂takux̂[l] tutaax̂ amunayix hix̂tal hiĝanaĝii.
iistakux̂ tutaaĝan maayunadix ix̂talix iĝanayii.

a. So cyl.; ms. -x.
b. Ms. -x.
c. Cyl. perhaps -mang.
d. Cyl. angayiyix agyaĝix̂tal.
e. Not on cyl.
f. Cyl. hangaqayaamax.
g. Cyl. ikaaĝim sixtag.
h. Ms. -kúu.
i. Cyl. umii (?), imax.
j. Cyl. aqalting (EA).
k. Cyl. angalikux̂.
l. So cyl.; ms. -kúu.

22 Having [girded themselves],[a] bared themselves up to their navels and girded themselves, they set out passing ahead of[b] each other, and having gone up from this side and down from the next one they entered a little house that was there and said — they said, it is said.

23 "My son Big Navel, when he was out beachcombing and did not find anything, found a young woman with rosy cheeks and long tresses and told me to get her for him, that is why I have come,"[c] they said without getting an answer, but then they heard an old man with iron clothes, who came out on the floor, saying — they said, it is said.

---

[a] Only on cyl.

[b] Cyl. beside.

[c] Attuan possibly 'set out'.

24"Qaglaax̂[a] ugiĝuukayamákúx̂! Iik(u) uyaqaĝix̂tanax
"Qalngaax̂ ugiĝaakakux̂. Iikux uyaqaĝix̂tanax

uyax̂tanaa[b] ik(i) uqlaĝatxix!"[c] hiistalul[d] angalikuĝaa mal,
uyax̂tanaa ikin uqlaĝatxa!" iiltalix angalikuĝaan malix,

25ayagax̂ uqlax̂sul[e] angaliku[x̂], maalul[f] tutuchan angagan
ayagax̂ uqlax̂sxalix angalikux̂,[g] maalalix tutuchan angagan

il haan iglan ux̂sul,[h] angaga il kay [i] haan iglan
ilan atix̂ inglan ax̂sxalix, angagan ilan kayux atix̂ inglan

ux̂suuĝutal, amuluqayaam, imax ux̂sukux̂,[j] quchigimax
ax̂sxaaĝutalix, chulalgaqadaangan, imdix ax̂sxakux̂,[k] quchximdix

ux̂taka,[l] chagan kukii sux̂tak igiix̂ amunayix hix̂tal hiĝanaĝii.
ax̂takix, chagan kukiin sux̂takix igiiĝan maayunadix ix̂talix iĝanayii.

26Ixs angalikun,[m] Qaglaax̂[n] anaam laavasi(gan) kung[in],
Ixsix angalikun, Qalngaax̂ anaam nigan kungin,

tuung ikul, angaliku, aygagnan lik(u) ukux̂tal, hiisax̂taax̂
aangun ikulix angalikum, aygagnan likun ukux̂talix, iistaaĝan

amunaan hix̂tal hiĝanaĝii.
maayunaan ix̂talix iĝanayii.

---

a. Cyl. Qalgaax̂.
b. Cyl. uyax̂tanak.
c. Cyl. uqlaĝatíyíx!
d. Cyl. hiistalukuĝaan,.
e. Cyl. uĝlax̂sul.
f. Not on cyl.
g. Ms. (a) -kú; (b) añálix̂.
h. Cyl. adds tutuchan.
i. Not on cyl.
j. Ms. (a) -kúu.
k. Ms. (a) -kúu.
l. Cyl. ux̂six.
m. Cyl. angalikuĝaan.
n. Cyl. Qalgaax̂.

[24]"Raven can be had as a husband, too. Bathe her (the girl) for the emissaries[a] fetching her," he said, [25]and after the woman had been bathed, ten [sea lion] whiskers were put in her one ear, ten whiskers in her other ear, and after she had been clothed she was given to them, and they put her between them and holding her by her hands began to go home — they said, it is said.

[26]When they were coming home, Raven, who had been pacing to and fro on his mother's storing platform, saw the walkers appearing and said — he said, it is said.

---

a. Lit. fetchers.

27“Aygagnax̂ lil, kayu[x] aygagnax̂ lil, qakun[a] aygagnan,
“Aygagnax̂ likux̂, kayux aygagnax̂ likux̂, qaankun aygagnan,

qakun[b] aygagnan,”[c] hiisax̂taax̂ amunaan hix̂tal hiĝanaĝii.[d]
qaankun aygagnan!” iistaaĝan maayunaan ix̂talix iĝanayii.

28[Aygagnan hiisax̂tal][e] usiku[x̂], ayagaligaa naa
[Aygagnan iistalix] alikum, ayagaligaa ngaan

tanaaĝaalul,[f] uku[g] mal, ás ulam il[h] qangu[x̂ta]l, [as]
tanaaĝaalalix, akum malix, asix ulaam ilan qangulix, [asix]

tin niniix̂ hax̂sal usiku[x̂], 29ma ayagaa hitaax̂ his uku[x̂],
txin quyuuĝan maayulix akum,[i] wan ayagaa itaaĝan isix akux̂,

agalagaa his angalikuun,[j] ikung unguchiku[x̂] ukux̂tal[k] angalikuun,[l]
agalaan isix akum, ikungun unguchikux̂ ukux̂talix akum,

ulax sixtim inukichaki[x][m] aguuyax̂takuu, agiitaqaa qal[n]
aalax sitxim ilaadakix agux̂takuu, agitaasaa qalix

agiitaqaa chagyux̂taam nax[o] uqayaam, 30[p]qangul uqayaam,[q]
agitaasaa uĝadaam nagan aqadaagiim, qangulix aqadaagiim,

ayagaan as tin ninil, igasiim angaa naa qiigaasaka,[r]
ayagaan asix txin quyulix, igasiim agiicha ngaan qiigaasakan,

---

a. Cyl. qaankun (EA).
b. Cyl. qaankun (EA).
c. Cyl. adds maa! qaankun aygagnan, qaankun aygagnan maa!
d. End of cyl. 48.
e. Beginning of cylinder distorted.
f. So cyl.; ms. tanaĝálal (Atkan tanaaĝaalal).
g. Cyl. uulukum.
h. Cyl. nagan.
i. Jochelson's note: “mayúlix ákum = mayulíkum”.
j. Cyl. adds mal.
k. Cyl. adds hiing ukux̂tal.
l. Cyl. adds tamaax hangakux̂, his ila unguchil angaligan hayuyax̂takuun,.
m. Cyl. adds hiing.
n. Cyl. adds uqayaam,.
o. Cyl. il.
p. Cyl. adds tamaaga.
q. Not on cyl.
r. Cyl. qigyaasal.

27"A walker appears, again a walker appears,
three walkers, three walkers, [look! three walkers,
three walkers, look!]"[a] he said — he said, it is said.

28[He talked about the walkers] [b] until his bride
was brought home to him, and then he went into his house
with her and prepared to go to bed with her, 29but
when his wife went out for an outdoor trip, he went out
after her and saw her sitting there, and [when she went
up from there, he went over to where she had been sitting
and][c] of the two little pieces of excrement she had made
there, he ate the one and put the other one in his bag,
30whereupon he went in, and, going to bed with his wife,
he used the one of his wings as a grass couch for her[d] and

---

a. Only on cyl.
b. Uncertain, only on cyl.
c. Only on cyl.
d. Cyl. hooking her with the one of his wings.

angaa naa chachiisaka,[a] tuuglut sixtagaa naa alĝuusaka,[b]
agiicha ngaan chachiisakan, tuuklutxin sitxaan ngaan suusakan,

as tin saĝaninax̂ uuyax̂tal tax.
asix txin saĝaninax̂ ax̂takux̂ nawa.

31Tavsugan il[c] hiiyukakin hikamaanus,[d] ayagaa
Igugan ilan kuchukakin ikamaanusxan, ayagaa

uvlax̂taguun, síxtinux̂ ax̂saasal, amaxs uusakuĝaan,[e]
umlax̂taguun, sitxinux̂ asx̂aasalix amaxsix akuĝ-aan,

32angalix̂ haqakuĝaa[n],[f] mal, alaĝuĝiix̂ ayuxs angalix̂
angalix̂ aqakuĝ-aan, malix alaĝuĝiiĝan ayuxsix angalix̂

uku, alax̂ qasaku anĝigan il kumuxs, ax̂sas uqayaam,[g]
akum, alax̂ qasaangan anĝigan ilan kumuxsix, asx̂asix aqadaagiim,

hamaxs tamaax tanaanuusal,[h] aaliisiim il ukaaĝaasal,
awaxsix amaagan tanaanusalix, aaliisiim ilan ukaaĝaasalix,

tuung qisayguqayaam, 33tamaax ayagaam naa[i] anaan
aangun qisaadguqadaagiim, amaagan ayagaam-aan anaan

alaĝiit uyaat hix̂takuu mal,[j] anaam hay asul
alaĝiix̂ta[x̂] uyaax̂ta[x̂] ix̂takuu malix, anaam adan sisuxsix

angalikuun, 34hlug[k] tanaaĝakuun,[l] atkiyam takangin qangas,
angalikum, slugan tanaaĝakuun, atxidam takangin unalix,

matax̂ tuung ayagitaayax̂taku,[m] nagan qangukuun,[n] 35maa[o]
liidax̂ aangun adaxtakux̂, nagan qangukuun, waan

---

a. Cyl. chachiisal.

b. Cyl. alĝuusal.

c. Cyl. adds ilik(in), apparently correction of il.

d. Cyl. adds as ti saĝanil angalil tamamatal saĝakux̂.

e. Cyl. amaxsix (EA).

f. Cyl. adds gumatalix maa gumataaĝan manganamulux.

g. Cyl. very unclear after alaĝuĝiix̂.

h. Cyl. adds angalikuun.

i. Cyl. maa ayagamaan.

j. Cyl. adds tamaax tin aygaxs angalil mal, 'having set out from there'.

k. So cyl.; ms. slúu.

l. Cyl. tanaaĝal ukuun.

m. Cyl. unclear.

n. Cyl. qangul ukux̂.

o. Cyl. tama.

the other as a cover, and, scooping[a] her from below
with his tail feathers, he went to sleep with her.

31 Putting his bill over her cheek-folds,[b] [he
went to sleep with her, and, sleeping in that way],[c]
whenever his wife woke up, she was dying of the smell
of excrement during the night, 32 and when daylight
came, he (Raven) set out to hunt at sea, and having
killed a whale that surfaced by pecking it in its
blowhole, he towed it back into his harbor and tied
it there, 33 whereupon he told his wife to invite
her mother to cut whale, so she set out from there
and crossed over[d] to her mother, 34 and when she got
to her, she (the mother), who was cooking codfish bladders,[e]
was just frying one when she (the daughter) entered in to

---

[a] EA taking.

[b] EA the bridge of her nose.

[c] Only on cyl.

[d] Over a pass, to the other side of the island.

[e] Probably stuffed with cod liver.

anagan ukuka, "i! i! iii [huuu], ing aqunat,[a] ugiĝiit[b]
anagan ukukan, "i - i - i! inga alqultxin, ugiĝiix̂ta[x̂]

uyalul[c] utaqang,"[d] hiistak(a)[e] átkiya takaa ulagaganaa
uyalgalix achx̂iqang,"[f] iistakan atxidam takaa ulugagan-aan

ánuusaka, kuu taxtika, qangas uusakuu,[g] 36"hiii hiiiii,[h]
anuusakan, kugan taxtikan, qangasxan akuu, "i - i - i!

aquung haqating anuxtaasal[i] ting hingamaasanat?[j]
alquungan aqalting anuxtaasalix ting ingamaasakux̂txin?

37Uging Qaglaax̂[k] alam angunaa[l] asqas, tanaaĝaku,
Uging Qalngaax̂ alam angunaa asx̂asix, waaĝakum,

alaĝiit tin uyaaq hix̂takuĝaa[m] mal, haqal mangakuq."[n]
alaĝiix̂txin txin uyaaqing ix̂takuĝ-aan malix, aqalix gumakuqing."

    38Hiistakuu mal[o] alaĝiix̂[p] tin aygaxs uqayaam,
    Iistakuu malix alaĝiiĝan txin aygaxsix aqadaagiim,

tam Qaglaax̂[q] alaan alax̂tal, hiing alaĝil angaliku,[r]
aman Qalngaax̂ alaan alax̂talix, iingun alaĝilix angalikum,

ma itaangas ayagax̂ ayagax̂tanaaqaan[s] hlaĝinax̂ uuyax̂taku,[t]
wan itaangasix ayagax̂ ayagax̂tanaaqaan laĝinax̂ ax̂takum,

---

a. Not on cyl.; ms. (b) álix íña (EA).

b. Cyl. ugiĝiix̂t (Atkan).

c. Cyl. uyalgalix (EA).

d. See Introduction 8.9. end.

e. Ms. (b) ixtáka.

f. Ms. (a) anuxtasáqañ.

g. Cyl. qangatikuu.

h. Cyl. screaming (as when burned)

i. Cyl. alquungan aqax̂ting anuxtaasalix (EA) hiing.

j. Said with screaming voice.

k. Cyl. Qalgaamiguu(yax̂).

l. Cyl. adds a couple of words (unclear).

m. Cyl. perhaps alaĝiit taam (?) hiisakuĝaa.

n. End of cyl. 49.

o. Cyl. perhaps Tamaax tuung.

p. Cyl. alaĝiiĝan (EA).

q. Cyl. tamang al.

r. Cyl. adds alaĝix̂takux̂.

s. Cyl. itaangas ayagax̂tanaax̂s aaĝaasaqaga.

t. Cyl. ukux̂.

her, 35and upon seeing her, her mother said, "Oh why,
what is the matter with you, I thought you were fetched
to get married," and, throwing the codfish bladder at her
cheek, burst it on her and scalded her, 36"Ow ow ow,
why do you think I am coming, doing that to me. 37My
husband Raven has killed and brought ashore a big whale
and told me to invite you to cut whale, that is why I
have come here."

38When she said that, she (the mother) set out
to cut whale [and when she arrived][a] Raven was busy cutting
his whale, but [while he was cutting the whale][b] that first
woman he had tried to marry and who had gotten a son, came

---

[a] The syntax of this passage seems somewhat confused.

[b] Only on cyl.

hlaan hiing hayaam iim axtaasal,[a] 39"Maya,[b] tin hiistakutaqang,"
laan iingun adaam igiim agdaasalix, "Waya, txin iistadaqang,"

40maguun,[c] iim haqataasaaqaa,[d] Qaglaaĝim naa[e] hiisax̂takuu[f]
maguun, igiim aqax̂taasaaqaa, Qalngaaĝim ngaan iistakuu

mal hiing haya axtusaka ukuu,[g] maa Qaglaaĝim[h] sixtit
malix iingun adan axtusakan akuu, waan Qalngaaĝim sitxitxin

hnuukaa tin hnus anuxtakuun maasaka,[i] kuu sixtik,[j] sagimaĝa
nuukaa sanasix anuxtakuun maasakan, kugan sitxikan, sagimaĝa

qumas uusakuun,[k] 41 ma anaa,[l] "Hlánaqu[m] sixtit
qumasxan akuu, wan anaa, "Lanamqum sitxitxin

qumanax̂taa,"[n] tin hiistal,[o] ilugaam agaku ukux̂tak,[p]
quhmanax̂taa," txin iistalix, ilakiigiim iĝukux̂ ukux̂takan,

aaluyuuxtak,[q] hiing ul, 42uyaku tin hlax̂taatunanul,[r] qavliyin
aaluyuuxtakan, iingun alix, udakun txin lax̂taatunanulux qamlidin

chuvliit hix̂tal hayaam uyax̂taasagungin,[s] kayangi naa
chumliix̂txin ix̂talix adaam uyax̂taasagungin, kadangin ngiin

aygiyaayal,[t] alaĝinaax̂s aaĝakun, 43qavlingi[n] qichiĝlaka,
agdixdakin, alaĝinaax̂six aaĝlikun, qichaĝnangin qichaĝlakan,

a. Cyl. unclear.
b. Cyl. adds mayaa.
c. Cyl. adds tamang.
d. Cyl. haqatingiyaasaaqaa.
e. These two words not on cyl.
f. Cyl. adds hiing.
g. Cyl. mal iim agiyaasakuu.
h. Not on cyl.
i. Cyl. anuxtal ukuun maasal.
j. Cyl. sixtil.
k. Cyl. qumanil uusakux̂.
l. Not on cyl.
m. Ms. Lanámqum (EA).
n. Cyl. qumanax̂siisal (?).
o. Cyl. kániisalakak.
p. Cyl. ilagaam agaasal ukux̂tal.
q. Cyl. aaluyuuxs.
r. Cyl. -ulux (EA).
s. Cyl. uyaqayaam, tingin (?).
t. Cyl. agyiyaasakux̂.

there approaching him with her son, 39 "Look, here I
have got a poor one[a] like you,"[b] [she said], 40 "Well,
come here to me with him,"[c] Raven said to her, so she
took him over to him, but when Raven thought it possible
for his excrement to reach [him], he excreted on him[d]
making his[e] face white, 41 "The darned son having white
excrement,"[f] [the boy's] mother said, and seeing her
going away from him [displeased],[g] he (Raven) smiled,
42 and whenever those present who did not want to have
him as a son, came to him with their knives asking him
to sharpen them, he (Raven) blunted[h] the points on them
so that when they tried to cut whale they could not,
43 and he (Raven) saw them, their knives being blunt, dying

---

a. Uncertain translation of the suffix -kuta-.

b. Ms. "look, (like) thou / I always was saying" (so perhaps EA).

c. In the text indirect speech. The meaning of the Attuan suffix -(i)ngiya- on the cylinder is unknown, perhaps emotional.

d. Ms. "her".

e. Ms. "her".

f. Jochelson's note: "While he himself is black."

g. Only on cyl.

h. Lit. perhaps sliced.

chayux̂ ax̂saasakun ukux̂tal usikut,[a] ax̂salal ukuniin,[b] ataqa[n]
chadux̂ asx̂aasakun ukux̂takin akutxin, asx̂alalix akun-iin, ataqan

anaan ayagaan agiitaa as alaĝil,[c] as qax̂tal, hiingu
anaan ayagaan agiitaa asix alaĝilix, asix qax̂talix, iingun

tin anĝaĝiqalinaan hix̂tal[d] hiĝanaĝii.
txin anĝaĝiqalinaan ix̂talix iĝanayii.

«Ma ugyikax̂ ugyikaasanang,[e] latuĝing latux̂taatung
Wan ungiikax̂ ungiikaasanang, latuĝing latux̂taatung

ilugaa hix̂saasaqang, ugyikaasal mangating, Qalgaamiguuyax̂,
ilaan ax̂saasaqang, ungiikaasalix gumakuqing, Qalngaaĝimguusax̂,

Saskinam Qaglaamiguuyaa uku mangaasakung ma,[f] tutaaqachi!
Sasxinam Qalngaaĝimguusaa akux̂ gumaasakung wa, tutaaqachi!

---

a. Cyl. unclear.

b. Cyl. ax̂sal ukuĝaan.

c. Cyl. alaĝix̂tal.

d. Cyl. tin anĝaĝiqali-ax̂tanax̂ hiilax̂tal.

e. Or ugyiikax̂ ugyiikaasanang.

f. Cyl. (44) ... uniikaasanang, latuĝing latux̂taatung ilaan ax̂saasaqang, uniikaasalix gumakuqing, Qalgaamiguuzax̂, Sasxinam Qalgaamiguuzaa akux̂ uniikaasalix gumakung wa, (EA). Jochelson's note: "I wish to add that as Golodov lived for a certain time on the island Atka his language is not quite a pure Attu dialect, there are some expressions of the Atka dialect."

for want of blubber, and when they died, he alone together with his mother and wife cut whale and eating it together with them began to make a living there — he said, it is said.

44 This tale that I have been telling now, I have learned from my dear grandfather, the Real[a] Raven, it is the Real Raven of the Attuan that I have told[b] now, listen to it!

---

[a] Or Genuine.
[b] Lit. made.

Told by Saveliy Prokopyev, Attu, 1909. Cylinder 24 (forty-five seconds). Transcribed and translated into Eastern Aleut by Jochelson and Yachmenev with the help of Stepan Prokopyev. Of the paired lines, the first is Attuan, the second Eastern Aleut. The written text is partly different from the cylinder. New York Public Library Manuscript 75.

83

Iĝayax̂
Iĝadax̂

1Iĝayax̂ hiing anĝaĝinax̂ uuyax̂tal. 2Kayuxtax̂-
Iĝadax̂ iingun anĝaĝinax̂ axtakux̂. Kayuxta-

siiyataa mal maaĝa aqal angalikutaan,[a] 3ulax̂
sidam malix maaĝan anqalix angalikux̂txin-aan, ulax̂

hiing uuyax̂takux̂[b] ila qangukuun,[c] ataqa ayagax̂ itaayax̂-
iingun ax̂takux̂[b] ilan qangukuun, ataqan ayagax̂ itax̂-

takuĝaa,[d] agiitaax̂ anuxtal, 4"Huyung,[e] huyuugamaging"
takux̂, agiitaaĝan anuxtalix, "Uyung, uyuugamaging"

tin hiistanax̂,[f] 5suyúsa,[g] angayaam tin hataat naa
txin iistanax̂, "agumin," angadaam txin angataax̂ta[x̂] ngaan

hix̂takuun mal, angayaam tin hatiku, 6amaki
ix̂takuun malix, angadaam txin angatikux̂,[h] chisukix

agaluĝiyax̂taku maasaka,[i] kayuxtax̂siqaan il anuusaka,[j]
agaluĝix̂takux̂ maasakan, kayuxtasiqaan ilan anuusakan,

---

a. Cyl. adds mal.
b. Ms. -kúu.
c. Cyl. (3) ula(m) il qangul -kutaa = qangukutaa.
d. Ms. -kúu.
e. Ms. Huyú:ng.
f. Cyl. hiistakuĝaa.
g. Obscure form; cyl. huyuu 'her brother' (two times).
h. Ms. -kúu.
i. Cyl. maasal.
j. Cyl. anuusakuu.

83

Iĝayax̂

[1]Iĝayax̂ lived there, it seems. [2]He used to gather net sinkers, so one day when he set out to do so, [3]he entered a house that was there, and, as it seemed to have a woman inside it, he wanted to copulate with her. [4][When] she called him “My brother, my real brother,” [5]her brother[a] told her to lift up her coat before him, so she lifted up her coat before him, but [6]because her vulva had teeth, he threw the net sinker[s] he had gathered

---

[a] So the cylinder; Eastern translation ‘if you are,’ apparently an interpretation of the obscure uyúsa of the written text.

qanaaĝasit siskilgamaagusal hix̂tanax̂ hiistaqax̂.
qanaaĝasitxin sixsilgaagusalix ix̂tanax̂ iiltaqax̂.

7Inal tam.[a]
Inakuqing wa.

---

[a] Cyl. perhaps Inachx̂ikung. 'I finished it.'

into it, and her[a] teeth[b] were completely broken she said, it was said.

$_7$That's all.[c]

---

[a] Ms. its; the suffix refers to the subject of the following 'she said'.

[b] qanaaĝasi- 'means for fishing,' in Attuan also 'root digger' and 'teeth' ("means for eating").

[c] The Eastern translation says 'I finished thus.'

Told by Saveliy Prokopyev, Attu, 1909. Cylinder 24 (one minute and forty-five seconds). Dictated in his own words by Stepan Prokopyev at Umnak. Transcribed and translated into Eastern Aleut by Yachmenev. Translated by Jochelson and Yachmenev with the help of Stepan Prokopyev. Of the paired lines, the first is Attuan, the second Eastern Aleut. New York Public Library Manuscript 76.

84

Tayaĝux̂ Hiing Anĝaĝinax̂
Tayaĝux̂ Iingun Anĝaĝinax̂

1 Tayaĝux̂ hiing anĝaĝinax̂ uuyax̂tal. 2 Ayagagan
Tayaĝux̂ iingun anĝaĝinax̂ ax̂takux̂. Ayagagan

isux̂ qaatunaan naa hiistakuu mal, ayuxs uku, 3 ayagaa
isux̂ qaatunaan ngaan ix̂takuu malix, ayugikux̂, ayagaa

Saayam ulagan ilagaa uyaluku, ugigan anagan tamaanulaguut
Saadam ulagan ilaan uyalgakux̂, ugigan anagan amaanulagaax̂ta[x̂]

[h]ix̂tax̂tagalikuu, tamaanul uku, 4 iqiyuki iim
ix̂taaĝlikuu, amaanulix akux̂, aniqdukix igiim

saĝuliisaka amaxtikuu, angalix̂ [h]aqakuĝaa, hlaa maaĝal
saĝuliisakan amagikuun, angalix̂ aqakuĝ-aan, laa waaĝalix

uku, ayagaan ukulaka, anaan [h]amayaax̂tal, ayagaan qanangu
akum, ayagaan ukulakan, anaan ahmayaax̂talix, ayagaan qanangun

ukuĝaa, iglukin iim takuliisax̂tal hlagan naa [h]iistaqaa.
akuĝ-aan, ilgukin igiim maquliisalix lagan ngaan iistaqaa.

5 "Ayugikutaa, Saayam ulagan ilagaa uyaluku,
"Ayugikux̂txin-aan, Saadam ulagan ilaan uyalgakux̂,[a]

tamaanux̂chiitulakaĝing, tamaanul," hlaam-naa [h]iistanax̂.
amaanuchx̂iitulakaĝing, amaanulaaĝanax̂," laam-aan iistanax̂.

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a. Ms. -kuu.

84

There Lived a Man There

$_{1}$There lived a man there, it seems. $_{2}$His wife told him that she wanted to eat seal [meat], so he went out in his baidarka, but $_{3}$his wife was sent for from Saayax̂'s[a] house, and even though her husband's mother told her not to go there, she went there. $_{4}$She was kept sleepless all night by his two children, and when daylight came and her son came back without finding his wife, he asked his mother where his wife was, as she was disturbed by her grandchildren, her son said to her.[b] $_{5}$"When you left, she was sent for from Saayax̂'s house, and even though I told her not to go there, she went there," she said to her son.

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[a] Jochelson's note: "Sáyax̂ (or Sádax̂) was the chief of the settlement." Cf. saada-x̂ 'long bone', 1791 du. 'ornaments attached to nose stick'.

[b] Ms. "to her son she said" (impossible, cf. end of (5)). What the son said to his mother, in direct speech would be: "Ayagang qanangu ukuĝaa, iglukin imin takuliisax̂t?" 'Where is my wife, as you are disturbed by your grandchildren?'

6Hlaa saamiin iim chuvliqayaam, Saayam haya
Laa qamliin igiim chumliqadaagiim, Saadam adan

uyal hnul, il qanguqayaam, Saayam kava iqis,
uyalix nulix, ilan qanguqadaagiim, Saadam kamga iqisix,

ayagaan kayu kava iqis, ivliki yaĝiki qiglul,
ayagaan kayux kamga iqisix, imlikix daĝikin qiglulix,

Saayam iĝilagan chavligan kungi inkas uqayaam,
Saadam niĝalagan chamligan kungin inghlisix aqadaagiim,

7Saayam agisaa hangal, kug[a] uqalinax̂ uuyax̂tal.
Saadam agisaa angalix, kugan aqalinax̂ ax̂takux̂.

8Anĝaĝinan tamakux asqax̂tax ukul tiyin iĝatakun
Anĝaĝin amakux asx̂ax̂tax ukulix txidin iĝatakun

ukux̂tal, [h]iing uqalinax̂ uuyax̂tal. 9[H]ingaax
ukux̂talix, iingun aqalinax̂ ax̂takux̂. Ingaagan

aqakum,[b] sagan axtaki iqinax̂ uuyax̂takux̂.[c] 10[H]ingaax
anqakum, sagan angtakix iqinax̂ ax̂takux̂.[c] Ingaagan

kivs uqayaam, ayuxs, tamaku isuĝin chachiqat hnuku,
kimsix aqadaagiim, ayuxsix, amakun isuĝin chachiqatxin nukum,

qagnangi ama hakangi agatingi ukul, 11ayagaam
qagnangin ama chngangin agachiidangin ukulix, ayagaam

iim matakung tiyin matal anuxtal, aglunataan
igiim matikungin txidin matalix anuxtalix, algunax̂txin-aan

agluyiganax̂ uuyax̂tanaan anuxtal, qiyanax̂ uuyax̂tal taga.
algusiganax̂ ax̂tanaan anuxtalix, qidanax̂ ax̂takux̂ nawa.

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a. Ms. kuu.

b. Ms. haqákum.

c. Ms. -x.

6Her son sharpened his knife and went to Saayax̂, and having entered his house he cut off Saayax̂'s head, and cut off his wife's head too, tied them together by the hair with a knot, and hung them on Saayax̂'s baidar stand. 7Then he ascended Saayax̂'s observation hill and began to stay there, so the story goes.

8Seeing that the people were frightened seeing the two dead ones, he began to stay there. 9When he stood up from there, the end of his bird parka came off.[a] 10He went down from there, set out in his boat to the seals he had covered [with grass], but found only the bones and hair of them, 11and, thinking that they had become like what his wife had become, he thought that he had got too far in his jealousy[b] and cried, so the story goes.

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[a] He had been sitting up there so long that his parka had decayed.

[b] Lit. that when he was jealous he had been [too] much jealous.

Told by Stepan Prokopyev of Attu, Umnak, December, 1909 (Attuan text missing). Translated into Eastern Aleut by Yachmenev. New York Public Library Manuscript 39.

85

Tunux̂-Angdax̂sx̂inax̂

1Iqyan-Ilalĝinax̂ Matax̂[a] tanadgusalix anĝaĝinax̂ ax̂takux̂. 2Inaqaam Atugan kugan tukux̂ aatulix, adalulix, qawam sanĝungin ama aygaĝasin igiim suqadaagiim, amaagan ayuxsix qagaanuqalinax̂ ax̂takux̂.

3Ayx̂alikum, Idalux̂ nulix, Nanikam kugan tikadaagiim,[b] qawam sanĝungin aygaĝasin ngiin chugux̂ ichaasalix anax̂ ax̂takux̂. 4Aqadaagiim aĝulix, sisuxsix, Hayan-Axtim[c] tanadgusii nuqadaagiim, ulagan adan alitxuun asix aĝuchi iqitxadaamang, Hayan-Axtim ulagan ilan qanguqadaagiim, qasiqatxin ngaan aqaasanaan ix̂tanax̂ ax̂takux̂. 5Akuĝ-aan Hayan-Axtix̂ qiguqan ukux̂taaĝan itxalikux̂, sulix asx̂ahnax̂ ax̂takux̂.

6Aqadaagiim alitxuum-aan chikiidaan Hiyaĝanang Qixchax̂ tanadgusanaa kayux asx̂asaĝan aĝnaan alitxuum-aan ix̂talix, aslaan alitxuun txin nuuĝin aqangin ngiin ix̂talix aqadaagiim, amaagan amaanunax̂ ax̂takux̂. 7Aqadaagiim, Qixchax̂ nulix, ilan tikadaagiim,[d] Hiyaĝanang ayagagan-aan kugan maaĝan anuxtanatxin ix̂talix aqadaagiim, ugiim-aan ix̂tanatxin ix̂talagaax̂ta[x̂] ix̂takan aqaa ax̂takux̂. 8Akuĝ-aan, Hiyaĝanang ayuxtalix angalikum, tixsix akum, chikiidagan Iyĝan-Ilaĝnam[e] asix qakan, qilagan txin asix Qixtikax̂ tanaadaaĝan saĝaakaaĝan ix̂taqaa. 9Aqadaagiim amangun saĝaaĝan txin quyunax̂. 10Txichi quyunan akun-iin, Hiyaĝanang ayagaa aan'gila-

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a. Perhaps Hmatax̂, in Atkan 'bosom', hmata-l 'to put or stick into the bosom'.

b. Ms. tiqadagím.

c. Apparently corrected from Nayan-Axtim (so in the translation).

d. Ms. tixkadagím.

e. The Attuan form of the name, Eastern Iqyan-Ilalĝina-m.

85

Speech-Answerer

1Baidarka-Increaser lived in his settlement in the bay Matax̂. 2He himself wanted to become a chief on Attu, by deception, and, taking with him sea lion stomachs and baskets, set out toward the east, so the story goes.

3He went along until he reached Cape Idalux̂, and having landed at Nanikax̂[a] he filled the sea lion stomachs and baskets with sand. 4Then he carried [them] across the isthmus to Hayan-Axtix̂'s settlement, and after he and his warriors had removed their loads near his house, he entered into Hayan-Axtix̂'s house and said that he was bringing him fish he had stored. 5But when Hayan-Ax̣tix̂ went out to look at the things that had been gathered, he seized him and killed him, so the story goes.

6After that he told his warriors that he was also going to kill his brother-in-law Hiyaĝanang, who had Qixchax̂[b] as his settlement, and, having told them when they were to join him, he went over there. 7Then, having reached Qixchax̂ and landed there, he told Hiyaĝanang's wife[c] what he intended to do to him, and told her not to tell him what he had said to her. 8Then, after Hiyaĝanang, who had spent the day away in his baidarka, had landed, his brother-in-law Baidarka-Increaser, while eating with him, requested him to go visiting Qixtikax̂[d] with him the next day. 9After that he lay down to sleep there overnight. 10After they had all gone to bed, Hiyaĝanang's wife

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[a] An ancient village in the southeast part of Attu. See map 4.

[b] Location unknown.

[c] His own sister.

[d] Jochelson's note: "Name of a cape inside the bay. The settlement there was of the same name."

kaadanax̂ ax̂takux̂. [11]Ugiim uglagaan[a] txin qachx̂ilix ama chux̂taqalĝitalakax̂ anuxtaasakum malix, ugiim-aan kugan iĝalaaĝanan ngaan ix̂tanax̂ ax̂takux̂. [12]Ngaan iiltakum, tununaĝulux ax̂takux̂.

[13]Angalix̂ aqakuĝ-aan, amaagan chikiidaan asix ayukadaagiim, Qixtikam adan uyalix, nulix, tixsix, akuunulix, ulaagamagim ilan qangulix aqadaagiim, isxam ilan txin ukayaagnax̂[b] Iyĝan-Ilaĝnax̂. [14]Akux̂ chikiidagan nagan qangukan, asx̂atxaa ax̂takux̂. [15]Aqadaagiim asx̂ax̂taa tanasxaaĝan aygagalakuĝ-aan, tayaĝungin Qixtikam tanadguchan qusaan kimsix tunux̂talix, Qagnam Adungin akux̂ asx̂asxax̂talix iistakin kimikun,[c] tukumchi asx̂ax̂taa ax̂saasax̂takun, txidin ikusix anganan ax̂takun.

[16]Akuĝ-aan, Hiyaĝanang Tunux̂-Angdax̂sx̂inax̂ asix qagaanulix, Nanikax̂ nuqadaamdix, Angatugan adan uyanax ax̂takux. [17]Aqadaamdix Ilaaĝunaax̂[d] asix taaguyalix, Ilaaĝunaaĝim taaguyaasingin suqa[ngi]nulux ax̂takun. [18]Chikiidagan Tunux̂-Angdax̂sx̂inam anĝaĝiix̂ta[x̂] adan aqaqaĝulux iistakan, ayagaan chulaqadaguum, kimchx̂iix̂ta[x̂] ngaan iistachx̂ikuu[e] malix, ayagaan chulaqadaagiim, kimchx̂inax̂ ax̂takux̂. [19]Hiyaĝanang ayagax̂ igiim suqadaagiim, Atum adan uyanax̂ ax̂takux̂. [20]Nanikax̂ nuqadaagiim, saĝaqalinax̂ ax̂takux̂.

[21]Akuĝ-aan, Ilaaĝunaax̂ qawanaaĝiix̂ta[x̂] ngaan iiltaqadaangan, ilaan Atum adan uyalgakum, qawanaaĝlakan amaagan Angatum kiiĝuusingin anganax̂ ax̂takux̂. [22]Malix Angatum kiiĝuusigan kungin aqalinax̂ ax̂takux̂. [23]Amangun slukum, kiiĝuusin qaniigiĝiqalikun-iin, kimkadaagiim, Atum adan uyanax̂ ax̂takux̂. [24]Ilaaĝunaax̂, Tunux̂-Angadax̂sx̂inax̂ Hiyaĝanang agiitalix Idalum kadaa nux̂talix aagayuuĝnaaĝikuĝ-aan, Nanikax̂ nunax̂ ax̂takux̂, Ilaaĝunaax̂.

[25]Aqadaagiim, alitxuun iingun aĝiisalix, amaagan Idalum kadan adan uyalix, Hiyaĝanang unglum kugan saĝanaa nuqadaagiim, umlasix, asix kimsix, Tunux̂-Angdax̂sx̂inam aagayuuĝnaa asix amaagan

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[a] Ms. uglágan.
[b] Probably for ukayaaxnax̂.
[c] Ms. period.
[d] Ms. Ilaĝúnax̂.
[e] Ms. period.

was pondering. 11She thought that except for her husband there was nobody to feed and clothe her, so she told her husband what had been said concerning him. 12When this was told to him, he didn't say anything, so the story goes.

13When daylight came, Baidarka-Increaser set out together with his brother-in-law toward Qixtikax̂, landed there and went up from the beach, and, having entered into the chief house, lay down on his back in a bed. 14Then his brother-in-law went in to him and killed him. 15Then, when he was carried dead to be buried, his men going down from Qixtikax̂ village said that it must be "Long Bones"[a] that had been killed, but when they realized that their own chief was dead, they turned around and went back up, so the story goes.

16Then Hiyaĝanang went eastward together with Speech-Answerer, and having reached Nanikax̂ they went toward Agattu. 17Then they traded with Ilaaĝunaax̂,[b] [but] Ilaaĝunaax̂ did not take their objects for exchange. 18His brother-in-law Speech-Answerer said that they had not come to him in order to stay, and had it said to him that he should dress his wife[c] and send her down,[d] so he dressed his wife and sent her down. 19Hiyaĝanang took the woman for himself and went toward Attu. 20After reaching Nanikax̂ he went to sleep, so the story goes.

21But Ilaaĝunaax̂, who had been told to hunt sea lions, when the others left him for Attu, he did not hunt sea lions but went up into the mountains of Agattu. 22So he began to stay in the mountains of Agattu. 23He spent the summer[e] there, but when the mountains began to get snow on them, he came down and went to Attu. 24Ilaaĝunaax̂ reached Nanikax̂ while Speech-Answerer had gone with Hiyaĝanang to the point of Cape Idalux̂ to hunt cormorants, so the story goes.

25Then, leaving his warriors there, he went to the point of Idalux̂ and found Hiyaĝanang sleeping on a pinnacle rock, woke him up, went down with him, and together with Speech-Answerer, who was

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a. Jochelson's note: "the nickname if Hiyaĝanang."

b. Jochelson's note: "Name of the Agatu chief." It seems to mean "Who Tries to Help".

c. Speech-Answerer's sister.

d. Apparently he was down on the beach, sending word up to the village.

e. Ms. "a year".

Axti-qala[n] adan uyalix, nuqadaamdin, qignax̂ anix̂talix, txichi uĝnayanan ax̂takun. 26Ilaaĝunaax̂ tunux̂talix, "Qawanaaĝiiqing[a] iĝalix, ilakiiming Atum adan uyakux̂txichi-ngaan, qawax̂ ataqakuqing-aan, qawanaaĝasiĝiqadalix akuqing-aan malix, qawanaaĝasin nung uyaangan aqakuqing," ix̂tanax̂ ax̂takux̂. 27Malix txin uĝnayalix aqadaagiim, amaagan agitaasatxin asix ayukdaagiim, Nanikam adan uyalix, nulix, tikadaagiim,[b] chuhnusikin igiim suqadaagiim, Hiyaĝanang asix angalix, tanadgusim kangaa asix nuqadaagiim, qalguyakin ngaan suusakan akuu, amaagan kimsix, atix̂ tayaĝum sukuu, ayusxalakax̂, kayux atix̂ tayaĝum sukuu[c] ayutxaa. 28Ilaaĝunaaĝim sagimaĝa aniixsxan asx̂atxadaagiim, chikiidaan Tunux̂-Angdax̂sx̂inam[d] ngaan asxinudix ax̂achx̂isxaaĝin maayuulaax̂tax ix̂talix.[e] 29Tunux̂-Angdax̂sx̂inax̂ igiim iĝanan maaĝan, amaagan Atum naaĝigan adan uyalix, alitxuum suganĝingin Chiĝanax̂sim ilan qaxidan mayaax̂taax̂tan matxadaagiim, amaagan alitxuun asix qawan uxsix asx̂atxalinax̂ ax̂takux̂.

30Ilaaĝunaax̂ Angatugan adan uyaqadaagiim, anaĝix aqayax̂talakan txin atxax̂txadaagiim, amaagan Atugan adan uyaqadaagiim, Ilaaĝunaax̂ Tunux̂-Angaĝlinam[f] tanadgusii asx̂asix aqadaagiim, Atum nuuĝigan tanadgusingin asx̂asix, naanunax̂ ax̂takux̂. 31Qixsim[g] angaa qakuunulikun, ilingiin iqyax̂ kasulalix ungakux̂ maalalix, tixtaalalix, alaĝuu yuchx̂isxakuĝ-aan, Chiĝanax̂sim ilan tayaĝum qaxidanaaĝnangin iqyan ukux̂talix, ingaan aslaan iqyan amnaĝulix ayx̂akungin alakaĝ-aan, amnaĝulix ayx̂ax̂talix ix̂talix, ilakiimchi idgix̂tasunax̂ ahmayaax̂takun. 32Makutanang kingii Hixtun idgix̂tasunax̂ iiltakum malix, aĝadax̂ chiduqalikuĝ-aan, amaagan txin aygagnax̂[h] ax̂takux̂. 33Qixsim angaa isix, Aguligagun qudga axsix, Qavsatam ilan kimsix, Sam kiiĝuucha angalix anax̂ ax̂takux̂. 34Amaa-

a. Ms. -kiñ.
b. Ms. tixkadagim.
c. Unalaska 1984 suqaa or sukan.
d. Ms. -ñ.
e. Incomplete sentence, connection obscure.
f. The Attuan form of the name
g. Ms. K-; cf. 80:2, 9.
h. Probably for aygaxnax̂.

hunting cormorants, they went to the bay Axti-qala,[a] where they lighted a fire and warmed themselves. [26]Ilaaĝunaax̂ said, "Being told to hunt sea lions, when you left me and went to Attu, I killed one sea lion but ran out of weapons for hunting sea lion with, so now I have come to fetch for myself some weapons for hunting sea lion." [27]So, having warmed himself, he set out together with his companions for Nanikax̂, and, having landed there, took his two large knives,[b] and when he had gone up with Hiyaĝanang to the top of the settlement, he took him with his two stone knives,[c] and on the way down ten men took him, but he was not knocked down, and ten more men seized him and knocked him down. [28]Ilaaĝunaax̂ hacked up his face and killed him, and then he told his brother-in-law Speech-Answerer to have their daughters made ready to dance.[d] [29]Speech-Answerer, to do what was told him, went from there toward the west side of Attu and, having ordered his younger warriors to hunt horned puffins in the bay Chiĝanax̂six̂, together with his [other] warriors began from there to kill sea lions by catching them with nets, so the story goes.

[30]Ilaaĝunaax̂ went to Agattu, where he prepared himself without heeding anything, and going from there to Attu he killed [the people of] Speech-Answerer's settlement and the settlements on the south[e] side of Attu and then headed west. [31]When they were going in along the side of the bay Qixsix̂, one of the baidarkas ran aground and was torn, so it was taken ashore and the water poured out of it, and the men who were hunting horned puffins in Chiĝanax̂six̂ saw the baidarkas and saying [to each other] that, at a time when there were never many baidarkas out traveling, they seemed to be many, they asked which one of themselves was the fastest runner. [32]Makutanang's younger brother Hixtun was said to be the fastest runner, so when the sun began to set, he set out from there. [33]He went out along the bay Qixsix̂, passed over the mountain Aguligagun into the bay Qavsatax̂ and ascended the mountain of the settlement Sax̂. [34]When he descen-

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[a] Lit. the bottom of Axtix̂, location unknown.

[b] Leaf-shaped knife of andesite, used as a hand weapon in war and in hunting for cutting up sea mammals (Jochelson 1925:58). Ms. "stone spears".

[c] So ms; 1925:131 spear with a stone point.

[d] Translation uncertain, incomplete sentence.

[e] Ms. "eastern".

gan kimkadaagiim, Atum naaĝigan tanadgucha nulix akuĝ-aan, Tunux̂-Angdax̂sx̂inax̂ alitxuun asix uxdin[a] tihniiĝin ax̂sax̂takun, slungin
tanaaĝalix, ukux̂tanatxin ngiin ix̂takuĝ-aan, ayugnaaqadalix, Atum
naaĝigan kugan txidin chisinan ax̂takun.

35Tunux̂-Angdax̂sx̂inax̂ Yaagax̂-Kayulĝinax̂ asix Qiyiĝaluĝim ilan
aĝanax. 36Amaligan amagikux,[b] angalix̂ aqaaĝan maayuqalikuĝ-aan,
chingam kadan chuguulĝuu sulugniĝaqalikux̂[c] tutaqalinan ax̂takun.
37Kayux sulugniĝakux̂ tutalikun, aqax̂takun,[d] angalix akaaĝalix
akun-iin, 38Tunux̂-Angdax̂sx̂inax̂ tuuyuutulakan amagikum malix,
"Tachim saĝalakating," iisanax̂ ax̂takux̂. 39Iisakuĝ-aan, aman alitxux̂
idgix̂talix kimsix akun,[e] agalingiin Tunux̂-Angdax̂sx̂inax̂ tayaĝutxin
asix kimnan. 40Qaankun iqyan txidin aĝiisanangin nulix, kungin
aygaxsix six̂ilaqadaamdin, amaagan ulamdin adan anganan ax̂takun.

41Kakalyang taangam nagan alix, angalix̂ aqakuĝ-aan, agitaasakin
Ichxin ama Alayax̂ amaagan angachx̂iqadaagiim, umniim Tunux̂-Angdax̂sx̂inam tanadguchan adan uyanax̂ ax̂takux̂. 42Umnigan txin[f]
nukuu, amĝiisaaĝan sakix kugaan[g] ungaasakan akuu, tutagalin maalalagaaĝan ix̂talix, qidanax̂ ax̂takux̂ Kakalyang. 43Qidakux̂, umnigan
asix qidaqadaagiim, sam tagadakix ngaan chuchx̂ikan aqadaagiim,
Ilaaĝunaaĝim manangin ngaan ahmayaax̂takan akuu, Ilaaĝunaax̂
Nanikam anĝaĝingin asx̂asix ngaan ix̂takan akuu, qawanaaqadalix,
amaagan alitxuun asix qigaanulix, Nanikax̂ nulix akum, anaan ama
kingiin asx̂atxax ax̂takux tutalix, txin qaĝataqadalix, qalgadax̂ igiim
aqayax̂taqadalix, Idalum kiiĝuusii angalix, kugan aqalinax̂ ax̂takux̂.
44Tayaĝungin ayuxtalix tikumdin,[h] ungaĝinam qixsitaaya[a] iistalix,
tigdanan ax̂takun.

45Saaqudax aqakuĝ-aan, Tunux̂-Angdax̂sx̂inax̂ kiiĝuusim kugaan

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[a] Perhaps for ugdin.

[b] Ms. period.

[c] Ms. -kúu; Nikolski 1984 sulugikux̂.

[d] Ms. period.

[e] Ms. period.

[f] Nikolski 1984 without txin.

[g] Ms. kúgan.

[h] Ms. tixkúmdin.

ded from there to the settlement on the western side of Attu, Speech-Answerer and his warriors were ready to set their nets, and after he had come to their place and told them what he had seen, they did not try to go out in boat anymore and scattered over the west side of Attu.

35Speech-Answerer and Log-Strengthener got to the cave Qiyiĝalux̂. 36There they spent the night, and just as daylight was about to come, they began to hear noises being made in the gravel in front of the crag rock.[a] 37And they listened to the noise being made until those who were coming were coming up to the top, 38whereupon Speech-Answerer, who had not wanted to keep silent during the night, said, "I've not yet slept." 39When he said that, those warriors ran [back] down, with Speech-Answerer and his men coming down behind them. 40They got to three baidarkas that were left, and after trampling on them and breaking them to pieces, they went up [again] to their houses, so the story goes.

41Kakalyang,[b] who was standing in water,[c] when daylight came, sent his two companions Ichxin and Alayax̂ up from there and then went toward the village of his nephew Speech-Answerer. 42 When his nephew reached him, he[d] tore his parka off him in order to wrestle with him, but Kakalyang, saying that they should not be overheard,[e] wept. 43His nephew, having wept with him, had him put on a new parka and then asked him about Ilaaĝunaax̂'s doings, and when he told him that Ilaaĝunaax̂ had killed the people of Nanikax̂, he (Speech-Answerer) gave up sea lion hunting and went east with his warriors to Nanikax̂, and, hearing that his mother and his younger brother had been killed, he became sad and did not care about food, went up on the mountain of Cape Idalux̂ and began to stay there. 44When his men went out and landed, they would land with [a war cry],[f] so the story goes.

45When the summer came, Speech-Answerer descended from the

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a. Jochelson's note: "Name of a steep rock".

b. Jochelson's note: "A locality on the western extremity of Attu Island consisting of bare rocks"; here a person's name.

c. In order to strengthen himself.

d. Apparently the nephew, Speech-Answerer.

e. Uncertain translation.

f. Jochelson's note: "literally means: ungaĝinam — of a man with a penis, qixsitaya — his keeping the oar in water with one blade. This was a war-cry of warriors when landing"; qixsitaaya- is the Attuan form, EA qisxitaada-.

kimkadaagiim, Nanikax̂ nulix, kugan saĝakuĝ-aan, slax̂ ulax̂takuĝ-aan, amaagan Samidaĝisaĝan tayaĝutxin asix ayugikuĝ-aan, Kakalyang igiim chutxixsaĝan[a] ix̂talix, Agixsin udagan adan uyakux̂,[b] aqayaĝalakan, ilaan Samidan nulgalix angaliilakum, aqax̂takux̂ ukux̂taqaliqangin ax̂takun. [46]Tigikuĝ-aan, Tunux̂-Angdax̂sx̂inax̂ tayaĝutxin asix Samidan anĝaĝingin asx̂atxadaagiim, inaqaadaam alix amaan ulam ilan saĝalix aqadaagiim, tunux̂tanax̂ ax̂takux̂. [47]"Maangan anuxtananing[c] maangan aĝikuqing-aan, chugaqadaangan ax̂takuqing."

[48]Aqadaagiim, amangun slax̂ ulax̂takuĝ-aan, amaagan Angatuĝitxalinax̂ ax̂takux̂. [49]Kachix malgalix, iqyax̂ utxuun, tayaĝuu sulgalix iqyaa aĝiiladalikuĝ-aan, Tunux̂-Angdax̂sx̂inax̂ itx̂aalakux̂ ukuĝakum, liqadaagiim, iqyaĝilix̂ tanax̂ nux̂ masxalakan ix̂tanax̂ ax̂takux̂. [50]Tanax̂ nulgaqalikuĝ-aan, aaliichaaĝuuĝan ix̂talix, tanam adan uyakux̂,[d] agalaan iqyaĝilgakum, ukuĝaqadalix, tignan ax̂takun. [51]Ataqan iqyax̂ aqakux̂ ukuĝakum, tigiingan, alqulix ukuĝayukalakan ngaan iĝakum, kingiin anaan usix̂taa ayukux̂, masxangaan sukuun alakan, ilaan aqanaan ix̂tanax̂ ax̂takux̂. [52]Akaan amtim kangan aliĝim aniqdux̂ aĝux̂taa ukulgalix, aqaalaax̂ta[x̂] tayaĝux̂ ngaan uyachx̂isxakum, waaĝaasakuu,[e] Makutanang[f] Ilaaĝunaaĝim matanangin ngaan ahmayaax̂taqadaagiim, asx̂atxaa.[g] [53]Aniqduu asx̂alakakan, ilaan iĝuqadaagiim, kingiim ama anaam asx̂anagan-ikin akiisanaan ix̂taqaa.

[54]Aqadaamdin, amaagan Ilaaĝunaaĝim tanadgusigan adan txidin aygaxsix, aygaxsmilikun, tayaĝux̂ ukulix, nulix, Ilaaĝunaaĝim matanangin ngaan ahmayaaĝakum, qugaa ilan aĝakan, ingaagan txin idgix̂tikux̂, sadgasxalix sulgaqadaangan, qachx̂isxaqadaangan, amaanuchx̂isx̂aqax̂.

[55]Angalix̂ inakuĝ-aan, Ilaaĝunaaĝim tanadgucha nuqadaamdin, aalax iqyam qagnakix chakux̂sin[h] ikin ichaasaqadaamdin, Ilaaĝunaaĝim ulagan adan uyanan ax̂takun. [56]Ulax̂ nuqadaamdin, amaan

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a. Uncertain form.
b. Ms. period.
c. Ms. anuxtamáñiñ.
d. Ms. period.
e. Ms. period.
f. In ms. hyphenated to the following.
g. Ms. comma.
h. Ms. chaquxsin.

mountain and went to Nanikax̂, where he spent the night, and in the morning, when a wind came in, he set out with his men for the Semichi Islands, while Kakalyang, saying that he was going to look for whetstones, went to the bay Agixsin, so without paying attention to him they left him and went to the Semichi Islands, but after a day they saw him coming. [46]When he landed, Speech-Answerer and his men killed the people of Semichi Islands,[a] and, having spent the night alone in the house, he (Speech-Answerer) said, [47]"I am going to do what I intend to do, but it seems that I will not have enough men."

[48]After that, in a morning with [favorable] wind, he left for Agattu. [49]A storm arising, when a baidarka capsized, the man would be seized[b] and his baidarka left alone, and Speech-Answerer was seen to be hit by a breaker, and when he appeared he said that it would not be possible to reach the land paddling. [50]When they were approaching the land, he said he was going to look for a landing beach and headed toward the land, and they paddled after him and landed without seeing him. [51]One baidarka was seen coming, and when he landed and was asked why he was not seen for such a long time, he said that his younger brother, who was transporting his mother, capsized, and that he was not able to seize him, so he had to leave him. [52]On the top of the hill by the shore there an old man was seen carrying a child, so a man was sent to bring him, and when he came back with him, Makutanang asked him about Ilaag̑unaax̂'s doing and then killed him. [53]He didn't kill his child, and having left it he said that he had avenged the deaths of his younger brother and his mother.

[54]After that they set out on foot toward Ilaag̑unaax̂'s settlement, and while they were walking along, they saw a man, got to him and asked him about Ilaag̑unaax̂'s doings, but, his spirit getting into him, he ran away, but he was overtaken and after he had been seized, he was fed and sent over there.

[55]In the evening, after reaching Ilaag̑unaax̂'s settlement, they filled two baidarka frames with sulfur balls and went toward Ilaag̑unaax̂'s house. [56]After they reached the house and were about to

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a. Apparently a settlement on Shemya Island.

b. Rescued.

iqyam qagnagan chakux̂singin aniiĝin maayukun-iin, Ilaaĝunaax̂ ayagaan aĝux̂talix itikuĝ-aan, ayagaa uyuun txin adĝalagaax̂ta[x̂] ix̂takux̂,[a] uyugan ilikiigiim iĝuux̂ta[x̂] ix̂tanax̂. 57Malix chakux̂six̂ aniqadaamdin, ulam nagan qangutikun,[b] amakun ulam anĝaĝigan uxiqangin. 58Kayux chakux̂sim agitaasaa anilix qanguchx̂ikun,[c] amakun ulam anĝaĝigan uxinaaĝikuchi, uxilakakin asx̂alaasaqangin ax̂takun.

59Angalix̂ aqakuĝ-aan, Ilaaĝunaax̂ ulaadaam ilan ayagaan asix ax̂takux̂[d] ukulgalix, ayagaa amaagan ihnaa achiĝiqangin. 60Ayagaa amaagan isangan, ugigan adan uyalgalix, nulgaqadaangan, qachx̂a ungasxalix asx̂asxaĝanam-ulux,[e] chuqadalix txin asx̂asax̂ta[x̂] ngaan iiltakum, qiigax̂ igiim chuqadax̂taasalix asx̂ax̂tax̂ txin liidatakux̂,[f] adalulix iĝakum, qidaqadaagiim, txin chuqadalix asx̂anax̂ ax̂takux̂.

61Tunux̂-Angdax̂sx̂inax̂, Ilaaĝunaax̂ asx̂akuĝ-aan, amaagan tanaam adan uyalix, tanaan nulix, kugan anĝaĝiqalinax̂ ax̂takux̂.

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[a] Ms. period.
[b] Ms. period.
[c] Ms. period.
[d] Ms. period.
[e] Unclear form.
[f] Ms. period.

light the sulfur balls in one of the baidarka frames, Ilaaĝunaax̂ came out carrying his wife on his back, and when she asked her brother not to touch her, he told her to get away from him. 57And having lighted the [frame with] sulfur balls they let it into the house, but the people in the house extinguished it. 58And they lighted the other [frame with] sulfur balls and let it in, and the people in the house tried to extinguish it but were unable to and so died from it, so the story goes.

59In the morning Ilaaĝunaax̂ was found in a little house with his wife, and they waited for his wife to go out of there. 60After his wife went out, they went in to her husband, wounded his skin without killing him and told him to kill himself by choking himself, but he pretended to choke himself with some grass and gave himself the appearance of being dead, but when they said that he was using deceit, he wept and then choked himself to death, so the story goes.

61After Ilaaĝunaax̂ had died, Speech-Answerer went from there to his own settlement and began to live there, so the story goes.

Translation of text 58 into Attuan by Stepan Propkopyev. New York Public Library Manuscript 33.

86

Ataluung

1Tayaĝux̂ maluqax̂. 2Malukum, angalix̂ inaguun, aagayuuĝin suuquux̂ hix̂tal hitayaguum, hungiim il amagyaayaqalinax̂. 3Mal tama hungii tayaĝum ilaam amagyaayanaa tʳaĝlaka, ilaam amakayaam, hisax̂ hax̂saku, sagan agaluuĝiki ungas hita[x̂]chinax̂.

4Angalix̂ [haqakuĝaa]naa, asquygix̂ avax̂tanaan sagluĝnan hnux̂tal, tayaĝum sagan agaluuĝii ungax̂taa ukux̂tanaaĝiita hixtaka, hita[x̂]chiqaa. 5Tama tayaĝux̂ huyuu unax̂, Ataluung asax̂tanax̂. 6Tama asquygix̂ ulaan hnukum, Ataluung agacha sagan agaluuĝii ungax̂tal hix̂tal, ulaan nunax̂. 7Mal tama hungii igaan chuvlil tin ukuninax̂.

8Avim il tama tayaĝux̂ ilaam uqayaam, hisax̂ hax̂saku,[a] kitagan aaĝingi isil, ilagaam hita[x̂]chinax̂. 9Inga qilax̂ tin ayugnilaka angalinax̂.

10Kay anaki qiyanax̂ uku tutal, tama layix umasul anuxtaasaki, ukuluuta hay asquygix̂ uyax̂chisuqax̂. 11Huyuu Ataluung avim il suuqunaa, aagayuuĝim itigan kuga kitaki hatax̂s, kitaam aaĝingi isilkunax̂ uuyax̂takum, qiyal angalix̂tal, iki hiĝul hnuluqax̂. 12Mal tamaya qiyasikum, asx̂anax̂.[b] 13Kay tamaa anaki layix makinii asx̂anang[b] traĝlaka, suuqukum tin nas asx̂al[b] anuxtaasaqaki.

14Kay tama hungii huyuun asx̂al[b] hiĝuku-naa, hay uy̌aqayaam, chiyaĝa aqax̂tal, angaachaĝiqalinax̂. 15"Huyungin ii! tamaku sakakux imi saĝuliisaqakin, imi saĝuliisaam hax̂chaa!" 16Hiistaka-naa angaachaĝisikuu, chivinuu ayugniyaayaa haqaqalinax̂. 17Uusasikum, chimikaa hayugaĝa haqal, tagaax hax̂s, tama hungiin as tin sul, his,[c] alaĝum hay uyaqalinax.

18Alaĝux̂ hnul il aĝal, tayaĝuĝunaa nanguyax̂ anĝil takakum, ayagaĝunaa qiganguyax̂ anĝil takanax̂.

a. Ms. -kúu.

b. EA for ax̂sa- or asqa-.

c. Deleted in ms.

Translation of text 64 into Attuan by Stepan Prokopyev. New York Public Library Manuscript 32.

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Tayaĝum Ataqan Yax̂taa

[1]Tayaĝum ataqan yax̂taa malukum, ayagaan as saĝaqayaguum, angalix̂ haqaqaliguun, ayagaam ilagaa hiyaayanax̂. [2]Uqayaguum, angalim chimikaa ayagaan hnutalaka angaliyaayanax̂ ux̂takux̂. [3]Ayagagan halingi makinii ulaan nutalaka angaliyaayanangi t'aqayaka, ilugaam hisaĝutaang, il aĝanaa ukux̂taka uqayaam, hay uyaka hnuqayaam, ukux̂takuun, ataqan yax̂tal yagan agiitaqaa susux̂ chqaasax̂taku ukux̂takuun, aĝiisaqaa.

[4]Angalix̂ haqakuĝaa, tin aygagnax̂. [5]Aygaxsikum, tayaĝum angunaa hayaam haqaku ukux̂taqalinax̂. [6]Tamaa tayaĝum hnuka chigliqayaam, haĝuka iim aygaxtusaqaa. [7]Aygaxs qiiĝuusix̂ hnul, hangal hakaaĝanax̂. [8]Tamaa qiiĝuusim kanga ulam unagan naga ixtiqaa tamaa tayaĝum.

[9]Mal tama ayagax̂ tamangu ul qiyaqalinax̂. [10]Chux̂taqaĝilaka achunax̂ tutal, mal tama ugiin iĝamananul maasal aĝiisanax̂ ux̂tanaan anu[x]tal, qiyaqalinax̂. [11]Qiyasikum, tunux̂tanax̂ uku tutaqalinax̂: [12]"Qanang! qiyaqayaya! [13]Ma tutanang nung ilax̂takut. [14]Qusam tanam sagan igluqagan atkax̂chaĝingi ukun; [15]tamakun sul chuqadaguun, qanang tin atkiya!" [16]Hiilukum, qusaan ilgasikum, ukuutax̂ ukuum, naga ilgakum, qaglaaĝim saĝunaki ukuum, sul chunaaĝikum, italaka kay qiyaqaliiĝutanax̂.

[17]Kay naa tunuluqax̂: [18]"Qanang! qiyaqayaya! [19]Qusam ukuutam naga tanam algagan igluqagan atkax̂chaĝingi malukun, tamaax sul chuqayaguun, qanang tin atkiya!" [20]Hiilukum, tama ukuutax̂ naga ilgakum, algam igluqagan atkax̂chaĝingi[1] ukuum, sul chunaaqalinax̂. [21]Chunaax̂sikum chukum, huunĝut'ax̂ tutaqalinax̂. [22]Ilagaa hisaĝiin ilgasikum, ilagaa hisaĝiin ukuum, hinax̂.

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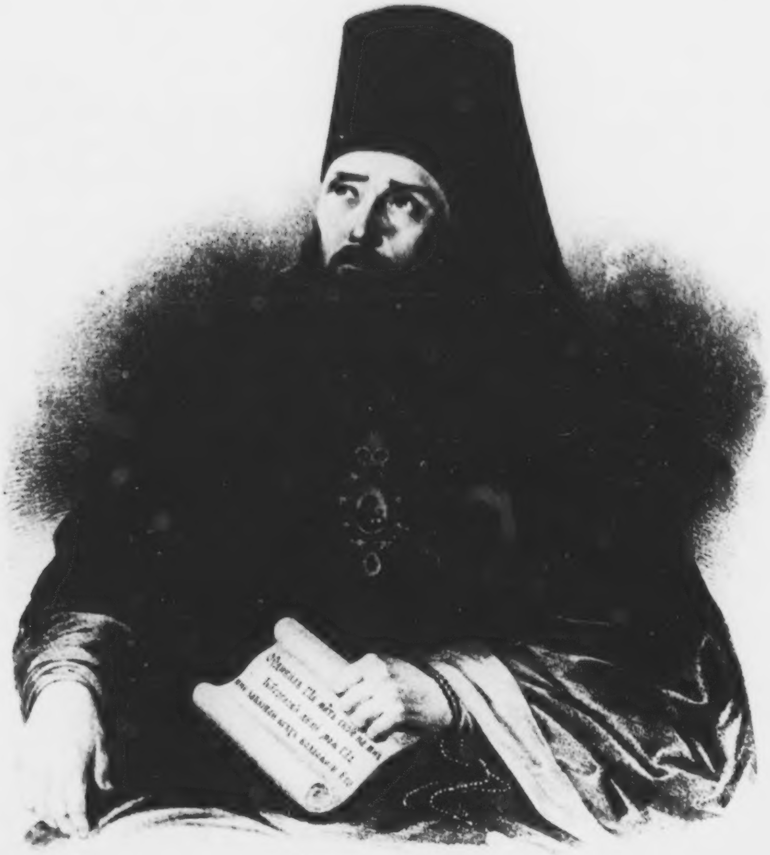
1. ms. -ĝim.

[23]Uqayaam tin aygagnax̂. [24]Aygaxsikum, taangulaa haqakum, taangax̂ hnul, taangaax̂ hax̂sakum, tutusikin ukux̂taqalinax̂. [25]Misiisim tutusiki tutusix̂tax̂taku tin ukux̂taqalinax̂. [26]Kay tin aygaxtikum, agaliim maat'ax̂ uku tutaqaliim, halakum, kimaĝuĝi[x̂]taku tin ukunax̂. [27]Ukuum, kimaĝuun iqiyax̂tagalikum, iqilaka, kay tin aygaxs, aygaxsikum, ayaam tanĝix̂ isuĝnaaĝyaayaqagan unangagaa sakaaĝakum, ayaan isuĝnaaĝaayax̂taku ukux̂taqalinax̂. [28]Mal tama ayaa isuĝnaaqayal hakuunukum, misiisix̂ ukux̂takum, il chalal, iĝatulakax̂ maasaka sunaaĝikuu, tama misiisix̂ angamuyaĝa hikiyaayal usiku, isuĝim iliiĝingi naa axchux̂taqayaam, ilagaa tanaam haya uyanax̂.

[29]Mal ayaan ilagaam tamaanuunga, tan’gayusigan haya tin aygagnax̂. [30]Angalix̂ inakuĝaanaa tanaaĝal, ayaam ulagan il qanguux̂ anu[x]tal, kaviin kiniguum, angamuyaĝa hikiyaayaqalinax̂. [31]Mal ulam il qanguux̂ ux̂tanaanul [anuxtaasal], kay tanam ku tin aygagnax̂ ux̂takux̂.

Appendices



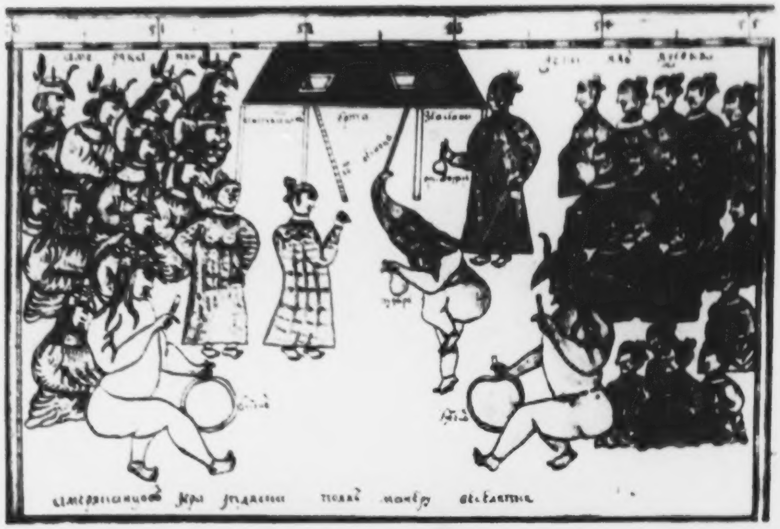
Ioann Veniaminov (1797–1879), circa 1840. Illustration from *Innokentiy, mitropolit moskovskiy i kolomenskiy, po ego sochineniyam, pis'mam i razskazam sovremennikov* edited by Ivan Platonovich Barsukov, Moscow, 1883. PCA 01-3324, Early Prints, Alaska Historical Library, Juneau.

Appendix A
Eastern Aleut Song Texts

The twelve Eastern Aleut song texts re-edited here were published in Veniaminov 1846, the preface of which is dated Unalaska, April 18, 1834. Two of the texts, numbered 01 and 02 below, are found toward the end of the grammar part of the book (pp. 83-84), the ten others, numbered 1.-10., at the end of the vocabulary part (pp. 113-120), with the following footnote: "These songs were collected, written down and translated by the Unalaskan interpreter, the Aleut Semyon Pan'kov." In the following, this edition will be referred to as O (Opyt).

Five of the texts (5, 02, 2, 10, 7, in this order) were published also in Veniaminov 1840b (vol. 2:301-305), the preface of which is dated S. Peterburg, December 6, 1839, in the following referred to as Z (Zapiski). The Aleut spelling of Z differs in certain respects (to be detailed below) from O and comes very close to that of Veniaminov's Aleut translation of Matthew, first published in 1840. In the preface to that translation, dated Novo-Arkhangel'sk (Sitka), August 26, 1838, Veniaminov stated that he made the translations first, in 1828, with Ivan Pan'kov, then had it corrected, in 1832, by Semyon Pan'kov, and finally by Pyotr Burenin, so the latter no doubt helped Veniaminov also with the Z edition of the five song texts.

As mentioned in the Introduction (3.1, 3.4), Jochelson worked on all of these texts together with Yachmenev. Three of his versions are found in the NYPL collection: song text 02 as number 78 (original number 75), text 8 as number 77 (original number 74), both called "A Song of a Lad" and without any indication of the source; and text 10, incomplete, as number 74 (original number 73), with the following



Aleuts take part in a Bladder Dance, probably at Atka. The drawing was made between 1769 (the end of the Krenitsyn–Levashev expedition) and 1775. The dancer in the center holds a bladder made from the stomach of an animal, while the two men in the front are holding drums. In the background is an Aleut dwelling, partly under ground, with two entrance ladders. This drawing appeared on the border of a map by either Petr Bashmakov or Andrean Tolstykh. Original held in the Archive of Russian Foreign Policy, Moscow. Photo courtesy of Richard Pierce, UAF History Department.

erroneous indication: "Told by the blind Aleut Solovyov in Unalaska. Translated into Russian with the assistance of the Aleut elder Yachmenev." Some key words in other song texts are found in Jochelson's original vocabulary, with Russian translations probably due to Yachmenev.

According to Veniaminov (1840b, vol. 2:298, English translation p. 311; 1846:85), most of the Aleut songs used at his time were recent, composed after the introduction of the Christian creed, rather than songs of the shamanistic past. Still, however, they are invaluable samples of genuine Eastern Aleut of the time, independent of the religious translations from Russian, and show the linguistic continuity to the storytellers of Jochelson's time.

Each verse (line) of the texts was sung twice, in a monotonous way (there were only two or three different melodies), but there was no specific correlation between the measures and the number of syllables of the text (1846:84; 1840b, vol. 2:299-300, English translation p. 312). Some of the texts, especially text 10, look more like prose texts and may perhaps have been explanations of the real song texts.

The Aleut spellings

The five texts published twice by Veniaminov, O and Z, have more than one hundred discrepant spellings. The great majority are inaccuracies in the use of accents and diacritics and simple misprints, including omission of words (Z in 10:4, 6). In the present edition the better variant is, of course, chosen in each case, whereas other corrections are indicated by italics, e.g. *ĝ* in italics for g in both O and Z, or in separate notes.

Some of the O variants, due to Semyon Pan'kov, recall the sample published by Veniaminov (1846:85-87) of the Belkofski Aleut Ivan Kurbatov's religious writings of 1829, the first of its kind. Like Kurbatov, Pan'kov in 10:3 wrote *kú'an* for *kúgan* (so Z); in 10:7 *ixxta-* for *hix̂ta-* (so once Z); and in 10:6 *axkátxin* for *aqatxin* (so Z), like Kurbatov's *aguxkátxin* for *aguqatxin, maxqatxin* for *maqatxin,* etc. This kind of spelling of an intervocalic uvular stop is found also, beside a *k* with an *x* on top, in the unpublished catechism which Veniaminov translated into Aleut in 1826 with the help of Ivan Pan'kov, the chief of Tigalda (east of Akutan), who in 1828 helped Veniaminov with the first translation of Matthew. According to Black 1977, Ivan Pan'kov was the father of Semyon Pan'kov and acted on his own as an educator among his compatriots, so he may perhaps have taught Aleut writing also to Kurbatov. Anyway, the O edition of the song texts gives an idea of an early stage of Veniaminov's Aleut orthography.

As mentioned above, the Z variants go with Veniaminov's Matthew as finally corrected by Pyotr Burenin, e.g. *káyux* 'and,' which in O and in Veniaminov's vocabulary is written *káyuk*. For the rest, Z has the final *-k* and *-q* (the barred k) as in Matthew (except 2:4 *al'uyugisax*, 7.1 *aĝíkux*, both for *-x̂*). O has 7 instances of a final *-x*, all for *-x̂*. According to Veniaminov (1846:5, § 16), his final barred k "in almost all words" was pronounced as *x* or *x̂* "by the present Aleuts," e.g. *ákuq* 'is' as "*ákux* or *akux̂*" (which shows also his difficulty in distinguishing velar and uvular fricatives). In the present edition, which aims at approaching the spoken language, Veniaminov's final *-k* and *-q* are given as *-x* and *-x̂*, a possible correction of *-x* into *-x̂* or vice versa being indicated by italics.

After *l*, to prevent the velar pronunciation of the Russian *l* before *a* and *u*, the vowels *a* and *u* are written with Cyrillic *ya* and *yu*, regularly in O, in Z also with *a* and *u*. In Z, as in the Matthew, the word *ulu-* 'body, flesh' is written *ul'l'u-* (*ul'lyu-*), and *ila-* 'relative' is written *il'l'a-*. In O, the *ya* and *yu* are used sometimes also after *s*, to indicate the palatal pronunciation of this phoneme (in Aleut sh-like, still used by some speakers today), whereas Z has only *sa* (no examples of *su*). In the Roman orthography of the present edition these sequences are written simply *la*, *lu* and *sa*, *su*.

An initial *h-* is written with a spiritus (') before or over the following vowel, quite often in Z, less often in O; an *h-* found in neither edition, is added here in italics. In 10:4, Z has the spiritus over the *l* in *l'a-* (*lya-*) 'son,' that is *hla-*, in the Matthew and in the catechism of 1826 written *l'l'a-* with a curve over the first *l* (the aspiration, preserved in Atkan, is lost in modern Eastern Aleut).

In the present edition, Veniaminov's accents are kept, in cases of discrepancy mostly those of O, but long vowels (determinable from Veniaminov's vocabulary and later sources) are written double in accordance with the Roman orthography for Aleut. The punctuation is changed to some extent, for better grammatical understanding.

The Russian translations

The translations of song texts 01 and 02 Veniaminov called "closest" (blizhayshiy), apparently meaning not quite exact. The translations in Z differ from those in O to a considerable extent, mostly in details of wording or word order, but also in the translation of words and in the interpretation of whole lines. In several cases the Russian version is an explanatory paraphrase rather than a literal translation.

Yachmenev apparently had his own opinion about certain passages and corrected the translation of a crucial word in text 01:3 (see below).

The English translations of the present edition aim at rendering the Aleut text as closely as possible. The more important differences from O and Z are indicated in the notes. For the convenience of the reader, each song text is introduced by a brief indication of its content.

01

The singer in his baidarka approaches a group of islands, sees women and men sitting on the bank below the hills (compare text 50:7), joins them, enjoys himself and dreams about his experience in the morning.

Aĝánan, aĝánan tánan hakúya hakúya,
wákun qayáx̂talkiníin aĝanágan
chuqígan tamadáǵin, tamadáǵin
ayágaĝilix tayáĝuĝilix.
Aĝánan, aĝánan tánan hakúya, hakúya,
wákun ayagángin, wákun tayaĝúngin
ásix kukíiming áalulix haladaqalidáqing.
Táǵa ax̂tagalíkumáan,
tutaqangúlux tutálix wángun saĝálix *h*ulalíting.

01

They appeared,[a] they appeared the islands over there,[b] over there,
as they appeared with these hills,
at the foot[c] of every one, every one
there are women, there are men.[d]
They appeared, they appeared, the islands over there, over there,
these women, these men,
together with them I laugh at myself and begin to look around.
After that, however,
feeling what I had not felt before,[e] I am still sleeping here in the morning.

---

[a] a. The Russian Sozdany of O must be understood as 'arose', viz. to the eyes of the approaching paddler. rather than 'are/were created', which in Aleut would be aĝatxan.

[b] b. The demonstrative hakuya 'look over (up) there' points to the rising island(s) as seen from the sea.

[c] c. So Jochelson's vocabulary, no doubt Yachmenev's correction of "Chúqiq *Kholm* [hill]" in Veniaminov's vocabulary. O has 'hillocks' (Kholmiki (sopochki)), which entails a very forced translation of lines 2-3, in English: "on them are hills [and] hillocks (small hills), on every, on every [hill]".

[d] d. Lines 2-4 lit. "(3) every one of the feet of (2) those appearing while having these as hills (4) have on them women, have on them men."

[e] e. Or: hearing what I had not heard before. The Russian translation leaves the choice open.

02

A simple love song.

Ánĝing anĝix̂takúqingáan wáya!
Qagnáning qagnax̂takúqingáan wáya!
Úlung úlux̂takúqingáan wáya!
Ímin ilgáasadang, ímin ukúusadang.
Táĝa núng tunúda, iĝamánan núng hída!

02

My breath,[a] I have it here![b]
My bones, I have them here!
My flesh,[c] I have it here!
With it[d] I seek you, with it I find you.
But speak to me, say something nice to me!

---

a. O, Z Dusha moya (my soul), the biblical use of the Aleut word (e.g. Matthew 6:25).

b. Lit. My breath I have as breath, look here! Likewise in lines 2-3, the enclitic -aan indicating the transition to line 4.

c. O, Z Tělo (body), but here the word contrasts with 'my bones' in line 2.

d. Jochelson-Yachmenev 'them', including the bones and the "soul", but the text actually has a singular 'it'.

1

The singer sees a girl by the door but withdraws from her, inland, being frightened by an old man (perhaps the girl's father).

Haqaaĝan ax̂six[a] qigaya! qigaya!
*H*aqálix ting tanikuĝáan[b] i̔laan
tanam qúdgan *h*adalígan ti̔ng a[y]gaxsaĝutalaaĝanaqing.
Uknan kuu agusáaĝing alalix,
ikúya máasalka *h*ámaan tayáĝum sinikix iĝax̂tagalinaganúlux[c]
*h*ingáya kúgán maduukalidangin ax̂takun máasalka,
ngáan ti̔ng hamanichx̂íkung, i̔kun tayáĝum aliĝan agi̔lĝan
uqlunúu.

2

The singer was apparently shy, not knowing how to approach his sweetheart, but one day, when she smiled at him, he took her by the hand and drew her toward himself.

Udáan malgánam tamadága nung haqayax̂taĝúluting málix,
awáya ngáan aygaxtaakáning, ingalux̂taakáning haqatalaka*k*a,
daĝlakaka,[d]
ngaan gumatáangan *h*ulax̂taaĝutakung awáya, awáya.
Táĝa ax̂tagalikux̂, ásix ásix ti̔ng ukux̂tálka, ásix kuki̔iming
aaluyuugisax̂ halaasalaaĝánang.
Káyux máasalka hi̔ngan chágan chakuchágan unangáan
*h*adáming sayuláaĝanáng.

[a] O Aqaĝanaxsik.
[b] O taniku'án.
[c] O iĝi-, a misprint.

[d] O daxl'akaqa, Z daxlakaqa.

1

She is about to come there by the door, there by the door!
She came and shed her light upon me but away from her
I walked off again toward the inland.
Not knowing where to pass down there (at the seaside),
acting in the way that even a man with a fearless mind[a]
apparently would do toward him,
I let myself be scared by him, that old man with the sour mouth.

2

I do not care about all this matter, and
not knowing, not understanding how to walk to her, what
    bearing to have,
I will do like this to her again tomorrow,[b] to her, to her.
However, seeing each other, smiling to each other, I turned
    around.[c]
And so by her hand, her little hand I pulled her toward me.

---

[a] O chelověk umnoi (a person of sense), apparently an explanatory paraphrase.

[b] Or: this morning.

[c] Lit. I turned around (yesterday or in the near past) with smiling together with her to me. O, Z: we departed (razoshlis').

3

The singer, who for some reason is afraid to cross an isthmus (apparently somewhere on the Alaska Peninsula) but does not want to be called "a miserable wretch," on a nice day takes his walking stick and walks over to meet a baidarka coming, perhaps to participate in a festival together with the arriving guests.

Álqum itúĝnanalingin hi̔iladuukaĝúlutingáan!
W̔an ngáan súlka, wán ayáaĝung ngáan súlka, ikúya ngáan
ting áygaxsaĝutalaaĝanang,
i̔kun si̔sxix̂, taĝayaqam sisxá.
Áman i̔qam *h*aqánangin qaĝatalgaa[a] agácha
*h*itagnisalgadaangan,[b]
slaĝaakám[c] i̔lan hitagiiĝan ax̂six[d] ágaya!
Wán, *h*itagikuĝáan[e] i̔lan wán Aláxsxim chuyáa ngáan súlka
uknángun ngaan anqáaǵutálaaĝanang.

---

a. O qaĝatal'aga.
b. O -damin, presumably a misprint, cf. the translation.
c. Or perhaps slaaĝaakáam '(in) his being able to go out'.
d. O itagiĝanáxsik.
e. O -ku'án.

3

"What a miserable wretch" I am not going to be called!
This one taking for it, this stick of mine taking for it,
I walked off over it again,
that isthmus, the novice's isthmus.
The baidarka we like to see coming we have waited to appear,[a] so
in such fine weather[b] it will show up over there!
This one, when it appeared, I took this cane of Alaxsxix̂[c]
for it and stood up again for it down here.[d]

---

a. O: [we] must wait for such a baidarka in which it is fun (to ride). In a footnote: May such a baidarka come to us.

b. So O. Lit. in what can be nice weather. Cf. page 690, note c.

c. Alaska Peninsula.

d. Or: out there in the middle, of the dancing place.

4

Apparently a song about the arrival of an unwelcome visitor.

Haqaaĝan ax̂six[a] umáya, umáya.
Nĝiin *h*aqayaĝalakan umáya, umáya.
Ánang alquugamaxsikux̂ udáya, udáya.
*H*ingáya málix, wáya malix,
5 awaan agumanam, udáan udamanam:[b] ngáan
*h*aqayax̂talakaĝim,
hiilalidaaĝutalix umáya, umáya.

5

People do not know whether the singer is happy or sad, and perhaps he does not know himself.

Qaĝánax̂, qaĝánax̂ tíng anuxtáasaaĝin *h*ulax̂taaĝutálix.
Kingúnax̂, kingúnax̂ tíng anuxtáasalix ax̂taaĝútakun.
Qaĝánax̂, qaĝánax̂ tíng anuxtáasaaĝin *h*ulax̂taaĝutálix.
Wángun gumatálix anĝaĝiidalígung káyux maliingán
saĝaqaning.

---

a. O Aqaĝanáxsik.
b. So O.

4

He is about to come here, here.[a]
We do not bother about him, here, here.
Oh,[b] why[c] is he here, here?[d]
That one and this one,[e]
that one doing that way, this one doing this way does not
 bother about him,[f]
so it is being said again.[g]

5

Glad,[h] glad they will think me to be.[i]
Sad,[j] sad they again seem to think me to be.
Glad, glad they will think me to be.
As long as I live here this way, I will be doing that.

---

[a] Heard but not seen. Likewise in lines 2 and 6.

[b] Anang understood as the interjection anangaa, rather than as 'my mother'. In O no translation.

[c] Lit. what too much.

[d] As on the floor or on the island.

[e] O: That same, that same, too.

[f] O: This one restless (bezpokoynyy), that one restless: we do not think anything about him.

[g] O: So, so we said (told stories).

[h] Qaĝanax̂ taken as predicative participle of qaĝa- 'to be glad', depending on ting anuxtaasa- 'think about me', rather than a verbal noun qaĝana- 'gratitude'. O has "Thanks, thanks!", in line 3 "Glad, glad!" (Radosten), Z "Grateful" (Blagodaren) in both lines.

[i] Possibly a question, likewise line 3.

[j] Predicative participle of ki(h)ngu- 'to grieve, to be sad', rather than a verbal noun kinguna- 'pity'. O and Z have Bĕden, bĕden! 'Miserable, miserable'.

6

The song text describes the preparation for dancing, apparently some invitation feast, one dancer girding himself with a sea lion hide and bladder representing southern Unalaska Island, another a seal hide and bladder representing the region of False Pass, a third a land otter hide representing an island on the south side of the Alaska Peninsula.

Qaĝaduugnax̂ qamaĝidax̂ *h*iilax̂tadax̂.
Ayáa udáan tánax̂ Náwan-Aláxsxan núuĝix̂ ixsxan angáa
    Chiknúnam qawágan igluqáa qamax̂tálix, máasalix sanĝúu
    tugaadix̂tálix qaĝaduugiiĝan anqax̂tálix uknan qaĝaduugnax̂.
Ayaa qigáan akayux̂ Isánam nuuĝigan tanágan Kitanamágan
    isúĝan igluqáa, máasalix sanĝúu qamax̂tálix
    qaĝadúugiiĝan a[n]qax̂tálix uknán qaĝadúugnax̂.
Ayáa qagáan tanax̂ Aláxsxim núuĝigan tanágan tánax̂
    Angánax̂sim[a] aaquyágan igluqáa qamax̂tálix
    qaĝaduugiiĝan a[n]qax̂talix uknán qaĝadúugnax̂.

---

[a] O Angánaxsam; Veniaminov 1840b, 1:252 Anganaxsik.

6

The dancer is girding himself,[a] it is said.
Look, girded with the hide of a sea lion of Chiknunax̂,[b] beside the southern rookery of this island Unalaska, and having its stomach as a bladder,[c] he is standing up to dance, the dancer out there (on the floor).
Look, girded with the hide and stomach of a seal of the island Kitanamax[d] on the south side of the pass Isanax[e] here in the East, he is standing up to dance, the dancer out there.
Look, girded with the hide of a land otter of the Island Anganax̂six̂[f] on the south side of the land Alaxsxix̂[g] there farther east, he is standing up to dance, the dancer out there.

---

a. So O; lit. has a stride or crotch, something in the crotch. Jochelson's vocabulary, with reference to this song text: "having short trousers; dancer who holds qamax̂ or parka round the body or between the legs".

b. O: Usavskaya, Usof Bay on the southeast side of Unalaska Island, with a sea lion rookery, see map 2.

c. Possibly held in the hand, as on the picture drawn between 1769 and 1775, after Levashev's expedition. See page 680.

d. Bird Island outside Dora Harbor, see Jochelson text 40:25.

e. False Pass.

f. Dolgoi Island northeast of Belkofski, see Veniaminov 1840b, 1:252.

g. Alaska Peninsula.

7

A melancholic song: the singer, who enters a (two-hatch) baidarka, apparently as a worker (taking orders) away from home, thinks of his islands in the east, with the cheerful light clouds and the rising sun above them.

Ánang, alqúuĝan aĝi̔kux̂? álqun hidáaĝan aĝi̔kux̂?
Wáya umaaqilánang atálakan ángtan *h*angaaĝutalaaĝanang.[a]
Tanáning, tanáasaning qagáya! qúsan ini̔ngin uĝlax̂tálix[b]
    qilaaĝin áx̂six qagaya.[c]
Ikáya[d] káyux matálix qiláaĝan áx̂six ikáya.
Wáya umatálix anĝaĝiidali̔gung uĝanaĝúlux uĝanaaĝnaĝúlux.
Wán an'gilax, quliilax̂ wáya.

---

a. Z -lakáĝing 'I did not', rather than 'I did recently'.
b. O, Z uxl'axtálik.
c. Z ikáya 'over there' or hikáya 'up there'.
d. Perhaps Hikaya 'up there'.

7

Oh,[a] what is it going to be? what is he going to say?[b]
Not expecting to be like this, I entered again the end of it.[c]
My islands, my dear islands there east! Above them the clouds[d]
will be light[e] in the morning.
Over there it will be like that, too, in the morning.[f]
If I live on like this, endless, unceasing.[g]
This boredom,[h] this grief!

---

[a] See page 693, note b.

[b] Z adds 'to me'.

[c] O: the stern, Z: the stern (in the baidarka).

[d] So O; Z skies (nebesa).

[e] Jochelson's vocabulary: inim uĝlax̂taa 'light, fleecy cloud'. O, Z merry (veselyya), apparently an explanatory paraphrase.

[f] O: Also the sun will go up merrily today.

[g] Cf. Veniaminov's vocabulary uĝanaaĝnaĝuluk 'bezkonechnyy, neprestanyy'. O: As I live now, and if I will live thus henceforward — healthy. Z: If I will live henceforward, may they stay just so in memory.

[h] So O, Z (skuka), perhaps lit. thinking, worry.

8

The lovesick singer cannot get enough of his dancing sweetheart's odor.

Sanáningúlux sanadaningúlux wáya mataangán
*h*ulax̂taaĝutaliting.
Táĝa awán a[n]qálix[a] *h*ayugáĝnax̂ ilgan malgan iláan
umtaĝulúx sanaĝuluting,
málix sananingúlux sanadaningulux.

9

The singer is accused of practicing witchcraft (shamanism), long ago declared illegal, by having a hair of his sideburns pulled out to make his ear ring (perhaps opening it to the voice of spirits), and by lying prostrate on the ground (presumably in a trance).

Ayáa ingayaya wáya!
Ax ingáya unugúlux uĝaax̂ta hix̂ta*q*ax̂ ʿingan malixchaĝidax̂
ikilgaĝʿidax̂.[b]
Málix malígnan[g] hix̂tálix ikúya.
Utudan[g] atáqan imlix̂ sayulgalix: málix atáqan tutúsing
kadmalix *h*ix̂tálix ikúya.
Málix húsuxsix tánax̂ samgax̂tálix malignan[g] *h*ix̂tálix ikúya.

---

a. Or *h*aqálix 'coming'.

b. Perhaps *h*ikilgaĝidax̂, possibly derived from hiki- 'disappear'.

8

Not enough, never enough I will have again today.[a]
But that one standing up dancing, of the puff of her odor
I can not smell enough,
so not enough, never enough [I will have again today].[b]

9

Oh! Ah! Now!
Ah, long ago it was told to be stopped, that witchcraft,[c]
shamanism.
And they say that I[d] practice witchcraft.
Of my sideburns a single hair is pulled: and they say that
my one ear is ringing.[e]
And they say that I am lying prostrate on the ground and
practicing witchcraft.

---

a. O: I can in no way live without her the rest of the day. Jochelson-Yachmenev: There is no equal to me, there is no equal to me at all. Such that I may remain I again met the morning.

b. O: Because I can not live without her breath.

c. O koldovstvo. Lit. having (-aĝi-) habitually (-da-) presentiments, malixtin, cf. Jochelson text 24.

d. So O, hence the correction of the Aleut text.

e. O zvenit.

10

The singer (or storyteller) apparently was living as a worker away from home. A relative of his was married in a village of Umnak and had a son who was ridiculed when dancing at feasts. From his father he learned that the reason for it was that he did not catch any animals, and was told to visit his relatives in the east, the people of Akutan and Akun (Qigiiĝun). They took him along on their hunting trips to the west, probably Adak, caught animals for him and filled ten baskets with their teeth for him, and he was able to go proudly past his enemies.

Haman awan[a] awádam madángin ax̂tákun máangan qaĝáangan
    inix̂si̓ingan agáliting.
Ilaningúlux nung ilálĝitáasalix qaĝáangan inix̂si̓ingan agáliting.
Táĝa kadámin ayagáa háma *h*iĝádax̂, Qánglan[b] ayagáa
    Aglágam[c] kúgan[d] ayagax̂tá*q*ax̂ hiilax̂tádax̂.
Tayáĝux̂[e] hlax̂tánax̂, Algáadax̂ asax̂tanax̂,[f] hi̓ilax̂tádax̂. Qaĝa-
    náasam i̓lan qaĝadúukuun, aayakáaĝum ánĝa ngáan aguĝálix,
    chiiguyáa*k*am ánĝa ngáan aguĝálix,
    qaĝaduuxchx̂isxadakum maalaaĝutáagiim,[g]
5 adáam iláan aĝálix ngáan tunúnax̂ hi̓ilax̂tádax̂: “Qaatáa wáya
    alqúulalix kúming malgádakun maalaaĝutakuqing,
    qaĝadúukung aayakáaĝum ánĝa, háma chiiguyáakam
    ánĝa núng aguĝadakux̂, maalaaĝutakuqing?”
“Álix algatxulasxálix hingáya kúmin madalgakun; táĝa qagáya
    agati̓ngin ilátxin qagáya[h] Akutánangiin Akún[g]angiin

---

a. Z áwax̂, possibly a misprint.

b. O qánglax̂, possibly a misprint.

c. The Jochelson-Yachmenev version starts from this word.

d. In Z twice.

e. O -m, a misprint.

f. Left out in Z.

g. Z malatuĝutagim, perhaps maalaatuuĝutagiim 'having again tended to have that done to him', if not a misprint.

h. Left out in Z.

10

About to do the [kind of] work a worker[a] would do, I have to be grateful and happy.[b]
Counting[c] non-relatives as relatives, I have to be grateful and happy.
But you had[d] [a relative's] wife, it is said, Qanglan's[e] wife was married at Aglagax̂,[f] it is said.
She had a son, he was called Little Animal, it is said. Whenever he was dancing at a feast,[g] a fox's voice being made for him, a song sparrow's voice being made for him, he was made to dance, but having had the same thing happen to him again,
5 he went to his father and said to him, it is said: "How now, why has this constant thing happened to me again? Whenever I dance, a fox's voice, and a song sparrow's voice is made for me, [why] is that happening to me again?"
"Well, no animals being caught, that is why that is done to you; but those in the East, rather, your relatives there

---

[a] Or slave.

[b] Possibly a question, the next line likewise.

[c] Lit. Having gotten.

[d] So O, lit. before you.

[e] Qanglan is perhaps a relative form of *Qangl-a "His Shoulder"; not in the Russian translation.

[f] A village on the west side of Umnak, see Jochelson text 50:1.

[g] Z on invitation (po priglasheniyu).

agatíngin, kúmin malgánan ngíin hix̂táamin aqatxin."
Adáan txin[a] hiisáangan, akáagan a[n]qálix[b] ilátxin *h*úlix,
kūum malgánan hix̂takux̂, ayĝáasaqax̂ ax̂tákux̂, máalalix
akúkun[c] tánan agúlalix,
álgan ngaan lalgálix, tanáa Adáax *h*uusaqax̂ híilax̂tádax̂;
málix álgam[d] lalgaqágan agalúngin hátix̂ isx̂acháanguusix̂
ngáan idmáqax̂[e] híilax̂tádax̂; máalalix akáagan *h*aqáalalix
akúkun angáaqusangin agusánax̂ híilax̂tádax̂.
Inákux̂.

---

a. Jochelson-Yachmenev igíim.

b. Or *h*aqálix, cf. line 8 toward the end.

c. Z hakakux, misprint.

d. Jochelson-Yachmenev álgan 'animals'; in O, Z, the plural is marked in the following agalungin.

e. Jochelson-Yachmenev idmáqan, a plural in reference to the baskets. The singular in O, Z refers to ngaan, in accordance with the more archaic syntax represented later by western Eastern Aleut and Atkan.

in the East, the people of Akutan, the people of Akun,
rather to them you should tell what is happening to you."
Having been told by his father, going from there to his
relatives, when he said what had happened to him, he was
taken along traveling, so being taken along visiting
those islands out there, and
animals being caught for him, he was brought to his island
Adaax,[a] it is said; and with teeth of the killed animals
ten baskets were filled for him,[b] it is said; and being
brought from there he was taken along past those enemies
of his,[c] it is said.

It is finished.

---

[a] Apparently Adak, west of Atka.

[b] According to O, Z one tooth per animal.

[c] O: he showed his enemies how many teeth he brought.

Appendix B
Atkan Texts

The three Atkan texts published in Veniaminov 1840b, vol. 3:20-26 (referred to as Z), were collected by Iakov Netsvetov, the first priest of Atka, who also furnished Veniaminov's Eastern Aleut Matthew with Atkan notes and a preface, dated Atka, May 22, 1838. These folkloric texts were re-edited, in a different orthography, in Bergsland 1959: 56-58, after consultation, in 1952, with William Dirks Sr. (1882-1967) of Atka, but they demand a place in the present edition, too, showing the continuity to the Atkan cylinder texts (76.-79.) of the Jochelson collection.

Netsvetov's notation follows mostly the Atkan dialect, having the final *-x* and *-x̂* and the final *-s*, corresponding with the Eastern Aleut *-n*, but in eight cases these texts have a final *-k* or *-q* (the barred k) and in two cases a final *-n* for *-s* (1:12 angun, 3:7 amangun), undoubtedly carried over from Veniaminov's Eastern Aleut orthography, so also in two cases the Eastern Aleut negation *-úlux* (1:1) or *-uluk* (2:4) for the Atkan *-ulax*. Before *s*, *ch* and *t*, the voiceless fricatives are quite often written *g* and *ĝ*, rather than *x* and *x̂*. The initial *h-* is marked only in 2:1, in *hadagd́an* and twice in *hla-* 'son', and the Atkan *z* is not distinguished from the *s*. In the present edition all these spellings have been normalized, and the corrected velar and uvular consonants are put in italics as in the Eastern Aleut song texts. The punctuation has been altered in some cases, and in the prose texts sentences have been numbered for reference.

1

Song of the Atkan Aleuts[a]

With the modesty becoming to a hunter, the singer describes how, all alone, he had in vain been out in his baidarka chasing a sea lion, and, coming back, expresses his joy at hearing the drums calling for a dancing feast.

Mayamúlax madángis maangan waaga tíng aĝusix, ayúxsix
angalíqingáan,
haladálix iqyaĝihlikuqingaan, algax̂ qáwax̂ inix̂sínax̂ qasadaasalix aygaxtax̂tàkux̂ ukux̂tàlix,
angádan ting hanikàsix an'gilakalinàqing:
Mayaĝùlax ax̂tagálim manáaĝnatxin maasahliikalka anuxtalka,
manáaĝnaning mahliidáqing anuxtáasalix, íqyang ukangan
hangadagáan uĝálux̂ idġisix, qigaslílix[b] achidálix,
ngáan tíng iqyaĝisxa, ilagáan aĝálka uĝalùx̂tagalíkung,
uĝálux̂ ílan changatlakánka ákung,
txín hatangnil[c] amángus aĝákux̂,
agalagáan iqyaĝilix, uĝaludaaĝdagalikung, anáĝis
máasalakanka,
inimàan uĝaluningíin kadalíisalka,
ukúuĝing alagàax̂ta táaman ting aĝúsix ayúglaasax̂
akúqingáan,
kíin ukúungan halazaaĝdagalílix áaĝalix,
ásix qidáaĝing agúu-kúma, qidahlíidax̂ líidax̂ tutálix,
háangus hanikaqadáaming, tanaanuungan tíng iqyaĝísix,
tanáanulix chalakuqingáan,

---

[a] Footnote: He who prepares for dancing sings this song himself.

[b] Unknown 1952; perhaps qigas lilix.

[c] So also in Netsvetov's Luke 1:29 (in Veniaminov's Matthew); Salamatov 1860, Atka 1952- hataĝni-.

1

Song of the Atkan Aleuts

To do what a sluggish man[a] would do, I went out (in baidarka) secretly from here today, and
as I was paddling along, looking around, I saw an animal, a sea lion going surfacing joyously,[b] and
stopping paddling in front of him I began to think:
Thinking that even a sluggish man could carry out on him what he tried to do,
I thought that I would carry out what I tried to do, pulled a spear from the top of the stern of my baidarka, removed the sheath and put it in front of me,[c] and
paddling toward him I got near him and speared him but as I did not make the spear penetrate him,
he got startled[d] and went away,[e] and
paddling after him I speared him again and again but doing nothing to him I spoiled in vain the points of my spears on him, and
as I had gone out secretly precisely not to see anybody,
I looked around in vain to see somebody,
feeling like crying if I had had someone to cry together with, and
after having lain still there I paddled off to go back, went back and when I landed,

---

a. Z neudalyy (not daring, bold); W. Dirks 1952 "slow, never works".

b. Z lovko (dexterously).

c. In front of the hatch (cockpit), cf. achidam agdaa 'the beam in front of the hatch'.

d. Z ostervenilsya (got frenzied); derived from hatax̂-six 'to slip (of feet); to bounce, get scared (of person, bird)'.

e. Dove.

hamakux agati̔kix qaĝax̂tálkix, qugáasanang anuxtadáking,
    cháayax i̔kin tutúsik agitálix áaĝalix, tununákix tutalákan,
hingáya malgáhlilix anuxtáangan ax̂takúning málix, háangus
    ax̂takux̂txi̔chix waya.
15 Álix chaayachix súlix agi̔ix̂txichix a wáy.

to that one[a] I love most and think myself to be a master of,[b]
the drum, I kept my ears open but did not hear it sounding,
and
there, just as I have been thinking it to be, you are there now.
But take your drums and open your mouths, now!

[Netsvetov's comment:] Here the dancer stops singing, and those sitting in front start beating the drums and singing; he again dances and acts as a hunter.

---

[a] In Aleut dual, chaaya-x 'drum' being a dual word.

[b] qugaasa- (unknown 1952) is apparently derived from quga- 'demon, shaman's auxiliary spirit' and would seem to mean literally 'to take (treat) as a demon'.

2

Narrative (Povest')

Tanágam tanaĝanágan kúgan, Ulĝúsix̂ hiilax̂tam tayaĝúu, Qawalangis hlalílka akúu, hamakus[a] Qawalángis agálim hadagáan atx̂is áaĝalix, hláan ukulakáĝim málix, Qawalángix̂ uĝalul asx̂atdalix ax̂tagalíkum, hláan ukúlakan haĝitíkumaan;[b] 2Unglúudam tayaĝúu, Itxax̂chx̂iqax̂ [c] ásax̂taa, Uladagim tayaĝúu asagax̂tanax̂ málix, slúgan áazaaĝan hádan huyálix aqadáam, isux̂sáaĝuuluĝin ílin chalálix, txin isux̂saaĝuqalíkumáan, 3háman asagáa isux̂sáaĝumáaĝan hamáanunágan hámang haqásxa, asagáan áax̂taa haqatalaká[n]ka asx̂ásxa aqadáamaan, ixchílka saĝaqaan, 4qalax̂taqáa haqasáĝan hádan ayúxsxa slúgaan aĝakúun, asagáan ákux̂ gumáasalka saĝaqáan ax̂tákux̂ ukùlix, qīdam ináachaĝíiulax ígim manílix, kihngúnam iĝanáa agux̂tálix, anĝagíimaan ikuuĝadusanax̂ ax̂tákum hiĝadáx̂.

---

a. Z amúkus, a misprint.

b. In Z period, but the ending -kumaan connects grammatically with the following.

c. W. Dirks 1952 Hi-.

2

Narrative (Povest')

A man of the [village] called Ulĝusix̂ on [Little] Tanaga Island,[a] whose son the Qawalangis[b] had kidnapped, had in vain been pursuing the Qawalangis, and because he did not find his son he had been spearing to death one Qawalangix̂ after the other but had not been finding his son for some time.[c] 2Then a man of Ungluudax̂,[d] called Itxax̂chx̂iqax̂, who had a cousin[e] at Uladax,[f] went to visit him,[g] and then, landing at his seal-hunting place, when he started hunting seals, 3his cousin, who came there to hunt seals, too, came upon him and, not knowing that he was his cousin, killed him and then went home, and the next day, 4when he went there to find out who he was, he saw that it was his cousin that he had done this to the day before, burst into endless crying and in dreadful grief ended his life, it is said.

---

a. On the northeast side of Little Tanaga Island, see Bergsland 1959:37, 776.

b. People of western Unalaska or Umnak, see Introduction 1.

c. The initial section apparently serves as a general background for the following, with no specific connection.

d. Oglodak, a small island immediately to the west of Atka, see map 4.

e. Cross-cousin; Z bratan.

f. Salt Island, to the north of Atka, see map 4.

g. Lit. went toward him to stay with him for a while.

3

Tale (Skazka)

Atáqan anĝáĝix̂ malgákum, asagáam ayaĝaĝanàa ugìin ásix saĝáax̂ta masix aqadáam, ìgim alĝunìisalix, 2umákus kungìin anqálix, tanĝáaĝim chixtìgan nága ìgim uláasalix, suĝanálix aqadáam, suĝanaqátxin inásix, ìgim aygaxtusálix, aygaxsmìkum agúuĝux̂ aguuĝux̂tákux̂ iláan aĝálix, ngáan tunux̂taqalìnax̂; 3wamálix háwan ugìin inaqáam hagumanihliqáan ákux̂, ìgim qiĝux̂tanìlix, umákus qulìin háwan agúuĝux̂ hlaĝúudalix, údan ugìin hadáan ukunìix̂ta mangìlix ákum, hamáan agúuĝum ngaan tunux̂taqáa: 4Hingamagúun, údan tanáx̂ Aláxsxix̂ qagangudáĝan aygagìix̂ta ngaan hix̂tálka, káyux madgux̂táaĝis ngáan hix̂taqàa; 5málix aygagigúun, túhlutulum iláan aĝagúun, chux̂taqátxin atxulìngis ìgim tumsálalix, háman túhlutulum hangáda txín husasáĝan aĝnax̂, ngáan hiisax̂talka, 6káyux úmaqadagúum, ayga[x]smikum qichituqdatáĝan ilagáan aĝagúum, nágan qangúuĝan áĝnax̂ ngaan hìisax̂talka, 7malix hadàa ukutálka hamángus qanguqáan hadáa ukutàlix, hamàngus àax̂ta ngàan hix̂tálka, 8wamákum háman súlga amgix̂taqadagúun, hamáagan hisáĝan áĝnax̂, ngáan hìisax̂talka aqàa; 9málix ìgim hix̂táqas huzungis málix aqadáam, ixchìlix, ugìin ásix txìn haqásix áagim,[a] wakus suĝanaqátxin ngàan àx̂six ákum, táaman ugìgan angádan áalulka, hamákus suĝanaqángis iláan súlka, ìgim ayagáasamáayaqaa hìilax̂tadax̂.

---

a. W. Dirks 1952 aagiim.

3

Tale (Skazka)

There was a woman who had her female cousin[a] sleep with her husband and then regretted it, [2]and therefore she set out and settled inside a bear's den, and having done needlework, she finished her needlework and walked off with it, walked until she came to a god who was acting, and talked to him; [3]she herself (she said) had made her husband do that and made him inaccessible to herself, and therefore she implored the god, asking him to turn her husband toward her, whereupon the god talked to her: [4]If she wanted that, he told her to walk eastward along this land Alaxsxix̂,[b] and he told her what to do; [5]walking so, when she got to a bog, she should roll up her lower clothes and roll herself over that bog, he told her, [6]and when she had done that, she should walk on until she got to a revolving circle[c] and enter into it, he told her, [7]and told her to be there facing the direction she faced upon entering it, [8]and then, when she had observed that noise of it,[d] she should go out, he said to her; [9]so, after having done all that had been told her, she went home, and having met her husband she gave him her needlework, whereupon her husband smiled to her, took her needlework from her, and finally took her as a wife, it is said.

---

[a] Cross-cousin.

[b] Alaska Peninsula.

[c] Netsvetov: do vertyashchagosya kruga, unknown 1952; cf. Eastern Aleut qichituqdax̂ 'whirl', kamgim qichituqdaa 'hair-whorl'.

[d] Z esli trudno budet ey ot onago shumu (if she gets trouble from that noise), apparently an explanatory paraphrase.

Atkan embroidered cap. Etholén Collection, the National Museum of Finland, VK 264/VKL 6338.

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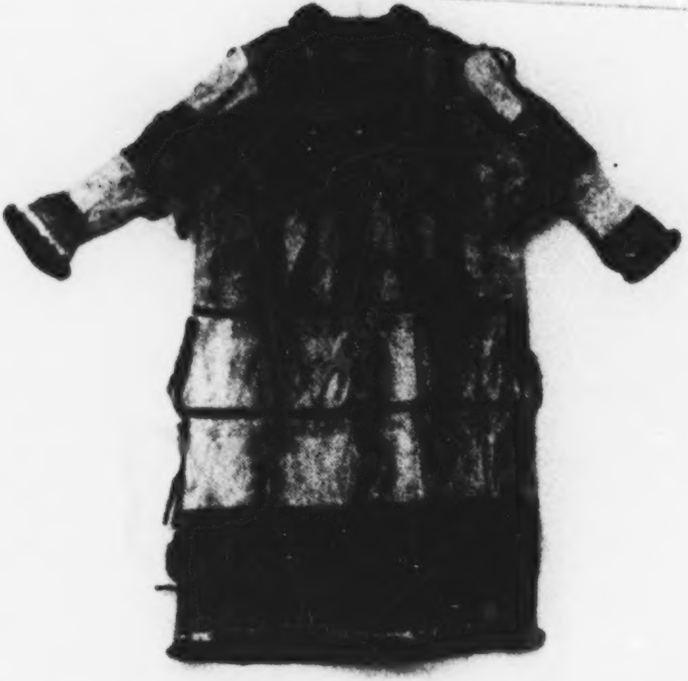


Atkan parka (*sax*) of tufted puffin skins. Etholén Collection no. 251, the National Museum of Finland.

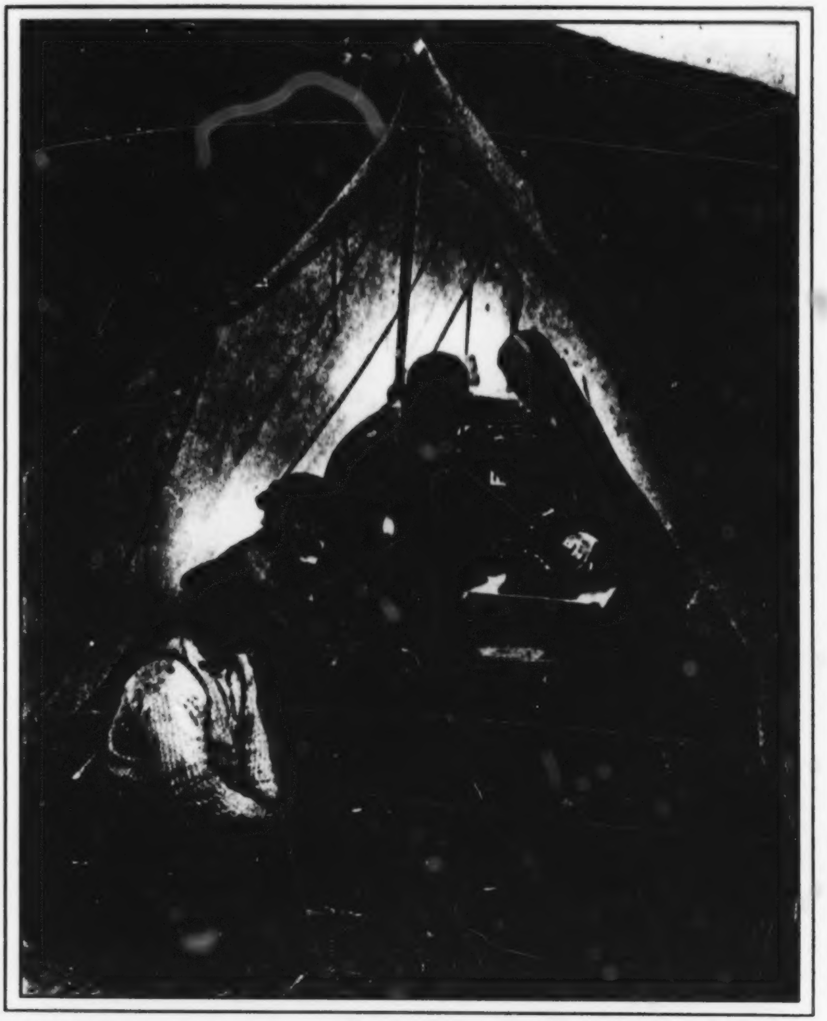
Atkan parka (*sax*) of tufted puffin skins, wrist of sea otter skin. Etholén Collection no. 251, the National Museum of Finland.

Unangam Ungiikangin Kayux Tunusangin • Unangam Uniikangis Ama Tunuzangis • Aleut Tales and Narratives

CORRIGENDA

page 59 — Photos are reversed. At top are Sivtsov and Jochelson in Sivtsov's house in Unalaska. At bottom is Isidor Solovyov with an unidentified man. stands > read
page 60, line 10 — wa > wan
page 72, sentence 43 — 42 > 43
page 109, sentence 34 — Not [along] the bottom of the sea > Not deep in the sea
page 112, sentence 71 — igichaadalix > iigichaadalix
page 138, sentence 6 — ukux̂talik > ukux̂talix
page 153, sentence 44 — her > his
page 153, footnote b — More probably Aldebaran according to John MacDonald, Igoolik Research Center, personal communication Jan. 4, 1992.
page 158, sentence 26 — uĝuluuqilax̂ > uĝuluuqilaax̂
page 172, sentence 43 — Ax! > Ax̂!
page 185, sentence 112 — he saw … strong > he saw an inhuman-looking man appearing and, realizing that he was stronger than the two men he had killed before,
page 188, sentence number 13 > 131
page 196, sentence 1 — uunax̂ > unax̂
page 200, sentence 15 — aman tanadgusim > amaan tanadgusim
page 205, sentence 7 — hears … puts > heard … put
page 256, line 32 — am(a) > am(a)n
page 274, line 10 — achi-ĝiqalikux̂ > achiĝiqalikux̂
page 340, sentence 15 — qagadaa > qagaadaa
page 342, sentence 2 — Qaĝayax̂ > Qagayax̂
page 343, sentence 2 — Qaĝayax̂ > Qagayax̂
page 352, sentence 17 — isax > isaax̂
page 379, sentence 1 — name > named
page 390, sentence 12 — tutanax > tutanax̂
page 422, sentence 12 — nux̂taasadaax̂tan > nux̂taasaadaax̂tan
page 423, sentence 12 — visit the houses > visit all the houses
page 434, second sentence 12 > 12b
page 435, second sentence 12 > 12b
page 442, sentence 43 — iĝaduukax̂talix > iĝanaduukax̂talix
page 454, sentence number 52 > 52b
page 455, sentence number 52 > 52b
page 482, sentence 46 — Isakux̂ > Iisakux̂
page 500, line 105 — ahnagax̂t(al) > ahngax̂t(al)
page 508, line 205 — angalix > angalix̂
page 512, line 253 — qi·glaagidax̂ > qiiglaagidax̂
page 530, line 137 — qí·glaagidax̂ > qíiglaagidax̂
page 543, line 12 — his village > her village
page 549, line 105 — add line number 105
page 566, line 68 — aĝaalal > aaĝaalal
page 570, line 104 — umnimaan > umniimaan
page 616, line 4 — matadatxin > matadatxinulux
page 620, line 15 — sikaliyax̂t(aku) > sikaliiyax̂t(aku)
page 634, line 13 — uĝiĝuukalaka > ugiĝuukalaka
page 640, sentence 23 — takaax̂suĝit'aa > takaax̂suĝiit'aa

-ku[x̂]txin pp. 166 sentence 12; 270 sentences 25 and 26; 392 sentences 34 and 35; 414 sentences 12 and 14; and 426 sentences 25 and 26 to be understood as -kutxin, with variant -kux̂txin Akutan 1983 (17:12), Unalaska 1984, 1987, Nikolski 1984.



Waldemar Jochelson recording Aleut storytellers, Attu, 1909. Photo from the Archives of the Institut Vostokovedeniya, Leningrad.

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